

MAINLY ABOUT PEOPLE

Barrows at Businessmen's Dinner

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

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

NEW CARLINGFORD CHURCH DEDICATED



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

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



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

ARCHBISHOP RESIGNS

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

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Islamic Press on Indo Church

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

SCRIPTURE UNION MOVES

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



Mr Ridley Smith

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



Dr Bill Anderson



Dr Keith Watson

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

What Some People Do!



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



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ANATHEMA ON HONOUR

THE PROBLEM THAT WON'T GO AWAY



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

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

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

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

JURISDICTION NOT HONOUR

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

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

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

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

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

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

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

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

CHANGE THE PAPAL CLAIM

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

WCC SACKS FOUR SENIOR OFFICIALS

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

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

OTHERS DISMISSED

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

SPECULATION OVER WCC GRANT

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

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

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

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EDITORIAL

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

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

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

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

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

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

SPOTLIGHT ON - PRIORITIES

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

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

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

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

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

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



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

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



CRUSADE COUNT-DOWN

Prayer — answers already

An elderly lady contracts a painful bout of shingles. A concerned Christian friend shows his concern in practical ways, and prays with her and for her. She finds release from the anxiety that caused the shingles, and in the process, finds Christ.

A man with a young family joins the swelling ranks of the unemployed. A Christian friend cares enough to help him search for a new job, and to pray with him about his needs. He discovers that Christianity is an intensely practical expression of the reality of a concerned God.

These two examples are typical of the prayer programme now well under way in preparation for the 1979 Billy Graham Crusade. Rooted firmly in the local community, such prayer needs have given a sense of practical urgency to the many hundreds of prayer cells already meeting throughout Sydney and beyond. (There are 24 geographical areas. The organiser of one reports that there are 257 prayer cells in his area.)

A sense of excited anticipation grows when believers and unbelievers alike have concrete evidence that God does answer prayer.

Posters are beginning to appear in windows, identifying homes where neighbourhood prayer cells meet regularly. Prayer folders have been printed with help for those holding prayer meetings, or attending them for the first time. Bible-bookmark prayer cards, with spaces for names to be specifically prayed for, have been prepared. Sunday School material, adaptable for youth groups, is appearing, and updated monthly prayer points go through regular reprints to keep up with the demand. A daily 45-second prayer spot on 2CH is now a reality.

Why all this feverish activity? Because "the effectual fervent prayer of a righteous man availeth much". A sense of humble confidence in God is motivating thousands of prayers. Have you joined them?

Rev David M. S. Cohen,
Co-Chairman Prayer Committee.

FOR 1980 WORLD CONFERENCE



Members of the Lausanne Executive Committee and staff gathered at the Assemblies of God Headquarters in Springfield, Missouri for their week-long meeting, left to right (standing): Don Hoke, Stan Izon, Samuel Odunaike, Andrew Furuyama, Bishop John Reid, John Howell and Gottfried Osei-Mesah; seated: John Stot, Leighton Ford and Thomas Zimmerman. They discussed the 1980 Consultation on World Evangelism to be in Thailand.

BAPTISTS VOCAL AGAINST CASINO

The General Superintendent of the Tasmanian Baptist Union, Rev D. K. Morley, called on the State Government to explain "publicly and frankly" why it is determined Tasmania will have a second casino.

Mr Morley said many Northern Tasmanians were "stunned and mystified by the Government's apparent disregard for public opinion" on the casino issue.

"We believe Members of Parliament — and some sections of the media, also — have completely underestimated the extent of the conservative backlash that has occurred over the past few years," he added.

Mr Morley said the Government in its latest decision appeared to have totally ignored a petition opposing a casino signed by 10,300 Northern Tasmanians.

"This being so, it is important that the Premier, Mr Lowe, or Mr Michael Barnard explain the reasons behind their brazen determination to proceed with this controversial, highly questionable piece of legislation."

INCREDIBLE

Practicing Christians found it incredible that responsible community leaders should be seriously considering permitting a second casino in a state the



Rev David Morley

size of Tasmania, Mr Morley continued.

"Let there be no more suggestion that they are responding to the wishes of a majority of people in the North," he stated. "They can no longer in any way be certain of this!"

Several Liberal opposition spokesmen, Messrs Bingham, Bushby and Robinson have come out against it, but have indicated that it does not represent Liberal Party policy. All members will have a free conscience vote when



ON & OFF THE RECORD

By David Hewetson

CLOSE ENCOUNTERS

Small groups are "in", especially in Sydney with the Crusade looming on the horizon. But are they a fad, a fashion and a fancy, here today and gone tomorrow, to be replaced by some other approach to ministry? Or are they of the essence in Christian experience, a necessity for the proper spiritual development?

THE IN GROUP

Sociologically, small groups are "in". They are used by various agencies for enjoyment, personal development and support. Theologically they are also "in", but is this simply a sanctification of the current social climate or a genuine spiritual insight whose time has come? For some useful comment see the opening chapter of John Kleinig's "The Group — its Nature and Role" (Anzea).

There is a pollution of the atmosphere just as destructive as industrial noise or moral pollution: it is the proximity without community that befouls the atmosphere of urban society. Never were we closer to each other or further away. We sit cheek by jowl in public transport, we make actual body contact as we walk the streets, we eat and sleep within yards of each other. But it is all done with total anonymity; we are light years apart.

People are redeemed by Christ within this dreadful atmosphere. But are they redeemed — released and rescued — from it?

It seems to me that some close encounter of a small group kind would have to be one of the results of redemption, and part of the atmosphere in which the redeemed reach their full spiritual potential.

It is possible to "belong" to a suburban church and practise "private religion". People can duck in just in time for public worship, make no real contact with each other, and flee before anyone can add much more than the Minister's fleeting handshake. Some spiritual "privateers" perhaps have a repulsive mental caricature of "fellowship": hearty, back-slapping familiarity dispensed by grinning emotional barbarians who crash through their defences and trample on their sensitivities.

THE CLOSE ENCOUNTER

Counterfeits are only ever made of things that are really important, and the more valuable they are the more likelihood there is of spurious copy. The fact remains that "all great movements in Christianity have been based on the training of small groups" (H. E. Luccock). From the first Christians to the Monastics to the Reformers at the White Horse Inn to the Holy Club at Oxford, the Eclectic Society, the Methodist Class Meetings, the East African Revival etc. The close encounter is the atmosphere in which "I should" can be transformed into "we will".

It is "not good" for man to be alone. We were created for community and one way or another we perish without it

OF THE SMALL GROUP KIND

(I understand that most babies in the old founding hospitals simply faded away and died because they were left to themselves). The new man in Christ — man under reconstruction — must inevitably be found in community. It is one evidence that he is being rescued from the dread malady of self-sufficiency.

Christians must meet and greet. They must stir one another up to love and good works (and not to irritation and envy as they sometimes do). They must confess to each other if offending, share each other's joys and sorrows, bear each other's burdens.

How can they do this if they do not meet? How can they do this if their only meetings are mass meetings?

I am not here objecting to public worship. Personally, I am not a "house-churcher", who feels that large gatherings have no meaning or value. But neither am I a "church-churcher" who neglects the essential ministry of the close encounter.

THE EQUATION

In Peter Wagner's book "Your Church can Grow" he offers the following useful equation: "celebration + congregation + cell = church". We need large gatherings for a more festive atmosphere. As the tribes made their way to the Temple for their holy day-cum-holiday they no doubt felt the excitement engendered by massed worship. And so have Christians down through the ages. But one gets lost in crowds, their anonymity just does not allow for interpersonal relationships. The latter begins in the congregation, that circle of people known to you by name (in smaller churches there may be little real difference between celebration and congregation). Fellowship, often task-orientated (e.g. Sunday school team, youth fellowship, choir, etc) begins here with a life of its own with a real measure of self-government.

But the encounter is still not close enough. For that cell, or small group, is essential. Larry Richards' definition is a good one: "eight or twelve believers gathered together to minister to each other, to grow in their sensed love and unity, and to encourage one another to full commitment to Christ".

DO THEY WORK?

Some do famously; they grow in effectiveness and numbers. Others continue stuffy (often because the leadership is not catalytic enough). Others falter and fizzle. But all groups have the potential to succeed. They have God. They have each other. And they have a mandate to minister.

As a prescription they might well find Colossians 3:12-17 part of the answer.

CRISIS FOR BRETHREN AS MEMBERSHIP FALLS RAPIDLY

The Brethren are facing a crisis, more than 250 delegates at the annual Men's Conference were told at Swanwick recently. Membership is falling rapidly, and young people in particular are leaving the assemblies.

Four main speakers addressed the conference, and each in turn highlighted serious problems that the Brethren needed to face if they were to have a future role in the purposes of God.

Roy Coad, Editor of The Harvester, began with a summary of the present position. He posed the question, Is your God too small? "Have we reduced our infinite God, for practical purposes, to the level of a tribal deity — of a tribe called 'the assemblies'?"



Speakers at the Brethren Men's Conference, left to right: Victor Jack, Michael Griffiths, John Polkinghorne, Roy Coad.

FOUR QUESTIONS

He raised doubts about four areas of brethren practice. Firstly, their strategy, where their Gospel was too small, and often seemed bound up with a desire only to win additional members for their club.

"The truth is that a proper involvement with the local community, if it includes a practical demonstration of the love of Christ for all men, is almost essential to a sustained and effectively fruitful testimony to the Gospel."

Secondly, the tactics employed were wrong. "We assume that we must imitate the early churches as closely as possible. Acts 2:42 'obviously' means that we must have four kinds of meetings; teaching meetings, fellowship meetings, breaking of bread meetings, and prayer meetings. How do we conduct them?"

"Well, of course scripture is a little more difficult on that point, so in the absence of clear scriptural indication we will do exactly what father and grandfather did — and anything else must be 'out'."

Thirdly, the people. Some would say the Brethren were ahead in seeing the need for the priesthood of all believers. "After all we do not even have any one-man ministry, so we must be ahead of all those churches that do!"

"How wrong can we be? It is possible to have the gifts of all members used more effectively where there is a 'one-man minister' present, than where he is absent, but no-one bothers to find out or give thought to what those gifts are."

Finally, the resources available. "The Bible has become, for many among us, little more than a restrictive rule book. We speak of the Holy Spirit; but how much do we really know of his presence and power?"

NOT ONE BUT MANY

Dr Michael Griffiths, General Director of the Overseas Missionary Fellowship, emphasised that we look in vain for the New Testament pattern for the local church. There is not one way, but many.

There were clear mentions of overseers (Bishops), a word taken from the Greeks; elders, a pattern familiar to the Jews; deacons; servants; ministers; and leaders, or presidents, people who stood at the front; administrators; helpsmen, or leaders to obey.

The new style of leadership was new. It was of leaders who were equal with those they led.

LITTLE MEN BIG BIBLES

Human leaders are restricted by the law; spiritual leaders are limited by God, who expects every believer to weigh their words critically to see that they are from God. "We suffer in the Church from those who are little men with big Bibles, with no status outside, who

try to laud it over others as a petty pope."

In a pointed exposition of Scripture, Dr Griffiths tackled the position of women in the Church. The Bible left no clear guidance for us to gag women, he said.

"I don't want my daughter to grow up in a church that silences half its members."

Suffolk evangelist Victor Jack spoke of the growing frustrations within the Brethren. Young people were finding their spiritual experiences in other places, and often got "sat on" when they came back to say what had happened to them.

He spoke of "the unfortunate fact" that many were clinging to the past, and were totally resisting any form of change.

He asked that Brethren should listen again to the voice of God, listen to one another, and listen to Christians from other Churches. He wondered if their concept of worship was too restricted, too mournful, too traditional, and too unstructured.

DIET OF SCRAPS

John Polkinghorne, Editor of The Witness, had as his subject the Ministry of the Word. 99 per cent, he claimed, was unstructured meetings, a diet of scraps. The itinerant preacher had no local knowledge, and often opted for easy subjects.

"Most have no training in Scripture or in speaking. Most are part-time. A few are full time, but we don't get the best use of them."

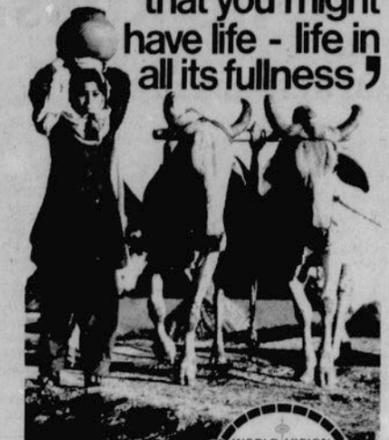
West's fault if Marxists take over in Rhodesia

A Marxist government in Rhodesia would be "just a sample" of what awaits Central Africa if the West will not shoulder its responsibilities, the Archbishop of Central Africa, the Most Rev Donald Arden, warned in London recently.

During a visit to USPG House, the Archbishop told members of staff: "The desire of the black people of Rhodesia to make their own decisions and be independent is wholly just."

"The West has done nothing effective to aid them through peaceful means, and their leaders are now turning to Marxist countries. It begins to look increasingly probable that we shall end up with a Marxist government in Rhodesia. And if we do, the only people to blame will be the West."

"I have come in order that you might have life - life in all its fullness"



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77 1480

King's College celebrates



The Queen attended a reception at King's College, London, to celebrate the 150th anniversary of its foundation. Our picture shows her being presented with the book "King's College, London 1828-1978" by the author, the Rev Dr G. Huelin.

One Russian family

With the recent interest in the West in events in Russia — sparked off by the show-trials of prominent dissidents, and the consequent question-mark hanging over the future of the Moscow Olympics — there is renewed concern among Christians here about the plight of religious groups in the USSR.

One family who are currently undergoing particular persecution are the Zacharov family, of the Don of Rostov on the river Don. The Zacharovs have long been associated with the struggle for religious freedom.

They are Baptists; and their father, Pavel Frolovich Zacharov, served a ten-year prison sentence for religious activities back in the 1950s. During the 1960s he was able to visit his family only infrequently and was subject to continual harassment. The children were, however, brought up as Christians.

When both parents died within two years of each other, the eldest daughter, Nina, then in her late teens, took on the responsibility of caring for her brother and two sisters. The family home continued to be a centre of Christian activity.

The Baptist community in the town, numbering about three hundred, were anxious to apply for the necessary permission to establish a "registered" church, but this was denied them. They held regular services and prayer-meetings in the Zacharovs' home and erected a small shelter in the garden for this purpose.

remove any materials which might be used to construct a new one.

The Baptists continued to meet in the Zacharovs' garden and erected a new pavilion. Late in the night of August 23, by order of the regional executive committee, the militia and workers again demolished the pavilion and building materials.

On August 26 a prayer meeting at the same place was forcefully broken up by the authorities. On September 2 and 4 prayer meetings at the Zacharovs' were again

forcibly disrupted. On September 14 the homes of the Baptists were searched by the police, and religious literature was confiscated.

CHILD SACRIFICE

The rumour started circulating that the Baptists had sacrificed a child and had killed a police officer. The executive committee in the town ordered the expropriation of the Zacharovs' house. Nina Zacharov was deprived of the guardianship of her youngest sister Lenocka.

The preposterous rumour that the Baptists indulge in human sacrifice seems to readers in the West ridiculous, but the authorities in the USSR know that it is useful to allow this sort of absurdity to be spread about, since, even if it is not actually believed, it helps to create a climate of confusion and uncertainty surrounding Christian families who might otherwise be the subject of much sympathy and public support.

In a statement issued to the West through the Roman Catholic relief agency Aid to the Church in Need, Nina Zacharov, now aged twenty-four, appeals for help and support.

Another Russian Family



The family of Ivan Loewen, a Baptist, arrested by the Soviets in March 1977. Address: village Mirolobovka, Omsk, Soviet Union.

NINA'S APPEAL

"Our world knows many crimes, but, in my opinion, there is none greater than taking away a child's family. How can I be still, how can I keep quiet, when I see the destruction of the family I have helped to bring up? As far as I am concerned, I will continue to roam, because they have taken our house away from us.

"We will live in poverty, because my brother Mischa was hounded from his place of work and my sister Ljuba is threatened with removal from work and from the technical school from which she will graduate this year. She is regularly summoned before the executive committee by the public prosecutor. But to be separated from my little sister — that I cannot come to terms with."

Miss Zacharov asks that families in the West remember her family in their prayers. "What is our misfortune today may be yours tomorrow." She emphasises that this latest action on the part of the authorities is only the climax of years of harassment.

(Church Times)

ALL IN TOGETHER



Christian, Muslim, Hindu and Jewish participants in the service held at St Martin's-in-the-Fields church, London, to mark the beginning of the Week of Prayer for World Peace.

LEGAL BIBLES FOR USSR NEW GROUP CLAIMS

For almost a decade now several groups of Christians have made dramatic headlines with their tales about smuggling Bibles into the Soviet Union.

The groups and individuals involved have told about sneaking copies of the Bible into the Soviet Union in concealed compartments in such things as suitcases, cars and the like.

Claiming that the Soviet Union will not allow the importation of Bibles, these groups have told about the heroic efforts of their members who have been caught crossing into communist countries with the Scriptures.

Now a new group has emerged — claiming it has discovered a way to legally ship Bibles into the Soviet Union without all the drama and hullabaloo.

The group is called "Bibles for the World." It is based in Wheaton, Ill., but has regional representatives throughout the country. Such well-known American evangelicals as singer Pat Boone, and Sherwood Wirt, former editor of "Decision" magazine, support the group.

Edwin L. Hodges, a regional representative, will

Australian Baptist

not say which country it is, but officials of the Baptist World Alliance understands it is India.

A clause in a "friendship pact" allows religious materials printed in that country and mailed from there to enter the Soviet Union legally.

After investigating the legality, the group set up a procedure to have Bibles printed in that country and then mailed to people listed in Soviet phone books.

Hodges says it cost less than \$2 each to print and mail a New Testament to the Soviet Union, a paltry sum compared to the high cost of smuggling Bibles.

He says as far as his group can determine the Bibles are being delivered to the persons addressed. So far about 500,000 copies of the Bibles (New Testament only) have been sent to residents of Moscow. What they have done with the Bibles is not known, the report concluded.

He will be meeting with refugees, members of the Australian Embassy in Thailand and officials of the United Nations High Commission for Refugees.

Apart from examining the Indo-Chinese refugee problem, Senator Bonner will visit World Vision projects in the Philippines, Kenya and Tanzania. He left Australia on November 1.

FEBA breathtaking for 1978

The Far East Broadcasting Association has been going through encouraging days. After the dramas of 1977, the dengue fever, the coup, the drastic staff losses, 1978 has seen the ratification of the station's licence to broadcast, an influx of new, highly-qualified staff and the Lord's meeting of the extra need for \$97,000 to cover the increased licence fee. It has all been breathtaking.

Despite 1977's apparent turn about, a record response to the broadcasts was logged in India. Over 106,000 letters last year, a new peak which looks like being overtaken by this year's response which is running around 35% higher still. Along with this is the rapid expansion into the Middle East and East Africa.

FEBC Aust

ATTACK BY TEACHERS ON TM "DISHONESTY"

Transcendental Meditation, offered in some schools and colleges to improve the personal effectiveness of students and staff, is really Hinduism in disguise, claims a leaflet published recently by the Association of Christian Teachers.

But the association is not attacking Hinduism but dishonesty, says the Association's secretary, Mr Richard Wilkins. "Transcendental Meditation teachers know they are inviting people to participate in a great world religion. They deny that they are doing anything of the kind. That is immoral."

The leaflet, written by Mr John Allan, an Oxford research student who is an evangelist with British Youth for Christ, says over 900 Britons receive instruction every month, and meditators include priests, nuns, Anglican vicars, doctors, teachers, MPs and diplomats.

Mr Allan says the initiation ceremony — without which no-one can receive instruction — is performed in Sanskrit, and is explained as a simple Indian ceremony of gratitude for the long tradition of TM teaching through the years.

Mr Allan says the initiation ceremony — without which no-one can receive instruction — is performed in Sanskrit, and is explained as a simple Indian ceremony of gratitude for the long tradition of TM teaching through the years.

"No translation of it is available to initiates — perhaps because it is in fact a direct invocation of Hindu gods, beseeching their aid

and offering them sacrifices."

The leaflet claims that former meditators have had demonic experiences, including possession, demon materialisation and trance states.

"The occultist claim now being made by the movement (including proficiency in levitation, clairvoyance and astral travel) show quite clearly what sort of 'god' is being contacted."

It suggests that if Transcendental Meditation is introduced to schools in their area, Christian teachers and parents should first find out the facts and then present them to the school authorities, including the governors, the local Education Officer and the MP.

They should focus arguments on the deceptions involved. "Don't argue simply from theological grounds. There are many good secular reasons for giving TM a wide berth."

— D.B.K.

UK General Synod WCC; REMARRIAGES; WOMEN DEACONS, PRIESTS AND BISHOPS

With feelings running high on at least three controversial issues to be debated by the General Synod, the sessions between November 6 and November 10 are likely to be some of the stormiest as well as the most momentous in the Synod's history.

Two major debates on the ordination of women and the World Council of Churches' grant to the Patriotic Front are to be sandwiched into one dramatic day on Wednesday, November 8.

And the report of the Marriage Commission, whose recommendation to allow the re-marriage of divorced people in church was turned down by the Synod in July, makes its re-appearance for fresh consideration on November 7.

distinction between taking the power and actually doing a thing. It is better to take the power for both now — though one could be respectful to the Lambeth Conference by not in fact doing it without further consultation.

"After all, it would be five or six years before women could be ordained priests, and consultations could take place in that time."

The agenda item originated with 14 of the 16 bishops who had signed the canonical charges against Bishop Chambers. Bishop David Reed of Kentucky, speaking for this group, said, "We believe we have found a way" to resolve this matter "without the costly and painful process of a trial. We don't want a trial any more than anyone else does."

WOMEN BISHOPS

The Wednesday morning motion on the ordination of women is short and all-embracing. As announced last August, it calls for the removal of barriers to their ordination to the priesthood and their consecration to the episcopate. What, then, of the Lambeth Conference recommendation that no women bishops should be made without inter-Anglican consultation?

Mr Pattinson, Secretary General of the Synod, explained: "There is a

Some PCC's he revealed, have written threatening to withhold their quotas — a violent reaction, he said, which could only penalise ordinands and clergy. Diocesan bishops would be helped, he felt, if it could be shown that the Synod had considered the matter of the grant. Church Times

Bonner tour with World Vision

Senator Neville Bonner is to spend some time in a number of Thai refugee camps. It is part of a four nation, Third World study arranged by World Vision of Australia.

He will be meeting with refugees, members of the Australian Embassy in Thailand and officials of the United Nations High Commission for Refugees.

Senator Bonner will visit World Vision projects in the Philippines, Kenya and Tanzania. He left Australia on November 1.

40 HOUR PATRON

He has been patron to a number of World Vision 40 Hour Famines and is eager to see World Vision programmes in action.

Senator Bonner will visit the refugee transit camp in Bangkok, where refugees spend a few weeks before departure to their new homes.

He will go to Laem Sing camp, where hundreds of Vietnamese boat people are living. He will also visit Pon Nam Rong, for Cambodian refugees and Ubon, a refugee camp for Laotians.

AUSTRALIAN COMMITMENT

The trip will give Senator Bonner valuable background to this international problem. Only recently the Australian Government initiated a

meeting to be called by the United Nations into the whole question of the Indo-Chinese refugees.

It is hoped that Australia, France, the US and other interested nations will meet before Christmas to work out ways of handling this international issue.

The executive director of World Vision, Harold Henderson, will join Senator Bonner in Thailand. They will go to Kenya and Tanzania together.

Dr Mooneyham, who was recently in Australia, will discuss the refugee problem

NO TRIAL FOR BISHOP

A strongly worded censure of the Rt Rev Albert A. Chambers for contributing to schism has apparently ended — for the present — a threatened ecclesial trial against the retired bishop.

The censure was passed as part of a fiercely debated motion presented by the bishops who had first brought charges against Bishop Chambers.

The four-hour debate at the House of Bishops' interim meeting — held at the Hilton Airport Plaza Inn — produced a compromise that, while it did less than the original, was apparently sufficient for the presenting bishops. The next day one of their number announced that 14 of the 16 had withdrawn their names from the charges. Three bishops are needed under Episcopal canon law to file initial charges.

Their printed statement said, "we are basically concerned that order be established. Therefore we are willing to consider the withdrawal of our signatures" for the charges if assured that "the House of Bishops is prepared to admonish and censure Bishop Chambers."

PCC THREATS

Wednesday's other highlight, the debate on the WCC grant to the Patriotic Front, springs from a vast amount of public feeling stirred up in fact, according to Mr Pattinson, by the reporting of atrocities from one side and not from the other.

Some PCC's he revealed, have written threatening to withhold their quotas — a violent reaction, he said, which could only penalise ordinands and clergy. Diocesan bishops would be helped, he felt, if it could be shown that the Synod had considered the matter of the grant. Church Times

"SACRED" WRONG FOR MINISTRY

The Archbishops of Canterbury and York have been told by Newcastle University's Chaplain, the Rev Ian Harker, and members of his team that their pastoral letter on the ministry caused "disappointment and embarrassment" when it was read at St Thomas, Newcastle-upon-Tyne.

The disappointment came because of the restricted view the Archbishops appeared to take of the ministry, says a letter which has been sent to Dr Coggan, Dr Blanch and also to the Bishop of Newcastle, the Right Rev Ronald Bowley.

The letter described the unease its signatories felt at the use of the word "sacred" as applied to the ministry — "which must have had little meaning to the congregation, including students and lecturers from the University and Polytechnic, who can see in our church a ministry shared by all."

It was the authoritarian view of the ministry, setting the priest apart, which was embarrassing — because "it seemed to devalue the sense of mission and vocation of those not called to be full-time ministers."

VIDRODSHENYA

It is just twelve months since a group of Australian citizens of Ukrainian origin formed the VidrodsHENYA (Rebirth) Society in New South Wales. It is a society which has been formed to combat alcohol problems among the 45,000-strong Ukrainian community in Australia.

The VidrodsHENYA Society is strongly motivated by Christian principles and a concern for the growing numbers of people who experience problems as a result of alcohol use.

The President of the Society, Mr Leonid Denysenko, has said "the problem of alcohol among ethnic groups is as serious and as disastrous in its consequences as among other sections of the Australian community."

The executive of the Society include Ukrainian Catholics, Orthodox and Baptists, who are all active members of their churches and well-known activists of Ukrainian culture.

100 CHRISTIAN SINGLES

Over 100 Christian singles in the "25 & over" age group meet for Fellowship each 1st Saturday of the month in the Melbourne suburb of Mount Waverley. They come from many suburbs, country towns and farms throughout Victoria, feeling that the blessing is such that the distance travelled is well worthwhile.

Altogether associated with the Fellowship are approx 400 older young people, many from Interstate, through correspondence or travelling on the Safaris or houseparties which are held on 4 occasions throughout the year. Much enrichment and encouragement in the Christian Faith is shared, making these times happy and profitable.

Christian singles "25 & over" are invited to contact the Co-Ordinators, Mr and Mrs A. Waugh, 11 Bowman Avenue, Mount Waverley 3149, Victoria. (Phone 03) 277-5192 for details.

A Christmas Safari to Tasmania is being planned for the period 26/12/78 to 4/1/79.

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ARNHEMLAND PROGRESS ASSOCIATION INC MANAGER and Assistant Manager

The Arnhemland Progress Association (ALPA) is looking for experienced personnel to manage a retail store in the challenging environment of the aboriginal community at Galiwinku, Elcho Island in Arnhemland, Northern Territory. Galiwinku has developed from a mission station formerly run by the United Church in North Australia. Now it is controlled by an elected Aboriginal Council which accepts full responsibility for municipal administration.

Vacancies as ALPA store Manager and Assistant Manager arise due to promotion within the Association. ALPA main aims are to provide a service to the community on acceptable business principles, to train Aboriginal staff to accept responsibility and to demonstrate Christian principles in relationships with local people.

The Manager is responsible for the successful operation of the store including stock control, costing and pricing, receipt of goods by sea (monthly) and air (daily) and their delivery to the store.

Fully furnished accommodation of modest standard is provided free. Primary schooling is available. Salaries will be negotiated in line with qualifications and experience.

In appointing staff, we will be looking for personal maturity and ability to relate to others, willingness to understand Aboriginal people, active Christian commitment, management experience in retailing or commerce, good health and willingness to work hard. Preference would be given to married personnel both of whom may be able to be employed if qualified.

Appointments are made for an initial two year term, renewable by agreement with twelve weeks' leave for each two year period.

Interviews will be arranged in capital cities and other centres. Outlines of personal particulars and work experience should be addressed to:
THE GROUP MANAGER
ARNHEMLAND PROGRESS ASSOCIATION INC
PO BOX 717, DARWIN, NT 5794

INTERNATIONAL TRAVEL ALLIANCE

Managing Director — Mr W. R. (Ron) Bailey, formerly senior travel consultant, Mitchell's International Tours. Fully Accredited Agent for all Airlines, Shipping Companies and Tour Operators.

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Suite 3, 13th Floor, Erskine House
39-41 York Street, Sydney, 2000
Telephone: (02) 29 4136

BUILDING FLATTENED

In August last year the authorities sent in a squad of men to level this building and

"WORLD HEEDS CARDINAL HUME, NOT DR COGGAN"

The Bishop of Woolwich (the Right Rev Michael Marshall) suggested in Leeds recently that the centre of the country's spiritual life was no longer Lambeth Palace but had moved to Archbishop's House, Westminster, the home of Cardinal Hume.

The Bishop, who was speaking at a crowded Catholic Renewal rally at the Agnes Stewart Church of England High School, also told his audience: "The world does not listen when Dr Coggan opens his mouth, but it does when Cardinal Hume and the Roman Catholic Church speak."



Bishop Marshall

WHEN COGGAN DIES

Later in his hour-long speech Bishop Marshall said: "When Temple died, England knew. But I suspect — and I hope that I am not being disrespectful to my employer — that, when the present Archbishop of Canterbury dies, some will know but England will not."

The Bishop's comments were well received by an enthusiastic audience of nearly a thousand Anglicans from the dioceses of Ripon, Bradford and Wakefield.

His comments, made extemporarily, came within the context of an address about the importance of Catholic renewal within the Church and the directions he feels that renewal ought to take.

Speaking about women priests, he said: "I don't really want to go down in history as being against women priests, but we must not be afraid to fight, in charity, this issue when it comes before the Synod."

WIN ON WOMEN

"We have got to be certain that we win the debate — which, to the world outside,

GAITER JOKE

The bishops of the Church of England had, he said, become a joke — "a joke about gaiters" — and they were resented by the clergy and ill-at-ease in the presence of the laity. "And, because we haven't got real episcopacy, every parish priest is his own bishop."

SPIRITUAL SHIFT FROM C OF E

Asked after the rally about his remarks on Lambeth no longer being the centre of the country's spiritual life and his remarks about Dr Coggan, Bishop Marshall claimed he had been speaking "not about personalities," but he had made the comments to emphasise the shift there had been away from the Church of England. He was not, he stressed, in any way being "personal" about the Archbishop.

The rally had followed a High Mass in Leeds Parish Church at which he had also preached to a congregation of over a thousand. The Bishop of Ripon (the Right Rev David Young) presided at the Mass.

Church Times

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Uranium support

Sir,
Congratulations on your Editorial concerning Archbishop Loane's statement on Uranium Mining. To be even more specific may I suggest that — quite contrary to Mr Pringle's Assertions — there are several pertinent points of guidance to be found in the Bible.

• The fact that others have done and are doing something never means it is therefore necessarily right or wise. Since when has it been moral to do something just because others are doing it?

• Ethical action does not depend on the measure by which we may be successful. Whether our refusal to mine our uranium will make any difference may be a political consideration but cannot be the final determinate.

• The Bible has a great deal to say about human arrogance which is our downfall. Regarding nuclear power we confuse what we can do with what we ought to do — and having confused capacity with conscience, we then go on to confuse what we can do with what we may be able to do one day.

Technology may be able "to find a way", as Mr Pringle obviously believes, but pardon the rest of us if we are not prepared to bet the future of mankind on the unsubstantiated claims of those with vested scientific or commercial interests.

We can all agree with John Pringle that uranium is a technically complex matter. Scientists are still not agreed on questions of hazards and disposal of wastes.

One issue, though, is the extent to which ordinary people should hand over their lives to the experts who often are proved wrong in the long-run. There are enough leaks, mistakes, miscalculations and Maralinga's to give us pause.

• The Bible lays down some clear ethical principles about responsibility for the creation. By what right do we act now in such a way as to endanger every future generation of people? — by increasing radiation levels and by causing the likelihood of genetic damage, largely in pursuit of our selfish, high-consumption type of lifestyle?

Archbishop Loane particularly addressed his remarks to the effects of uranium mining upon the Aboriginal people. By what right do we put their lives and culture in jeopardy?

It is indeed as you admitted

LETTERS

in your last paragraph reprehensible that the church community overall has been so quiet on the issue; but some Christians have been in the debate, eg, notably the Presbyterian Church of Victoria from 1975. Too often, though, Christians do not listen to other Christians who have the "wrong" theological or denominational label.

CLIVE HARCOURT-NORTON, Mortdale, NSW.

Melbourne Christians off the air

Sir,
We presume that many of you have by now learnt of the outcome of the application by Melbourne Christian Radio for a Public Broadcast Licence. The two existing experimental stations were offered licences, and the third licence was offered to Progressive Broadcasting Service (Jazz-Folk-Rock) who at present have 250 supporters.

You will be asking the question "Why was Melbourne Christian Radio not successful?" We also ask that question and, unfortunately, the only legislation that could demand the Australian Broadcasting Tribunal to release the reasons for its decision has not yet been proclaimed.

The Tribunal will, however, at an unspecified later date, publish its reasons, but we do not expect a finely detailed statement. In the meantime, we can only engage in conjecture.

R. J. TAYLOR, Chairman, Melbourne Christian Radio.

As it is an infringement for us to publish extracts from the transcripts, if you want more information for your Federal Member, I would be happy to speak to you on the telephone (469 2609).

Ray Weir Memorial Fund

Sir,
The recent and most sudden death of the Rev Ray Weir took from us a man of God who meant a great deal to a lot of people. The five parishes in the Diocese of Sydney to which Mr Weir served as Rector are combining together to establish the "Ray Weir Memorial Fund".

The parishes are: Kingsgrove, Manly, Lindfield, St Clement's Mosman and Bowral. All donations to the fund will be pooled and the total amount invested. The income from the fund each year will go towards the support of a missionary serving with the "International Nepal Fellowship". The INF, and Nepal as a country, were very close to Mr Weir's heart.

Mr Weir had a very wide circle of friends, and I would be most grateful if you would publish this letter so that people will know of the Memorial Fund and so be able to contribute to it if they so desire.

The Memorial Fund will be administered by trustees appointed by the contributing parishes and an audited financial statement will be presented each year.

The Fund was launched on Sunday, 29th October. Donations to the Memorial Fund should be forwarded to:

The Hon Treasurer, St Clement's Church, 144 Raglan Street, Mosman, NSW, 2088.

(Rev) VICTOR ROBERTS, Mosman, NSW.

At our inaugural meeting in Scott's Hall on 30th May, it was agreed that should we not be successful at the '78 hearings, we should remain in force to contest another licence hearing, and we are taking steps to ascertain when the next applications will be called. In the meantime, we ask all those interested in a Christian Radio Station for Melbourne to do three things:

• Pray earnestly and without ceasing because it is a spiritual battle we are fighting. Melbourne must be the largest English speaking city in the world without the availability of a strong Christian radio signal;

• Contribute to our funds so that we can maintain publicity; and

• Write to your local Federal member objecting to the absence of Christian radio in Melbourne, asking that a question be put to either Houses of Parliament seeking clarification of why our case was not successful — or write to the Hon A. A. Staley, Minister of Posts & Telecommunication — or the Prime Minister or Leader of the Opposition.

As it is an infringement for us to publish extracts from the transcripts, if you want more information for your Federal Member, I would be happy to speak to you on the telephone (469 2609).

RAY WEIR MEMORIAL FUND

CLIVE HARCOURT-NORTON, Mortdale, NSW.

Excellent growth tool

"Effective Biblical Counselling" by Lawrence J. Crabb Jr Zondervan, 1977 199 pages + appendices \$8.95

The aim of the author is set out in the sub-title, "A model for helping caring Christians become capable counsellors". Crabb denies the counselling is a scientific discipline which must be left to technically or academically trained experts. But he does not fall into the error this position can lead to.

He agrees that there is technical understanding of psychological dynamics and therapeutic procedure which adds greatly to counselling effectiveness.

Having established clearly his aim, Crabb also makes it crystal clear that for the Christian, "the Scriptures

provide the only authoritative information on counselling". To this he adds that "psychology and its specialised discipline of psychotherapy offer some valid insights about human behaviour which in no way contradict Scripture".

He brings counselling into focus for the minister and local congregation when he says that if we combine these insights with the healing resources of a local body of caring, committed Christians by training people in the congregation to handle a good deal of the counselling load, we might witness a tremendous increase in spiritual and emotional maturity in our congregations.

When he discusses the goal of Christian counselling, he rejects happiness, self-expression, individual fulfilment but puts it clearly in terms of Hebrews 13:15-16; the offering of the sacrifice of service to others. The over-riding goal must be to respond biblically, to put the Lord first, to seek to behave as he would want me to.

Dr Crabb helps his readers face squarely the difficulties people often have reconciling the various schools of psychology with the body of revealed truth in propositional form to which all evangelicals are committed as the inerrant, inspired Word of God.

In the Introduction the author points out that the contents of the book are basically the outcome of work which he did when he had to study these Psalms as a "set text" for an examination together with work which he did for some expositions in 1973. It is this which gives an insight into the style of the book.

The book shows that John Goldingay is a painstaking and thorough student. There are occasions when the reader feels that he is giving too much detail — a fact which can tend to make one want to "switch off". However it also often happens that the eye runs on for a line or two and there "applications" are met which are fresh and relevant.

Every reader will have an opinion as to which is the best part of the book. To this reviewer, Psalm 51 holds that place — an opinion helped perhaps, by the homely illustrations used to help illuminate the meaning.

In these studies the reader is led to identify with the Psalmist, though the general style does perhaps lack "the lift of a song".

R. N. Langshaw.

Good songs from a strange land

"Songs from a Strange Land" by John Goldingay Published by Inter-Varsity Press 172 pps. Paperback

This book is an exposition of Psalms 42-51 by the Director of Academic Studies at St John's College, Nottingham. It will be appreciated by any keen Bible student, and especially by one who has a special interest in the Psalms.

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R. N. Langshaw.

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provide the only authoritative information on counselling". To this he adds that "psychology and its specialised discipline of psychotherapy offer some valid insights about human behaviour which in no way contradict Scripture".

He brings counselling into focus for the minister and local congregation when he says that if we combine these insights with the healing resources of a local body of caring, committed Christians by training people in the congregation to handle a good deal of the counselling load, we might witness a tremendous increase in spiritual and emotional maturity in our congregations.

When he discusses the goal of Christian counselling, he rejects happiness, self-expression, individual fulfilment but puts it clearly in terms of Hebrews 13:15-16; the offering of the sacrifice of service to others. The over-riding goal must be to respond biblically, to put the Lord first, to seek to behave as he would want me to.

Dr Crabb helps his readers face squarely the difficulties people often have reconciling the various schools of psychology with the body of revealed truth in propositional form to which all evangelicals are committed as the inerrant, inspired Word of God.

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equipped to counsel than the person who rejects psychology altogether.

The facts are that psychologists have discovered some useful insights towards the understanding of human behaviour and how it may be changed.

Of course, there is much more to this very useful handbook than this reviewer has been able to canvass. In a field where conservative evangelical writers are very thin on the ground, Dr Crabb's book should be closely studied by pastors and all caring people. It is very clearly set out and its many diagrams and appendices are most helpful.

Rex Meyer

MacArthur begins from the basic premise that the Bible is in fact, the word of the living God, ie God has spoken. "Therefore, prophecies have been fulfilled, miracles have taken place, scientific statements are correct, and lives have been transformed."

He refrains from arguing the case in reverse order. The Spirit of God has to convince us of the truth of God's word and no amount of logical and persuasive argument will bring this about.

In his view of verbal inspiration and inerrancy he stands well to the right of most conservative evangelicals. One suspects that he wants to defend the sacredness of the King James Version as most of his references are from that source.

When defending the Bible against claims of error, discrepancies, mistakes in transmission of the text and Scripture's own disclaimers of inspiration in places, he falls back on to strict literalist interpretations and an almost word perfect agreement of some 13,000 NT manuscripts.

Still, he would agree that the Bible conveys accurately all that God intended us to know and receive. He has good chapters on Scripture being complete, authoritative, and sufficient, as well as being effective and powerful to achieve God's ends.

He finds no contradiction between science and the Bible, but rather quotes examples of Scripture's accuracy in scientific areas as touching hydrology, astronomy, geology and meteorology.

This book will strengthen one's conviction that God has indeed spoken; that we can trust the Bible implicitly as an absolutely reliable basis for the whole of life.

E. W. Carnaby

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MAINLY ABOUT PEOPLE

MELBOURNE
Rev R. B. Audsley, transfers from incumbency Church of Ascension East Burwood to incumbency of St John's West Geelong from November 29.
Rev J. F. Hannon, transfers from incumbency of the parish of Fernree Gully, January 28, to chaplaincy with ITIM.
Rev D. D. Horsford, transfers from incumbency St Andrew's Rosanna to incumbency Holy Trinity, Williamstown from December 14.
Rev M. Lee, transferred from Diocese of Sydney to Assistant Curate at St James' Old Cathedral, West Melbourne from October 29.
Rev D. Stevens, transfers from assistant minister St Peter's, East Melbourne to incumbency of St George's with all Saints' Footscray from February 6.
Rev J. L. McAuley, retires from incumbency of St Peter's Mornington, on December 6.
Rev A. L. Purbrick, retires from incumbency St George's Monbulk on December 11. He becomes part-time minister-in-charge of Point Lonsdale, December, 1978.
Rev C. C. Cowling, died October 11.
Rev Dr R. E. Sutton, died September 29.



Honour Rolls

Chaplain-General F. E. Hulme-Moir (centre), Chaplain E. J. Harley (left) and Chaplain D. W. G. Holmes (right) with the new Honour Rolls of the Royal Australian Engineers at the School of Military Engineering, Casula, NSW. The three chaplains dedicated the books in a religious service at the School recently. Chaplain-General Hulme-Moir is the Church of England Bishop to the Forces, Chaplain Harley represented the Roman Catholic Chaplain-General, and Chaplain Holmes represented the Protestant Denominations Chaplain-General. The Honour Rolls, prepared in three volumes representing World War I, World War II and subsequent conflicts, have been presented to the Royal Australian Engineers' Memorial Chapel at the School.

10 millionth Gideons' Bible

THE 10 millionth Bible to be printed in Britain for the Gideons International was presented to Sir Charles Forte, at a ceremony held recently at Grosvenor House Hotel in London. The Bible carried a personal message to Sir Charles from Gideons International on its fly-leaf. Gideon Bibles are placed in the 23,800 rooms in Trust Houses Forte's 233 hotels in Britain. Although started in America in 1899, the Gideons' practice of putting a copy of the Bible in hotel bedrooms had its inspiration in Britain. To date over 200 million Bibles and



testaments have been distributed since the movement started, the real impetus coming in 1950 when The Gideons International was formed. The interdenominational movement is now to be found in 116 countries. To meet the Gideons' worldwide orders for Bibles - for schoolchildren, nurses, members of the services and prison inmates, as well as



The Australian FIRST PUBLISHED IN 1880

CHURCH RECORD

No 1672 NOVEMBER 27, 1978

Registered for posting as a newspaper - Category A

PRICE 25 CENTS

DECISIVE CLERGY VOTE

Clergy members of the General Synod in England ensured that the doors to women's ordination to the priesthood would not be opened in the Church of England for some time to come.

A motion calling for the introduction of legislation removing the barriers to the ordination of women was resoundingly defeated in the House of Clergy, though the bishops were massively in favour and the laity gave it a narrow majority.

Immediately after the result was announced, Dr Una Kroll, a long-time leading proponent of women's ordination, leapt to her feet shouting in protest. Wearing a T-shirt emblazoned with the slogan "Ordain women now", yelled: "We asked for bread and you gave us a stone."

As her voice was drowned in a roar from the packed chamber and public gallery she added: "Long live God."

The total number of members present and voting was 521, of whom only three abstained. This is believed to be the largest voting figure on any topic since the introduction of synodical government in the Church of England.

The motion was "That this Synod asks the Standing Committee to prepare and bring forward legislation to remove the barriers to the ordination of women to the priesthood and their consecration to the episcopate."

The voting which came after nearly six and a half hours of solid and mostly calm debate, was House of Bishops 32 for, 17 against; House of Clergy 94-149; House of Laity 120-106. The overall voting figures were 246 for, 272 against - an overall majority of 26.

Many members bowed their heads in prayer and some priests crossed themselves. And just before he announced the result Canon Batty suggested that it would be best if the news were received in silence - but the initial calm was then shattered by Dr Kroll's protest.

People queued to get into the public gallery for both the morning and afternoon sessions, and some had to be turned away because the public gallery was so full.



While Synod debated the ordination of women, Geraldine Stevens and others stood outside Church House to make their own view on the issue quite clear.

LIGHT SHAFT - STILL EXPLORATORY

"While the writer of the editorial in the November 13 issue is entitled to express a view on the aesthetic value of the proposed shaft of light in Sydney Square, the Standing Committee regrets that the Record may have misled its readers into believing that money not spent on capital works on the Square would be available for distribution through the Income and Expenditure Ordinance." This is part of a resolution passed by Standing Committee on the Church Record editorial "Spotlight on Priorities".

The resolution continued "The project should be judged on its own merits or otherwise, as the cost, if any, would not be related to the general income available to the Diocese for direct use in the Church's ministry but would come from the publicly budget of the St Andrew's House Corporation. might not even cover outgoing. Several measures were decided upon and it was recognised that the arcade had to be promoted.

"Funds were allocated (in effect, from the rents) for this purpose and there is no doubt that the situation would be far worse now if this course had not been adopted. "Advice has been received that the expenditure of \$12,500 on the light shaft would be very worthwhile as compared with other forms of promotion such as newspaper advertising, radio and television, all of which have only a momentary impact compared with something permanent like a light shaft. How is such advice evaluated?"

"The expenditure on promotion activities has resulted in a higher number of letters which will have an accumulative effect as trading and rents increase in the future and more tenants are attracted to the area.

"The potential annual net income from the arcade (in excess of \$200,000) for the St Andrew's House Corporation is substantial and therefore this improvement has been very welcome indeed. In turn this will provide a boost to the Glebe Board's annual surplus and, as a result, more funds will be available for the Diocese.

"Such a unique landmark as a light shaft would result in a greater number of residents, and tourists to Sydney, visiting the area. Because of its proximity, this could create new opportunities for ministry from the Cathedral.

"CHURCH RECORD MAY HAVE MISLED"

EVALUATION PROBLEM

"It is difficult to evaluate the worth of any form of advertising or promotion in money terms. The funds expended this year have been very worthwhile because the results prove it. The amount which has been, and will be, spent on promotion will be returned many times over.

"Advice has been received that the expenditure of \$12,500 on the light shaft would be very worthwhile as compared with other forms of promotion such as newspaper advertising, radio and television, all of which have only a momentary impact compared with something permanent like a light shaft. How is such advice evaluated?"

NO DECISION YET

"No decision has yet been made on the proposal. Several more months of research and consultation will be necessary before all

To page 2

MAKE IT KNOWN

"The light shaft was suggested as a means of making Sydney Square and the arcade known more widely to the people of Sydney. Probably a majority still do not know of the existence of Sydney Square and particularly the shopping arcade.

"Such a unique landmark as a light shaft would result in a greater number of residents, and tourists to Sydney, visiting the area. Because of its proximity, this could create new opportunities for ministry from the Cathedral.

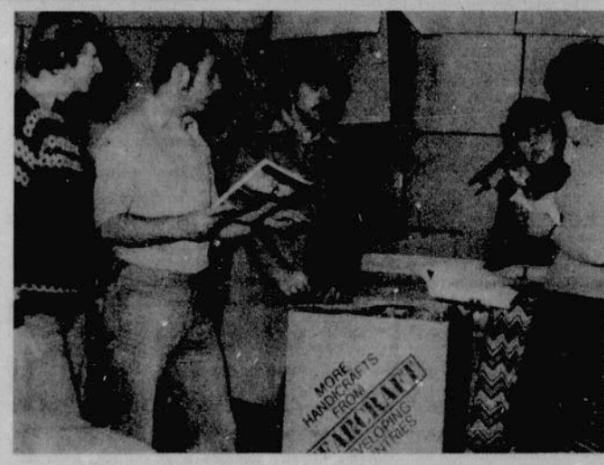
ON OTHER PAGES

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Flower Show 8
Indo assurance 8
Letters, Books 6
Morphett story 4
Our children? 3
Pope for C of E 7
Start, Look 5

TEARCRAFT SALES KEEP 6,000 IN REGULAR EMPLOYMENT

TEARCRAFT's sales of handicrafts and cottage industry products from the Third World reached their first million last week. Selling through a mail order catalogue, retailers, and their own representatives, Tearcraft has sold over half a million sikas (a jute hanging basket from Bangladesh) alone.

These sales mean that about 6,000 people in nine different Third World countries have regular employment and a steady income. To cope with this rapid expansion Tearcraft has taken over additional premises adjacent to their existing office and warehouse in Newcastle. This extra space will allow Tearcraft to grow sufficiently so that its sales can keep 15,000 people in regular employment.



CHRISTIANS IN UGANDA "VULNERABLE"

The death of Archbishop Janani Luwum on February 16, 1977, was followed by the killing of other leading Christians - and ordinary Christians were shot or arrested for commemorating the 1977 Church of Uganda centenary, according to an Amnesty International report on "Human Rights in Uganda".

The report, published recently, places religious leaders and followers among several categories of the population who have become especially liable to arrest and death.

The long list of those most vulnerable includes politicians and civil servants, teachers and students, businessmen, writers, soldiers, police officers and citizens of other countries - particularly other African countries.

Archbishop Luwum was an Acholi, a member of a tribe which the report says was the target of an organised "death-list" operation in February, 1977.

Acholi, together with prominent people from the adjoining Lango district, were rounded up by soldiers who went to universities, government offices, hospitals and other such places with a list of persons to be arrested.

Several sources are said to state that around 200 wives and children of murdered Acholi and Lango soldiers were also killed.

An appendix to the report recalls that on February 16, 1977, all the Ugandan bishops were summoned to meet President Amin after their protests against killings, disappearances and harassment of Christian people.

Sydney Broadcasting Association Granted FM Licence



The Australian Broadcasting Tribunal - Vice-Chairman Mr James Oswin (left) and Chairman Mr Bruce Gyngell heard seven applications for three public broadcasting licences in Sydney from September 5-19, the longest Hearings to date. Tribunal staff and court reporters on left, applicants and witnesses on right. - Worldwide photo

"I am pleased to advise that the Tribunal has determined that it should offer Christian Broadcasting Association Ltd a licence for a Category "S" FM public Broadcasting Station to serve the Sydney area - B. J. Connolly, Secretary, Australian Broadcasting Tribunal (Telex)."

This was the official notification that CBA had been honoured with a very special trust, a licence to broadcast with a "Quality of Life" format in Sydney. The Tribunal heard applications for 26 licences in all States from 19 July until 19 September. Forty-six groups applied for the 26 available licences.

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AM 70 90 120 160
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Late Archbishop Janani Luwum

Three Ugandans were made to read out so-called confessions of having conspired with Archbishop Luwum and others to overthrow President Amin with Chinese weapons. Later that day the Archbishop was taken away from the other bishops by soldiers and never seen again.

EDITORIAL Please begin at the end

With the beginning of the season of Advent, the immediate thought of us all is the proximity of Christmas, with cards, gifts, food, holidays and the pre-Christmas rush. However, the Book of Common Prayer takes a very different but significantly Biblical approach to this time of the year and the approach is crucial for the Christian. It is not pre-Christmas preparation for remembering the Nativity of our Lord, but a very timely reminder of the return of our Lord Jesus and the need for every Christian to take stock of himself. Seeking to reinforce the importance of this truth, the Prayer Book commences the church's year with the season of Advent. It begins by looking at the end. This is precisely the way Jesus taught his disciples as they grew in understanding of the nature of the kingdom of God. True Christianity takes its bearing from the end point and in so doing places the present in its proper context. The effect for the Christian is highly beneficial in an age of anxiety, rush, stress and in a society suffering from the poverty of riches. The question for the Christians is how we have coped with anxiety, rush, stress and riches in this past year and whether the issues that have consumed so much of our nervous and mental energy may not have been better handled had they been seen in the light of the end. The question for the Christian congregation is whether or not our present activities take their direction from the end point. How different would our handling of parish affairs have been in 1978 had we used the end to determine our priorities. The question for Christian denominations is likewise the same. In the committee life of the church how different would issues have appeared and subsequent discussion of them had the end been the starting point. As we close the end of the Church's year and begin the new year with the first Sunday in Advent, let us determine to "cast off the works of darkness and put on the armour of light now in the time of this mortal flesh ... that when He shall come in His glorious majesty ... There is a blessedness pronounced on those whom the Lord finds so orientated and we wish you a blessed new year.

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