



Dana and Mary Andrews

DANA ANDREWS ON ALCOHOLISM

In May (8-12, 1978) the Sydney City Mission will present a National Conference, called Operation Understanding at the Boulevard Hotel, Sydney. The Special guest speaker will be Hollywood Movie Star and recovered alcoholic, Dana Andrews.

Mr Andrews is the Hollywood star of over 70 movies, including such favourite films as: The Ox Bow Incident, A Walk in the Sun, Laura, State Fair, The Best Years of Our Lives, Boomerang, My Foolish Heart, Elephant Walk, Madison Avenue and Beyond a Reasonable Doubt.

He is a recovered alcoholic and now spends a great deal of his time as a special ambassador for the National Council on Alcoholism in America.

He just completed a film on the life of President Dwight D. Eisenhower, in which he plays General G. Catlett Marshall, who originated the Marshall Aid plan for Postwar European reconstruction.

In 1972, he began to talk frankly in public about his battle with alcoholism.

On the Australian tour, which is being sponsored by the Sydney City Mission, he will be accompanied by his wife, ex-actress Mary Todd.

MASS CONTROVERSY • From page 1

The Second Vatican Council in its Constitution on the Sacred Liturgy said "Regulation of the Sacred Liturgy depends solely on the authority of the Church, that is on the Apostolic See and, as laws may determine, on the bishop."

(The Apostolic See is the centre of administration in the Church presided over by and under the authority of the Vicar of Christ) ... "Therefore absolutely no other person, not even a priest, may add, remove or change anything in the liturgy on his own authority." (N.22).

In 1969 Pope Paul in an Apostolic Constitution authorised and introduced to the Catholic world the new rite for the celebration of the Holy Sacrifice of the Mass. This new rite which replaced the older rite, known as the Tridentine Rite (from the Council of Trent), from the date of its promulgation, was to be observed by the whole Church.

The Second Vatican Council pointed out that the Sacred Liturgy is "made up of unchangeable elements divinely instituted, and elements subject to change. The latter not only may but ought to be changed ..." (Lit. 22).

DISLOYALTY

The Mass is of course still essentially the same Lord's Supper instituted by Christ on the first Holy Thursday night as the means of perpetuating in the world His redeeming sacrifice of Calvary "until He comes again".

The rite by which it is celebrated, on the Pope's authority, has been renewed and for this renewal the vast majority of Catholics are deeply appreciative. They can now participate in Mass with increased understanding and spiritual satisfaction.

But there is unfortunately a rebellious element in the Church. People who cannot or will not accept the New Rite of Mass introduced on the authority of Pope Paul VI, the Vicar of Christ at the present time.

On Friday, May 12, the \$850,000 Swanton Lodge Hotel for homeless alcoholic and drug dependent men and women will be officially opened by the Prime Minister, Mr Malcolm Fraser.

During the Operation Understanding Conference, he will be speaking about his personal experiences of alcoholism and on awakening a social conscience.

The purpose of the Operation Understanding Conference is to present the need for greater public and corporate involvement in dealing with the social problems of alcoholism, unemployment, drug addiction, mental illness and homelessness.

At the launching luncheon for Operation Understanding on Monday, May 8, in the Boulevard Hotel at 12 noon, the speakers will be Dana Andrews, the NSW Attorney General, Mr Frank Walker and Mr Dick Mason, General Manager of Ampol Australia.

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Claiming that they are being loyal to the tradition of the Church they are in fact being disloyal to the authority left by Christ to His Vicar. Their activities tend to stir up discord and dissension among Catholics.

Recently, many bishops, priests, religious and laity received circular letters from one such person. These letters condemn the new rite of Mass as sacrilegious, raise doubts about its validity and state that the "New Mass" is forbidden under pain of mortal sin to clergy and laity alike.

Statements such as this will surely cause doubts and confusion to arise in the minds of some Catholics. It is well, therefore, to recall where our loyalties should lie and who has been entrusted by Christ without guidance in such a vitally important matter as divine worship.

To the first pope and through him to his successors, Jesus said, "Simon, Satan you must know, has got his wish to sift you all like wheat, but I have prayed for you Simon that your faith may not fail, and once you have recovered you in turn must strengthen your brothers." (Lk. 22:31).

HOLY SPIRIT'S IMPRIMATUR

Only the Vicar of Christ, the successor of St Peter has been given this assurance of the prayers of Christ and the help of the Holy Spirit in the task of guiding his brothers along the right path.

We can be absolutely certain therefore that the new Rite of Mass authorised by Pope Paul VI in fulfilment of the teaching of the Second Vatican Council, and which now means so much to us, has the imprimatur of the Holy Spirit upon it.

When we participate in it with love and devotion let us as true followers of Christ be mindful of those who wander in the darkness of doubt and confusion especially those who, presumably in good faith, believe they are "rendering a service to God" by condemning it and us for participating in it.

Catholic Weekly.

RESULTS — SYDNEY PRELIMINARY CERTIFICATES

Sydney Preliminary Theological Certificates, Moore Theological College External Studies Department announces the following:

PASS LEVEL: Baker J. E., Bulmer S., Childs J., Collins D. F., Cooke E., Court P. C., Crundwell R. W., Dennis M., De Pomeroy A. M., Dixon M., Eshman T. E., Fourtounas C., Hutton B. G., Kidson A., Lush M. P., McConnell J. W., McFadden M., McInnes P., Oates L. G., Plant K., Quill T. M., Scotts L. L., Thomas D. J., Walters H. M., Walters R. L., Willson L. A.

CREDIT LEVEL: Angilly B. B., Baines H. C., Beer M., Blagden M. D., Boyce E. M., Cowell J. E., Ferguson W., Faros V. I., Hack R. J. B., Holman D., Horner E. R., Ironside D. J., James S., Kay R. J., Lau M., McKerron P. J., McKessar B., Murray J., Murray J. S., Onus M., Putland J., Rennie G. A., Southwell B. S., Thorn M. A., Walker D. R., Willis R. O., Whybrow L. G., Woodward R. K.

SECOND CLASS HONOURS: Beebe L. L., Conway R. J., Golding M. C. B., Irwin D. C., Kennedy C. M. A., Manly D. P. T., Morrison A. S., Putt M. J., Shaw R. I., Sommer B. S., Steel H. H., Sutton G. J., Webster J. S., Wylie J. E.

FIRST CLASS HONOURS: Hayhoe R. E. S., Miller E. H., Miller I. C., Milton L., O'Connor L., Plattfoot A. G., Watt G. W., Yates J. H.

THE CERTIFICATE IN THEOLOGY
PASS LEVEL: Healey L. L., V. McBain B. L., Murchie H. R., Weir N.
CREDIT LEVEL: Britton A. M., Daniel C., Daniel J. R., Goodacre B. J., Nelson G. N., Regan C., Richardson K. A., Stavert M., Stavert P. A.
SECOND CLASS HONOURS: Malone N.
FIRST CLASS HONOURS: McMillan J. W.

YOU COULD REALLY HELP

Volunteers are needed to work part-time at the Camperdown Family Centre.

This is a project of the Archbishop's Winter Appeal, and trainees are being sought for the Centre on a roster basis.

Training is necessary, and there will be courses for prospective volunteers. Evening courses will be held in May, and day courses in June. The May course will be on Monday evenings — 8th, 15th, 22nd and 29th — commencing at 7.45 pm. Each session will take approximately one and a half hours.

For those who can give time during the day, training sessions will be on Monday, June 12, 19, 26 and July 3, at 1.30 pm.

Contact is Jane Smith, telephone 51 5722, if no answer, contact Jan Stewart at the Anglican Information Office, telephone 2 0642.

I ONLY AM LEFT

In August, 1976, when Doan Trung Chanh migrated to Australia from the USA where he had fled after the fall of Vietnam, he felt desperately lonely for the fellowship of Vietnamese Christians. He had come to Australia with his wife in order to join his wife's sister who had lived here for six years. However, soon after he arrived here, his brother-in-law and family left Sydney for New Guinea and he felt even more alone.

He came from the Evangelical Church in Vietnam where his father was President of that church and where he had studied for three years at the Bible College in Saigon.

A keen Christian, he left copies of John's Gospel at the Saigon Restaurant in Sydney, and in November, 1977 a customer took a copy and contacted him. To Doan Trung Chanh's delight he discovered after 15 months that he and his wife were not the only Vietnamese Christians in Sydney, and that there was a group meeting at the University of NSW.

He was overjoyed that at long last he would be able to enjoy fellowship with fellow countrymen here in Sydney.

This was not the only result of the link-up. In January of this year he and other Vietnamese Christians began regular Sunday services at 2 pm at Villawood Migrant Hostel. There are now 40-45 Christians who gather every Sunday at the Resettlement Office at the Hostel.

A further result of this meeting together, has been the production of a Christian paper that is sent to Vietnamese living in Australia, NZ, and New Guinea.

Last issue is being sent also to Thailand, Malaysia and the Philippines where refugees are facing all the dislocation problems and uncertainties of those who have fled from the present rule of the Communist Government.

Doan Trung Chanh with his wife and 6-week-old son is studying in Moore College and being supported by his fellow Christians from the Vietnamese Fellowship here in Sydney.

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Doan Trung Chanh

The Government of Vietnam has closed the Bible College where he studied, as well as closing a number of churches in the countryside. There are at least 20 ministers in prison and some have also been killed by the government. No person declaring himself a Christian is allowed entry to the University in Vietnam, and is thus excluded from professional appointments.

We have been asked to pray for Christians in Vietnam in these difficult days and also to pray for the weekly meetings of this fellowship and for Doan Trung Chanh with his preparation of weekly sermons as well as his studies at Moore College.

If any Christians know of Vietnamese in Sydney he would be glad to learn of their name and address to contact them about this service. He lives at 3 King Street, Newtown.

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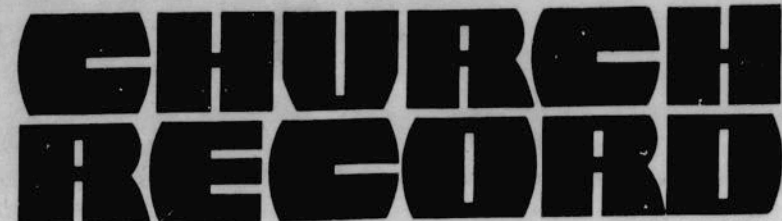
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No 1658

MAY 15, 1978

The Australian
FIRST PUBLISHED IN 1880



Registered for posting as a newspaper — Category A

PRICE 25 CENTS

CARDINAL SIN'S AUXILIARY ON WORLD VISION

US BISHOP IS ASKED TO RESIGN

Bishop Rosales who is the auxiliary of Cardinal Sin, Archbishop of the Philippines is adopting a wait-and-see approach on the operations of World Vision following recent discussions with representatives of the latter organisation over charges against its aid programmes.

A team from World Vision held discussions recently in Manila with the Archbishop of Manila, his auxiliary bishop and Bishop Gaviola the Secretary of the Asian Council of Bishops of the Roman Catholic Church.

The team comprised Mr Harold Henderson, Australian Executive Director, Mr Graeme Irvine, the Field Ministries vice-president of World Vision International, Mr Geoff Renner NZ Executive Director, and Mr Fram Jehangir, Thailand Director.

Allegations made by three missionary priests were that only a fraction of donor's contributions reach World Vision aid recipients, that World Vision was promoting tubal ligation which is a form of birth control in conflict with the Roman Catholic Church's teaching, and that aid programmes were being used by non-Roman Catholic churches for proselytising purposes.

A spokesman for World Vision in Australia said that the charges of low-level funding and tubal ligation were not true, the latter was not even raised at the meeting.

However, investigation

confirmed cases in which aid money had been used as a lever to encourage church attendance at non-Roman Catholic services. It had arisen in certain cases where aid had been distributed through such churches after their services.

The Roman Catholic Church had no desire to stop World Vision cutting off funds to projects because the needs of the poor were so great, and as a result both will continue to work together. Joint action will ensure that aid funds channelled through World Vision are not used to proselytise Catholics. Bishop Rosales indicated that the following aid had been given:

- families in squatters' areas have been the object of the programme;
- an allowance of 16 pesos are given to each child monthly;
- clothing, blankets and sleeping mats are bought from this;
- an allowance/rations are given out during monthly meetings;
- additional aid in the form of food is given;
- an additional gift from \$5 to \$30 is given by foster parents depending on the earning capacity of the parents or the amount given by the foster parent at Christmas;
- prayer meetings are held to which participants are invited;
- Bible Study is held

regularly for mothers on Fridays; and

• Sunday Services are held to which the mother is invited to attend.

Nearly all the participants in the World Vision programme are Roman Catholics.

The bishop said that World Vision is ecumenical in principle because it solicits help and aid from people of any creed. It was being suggested that aid be given to the needy in a depressed area under the supervision of a representative of the religious group represented by the recipients.

The bishop felt that such an arrangement would do away with the danger of proselytising, enhance the trust of the participating church of the beneficiaries and do away with the thought of pressure or of strings attached to aid or funding so abhorred in the Third World.

World Vision of Australia

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Cardinal Sin, Archbishop of the Philippines, Bishop Rosales and Harold Henderson, Australian Executive Director of World Vision, at a recent meeting in Manila to discuss allegations concerning aid programmes.

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EDITORIAL

The Christian faith is either true for all men whether they know it or not; or it is true for no one regardless of how few or how many sincerely believe it.

It is also true that the way the Christian faith views the realities of this world is either true or false. The Bible clearly asserts that God is the one who gives life and breath and all things to all creation including man. If that is true, then it is true for all men whether they recognise it or not. It also follows that if God gives life, then the termination of life contrary to a decree of God is wrong, grievously wrong.

Why is it that Christians both corporately or individually appear to have been intimidated to the point that they are unwilling to continue to speak up on such issues as abortion? Why is it that some will be tempted to say, "Not that issue again!", and turn away?

Have we been intimidated by the arguments of fellow Christians that our only commitments to society at the present time is to preach the Gospel and when we have

substantially increased our base, then we should seek to agitate for change?

Have we been intimidated by the argument that greater are those who are against us than those who are for us, and that our protest for God's will to be done will not be heard or will be ineffectual?

Have we been intimidated by those who say we have no right to enforce "our views" on the rest of a society that does not accept our point of view? It would be wrong if it were only our point of view that we were espousing, but it is not our point of view, it is God's which is eternally true.

Have we become narrow in our understanding of the implications of the Gospel, defeatist in the face of vested interests, or relativist in our approach to truth?

Pontius Pilate and subsequent generations may ask cynically, "What is truth?" The Christian knows that the one to whom these words were spoken is the Truth. To commit ourselves to Him, is to commit ourselves not

only to the One who brings us to life eternal, but to One who reveals the truth, who demands that we speak the truth, live the truth and are valiant for the truth regardless of the unpopularity that may follow.

The issue for the Christian will always be that of truth, whether it is the truth of the Gospel for which we must contend, the truth that God alone is the giver and taker of life, and the truth that we are our brother's keeper and that our commitment to others and society is encompassed within the command to love as neighbour as ourselves.

Is it not our responsibility to speak the truth to those who are in error, to encourage our leaders whose voice will be heard by large numbers through the media to speak out, and to write to our representatives in the law-making institutions of our land declaring graciously and cogently the will of God? It may be that those who are for us are more than those who are against us, but even if that is not so, if God be for us ...

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NOTES & COMMENTS

Racial Prejudice

The alleged fraud charges against a number of Australians from an ethnic minority in connection with payments by the Department of Social Security has brought to light deep seated racial prejudices effectively fanned by the sensational and distorted reporting by the Media.

How the Media came to be included in the initial arrests after dark has not been answered in spite of the questions raised in the Senate during the current session, and raises doubts in the minds of some as to how much the Department's actions contributed to the strong backlash the Greek Community has felt in the past month.

The comments of a noted Australian comedian, at a recent National Press Luncheon at the expense of the Greek Community may have been amusing to the gathering, but certainly not to every Australian of Greek origin.

Some of these Australians have experienced such suspicion and at times arbitrary cancellation of Social Service benefits that it has taken a meeting between the Greek Orthodox Archbishop and the Director General of the Department of Social Security to allay the fears of the community. The Department has had to make special arrangements for the Greek Community through the Greek Centre to encourage those entitled to benefits to come forward and not be afraid.

However, as Christians let us not be too quick to be horrified at the racial prejudices of others. This prejudice or prejudging of a racial minority by the actions of a few is natural to the heart of all men, even those who are new men through the Gospel.

In times of peace and tranquillity Christians may feel they are not racially prejudiced. In times of high unemployment and monetary problems it is easy for Christians in their hearts if not in their words to echo the prejudices of society. How much we are creatures of that society? Much more than we care to admit!

In coming to grips with our racial prejudices, we need firstly to expose the grounds upon which racial prejudice is built, namely the superiority of our culture and way of life over against the unexamined culture and way of life of a minority, and the pre-judging of all men from one ethnic group on the grounds of conduct of a few.

In casting the first stone are we not saying that neither we nor any of our ethnic group had ever been guilty of fraud against any Government Department whether Customs, Taxation or Social Security.

Secondly, we need to give heed to clear teaching of the Bible concerning the unity of all men in Adam which needs to be asserted as much today as it was by the Apostle Paul in Athens when he confronted the attitude of the local born Athenians who felt that they were superior to all others.

We need also to remember the treatment of strangers and sojourners which was laid upon the redeemed people of God in the Old Testament, and the breaking down of the racial and cultural barrier between Jew and Gentile in the cross when Jesus "slew the enmity" of racial prejudice. Ephesians 2:16.

It behoves all Christians to go out of their way to assure those members of the Greek Community with whom they come in contact or who may live close by as neighbours that we are not pre-judging them. We need also to pray for God's restraining hand upon the Media whose sensational handling of issues can readily stir up racial prejudices.

CLIFF RICHARD'S VISIT CAUSES SOME CONFUSION

Cliff Richard will arrive in Sydney in mid-May for a four-week visit to this country.

Arrangements for the visit have caused some confusion. Cliff will tour the country for a series of commercial concerts and then retrace his steps for a series of Christian meetings.

His commercial concert tour under the direction of Duet Productions Pty Ltd will take him to Sydney's Regent Theatre on May 18th, Brisbane's Festival Hall on May 20th, the Canberra Theatre on May 22nd, Melbourne's Festival Hall on May 25th, Adelaide's Apollo Stadium on May 27th and Perth's Entertainment Centre on May 28th. Tickets for these concerts are available from the normal ticket agencies.

Following this series Cliff will be joined by his Christian Manager and friend Bill Latham (who is also an Associate Director of Tear Fund London) for a series of Christian meetings where he will sing and talk about his faith. The proceeds from the ticket sales for these gatherings will go to Tear Fund Australia of which Cliff is a Council Member in London.

After visiting Bangladesh a few years ago, Cliff exclaimed: "I can never be the same again." He realised that his part was to raise the consciousness of Christian people around the world to know, care and act, expressing the love of Christ in action.

Entitled "The Way I See It" — Cliff Richard sings and talks about his faith, the programme will take the form of a warm personal evening with Cliff.

The venues for the Christian meetings are: Sydney Town Hall on May 31 and June 1; Brisbane's Mayne Hall on June 2; Melbourne's MLC Assembly Hall on June 3 and Robert Blackwood Hall on June 4; Hobart's Theatre Royal on June 5; Adelaide's Prince Alfred College Theatre on June 7; and Perth's Winthrop Hall on June 9.

Tickets for these meetings will be available through Christian bookshops in each capital city.



ON & OFF THE RECORD

By David Hewetson

WAKE UP AND WORSHIP!

As we make our way joyfully or gingerly into the service provided by AAPB I suppose that the concept of worship will be very much in our minds. I wonder do we feel sometimes that we do not make much of a fist of it?

Perhaps, reading the Psalms, we feel that those ancient singers of praises were such experts in worship that they never had to battle with sluggishness of spirit. It is a relief to me, at least, to find one of them who seems to find it heavy going at first but who really gets off the ground as he proceeds.

I am referring to Psalm 103.

A WORD TO HIMSELF

Does the singer find himself in a dull, apathetic, and even gloomy mood? Does he speak sharply to himself so as to bring himself to a better mind? He has been taking life and God for granted (perhaps even having a wing or two about the ways things are going). He must snap out of it, and remember all the good and gracious things that God has done for him.

God was with him in the dark times, when the diseases of the body and the malignancies of the soul brought him to the very edge of the "Pit". He must now actively bring to mind again how God has crowned him with love, fulfilled his heart's desires, and re-vitalised him physically and spiritually. To recall all this stirs the sluggish spirit to praise, and God, who has renewed him in so many ways, also renews his worship.

A WORD TO GOD'S PEOPLE

Any man who remembers what God has done for him has a word to say to his brethren. As he and they thread their ways through the maze of history, and meet on their pathway all kinds of puzzling and painful things, the Psalmist's worshipful spirit helps him to see that the Lord is in charge.

Righteousness and justice is the divine order no matter how crazy things become in personal, national, or international affairs. This was Moses' vision from the mountain top, even while the people at the foot of the mountain plunged into orgies of rebellion and depravity. The worshipper knows that God is in charge.

Indeed he also knows that God bears gently with the

world's evil. Mercy and grace set limits to his justifiable anger and he takes the initiative in bringing the hostilities to a close as soon as possible. The cross alone will reveal the cost of this divine process. For love will have the last word, that love which reaches to the skies, but forgiveness that goes to infinity which is like that of a father.

Like a father, and better than any earthly father, God bears with us not as we would be ideally, but as we are actually. Our frailty is ever before him, and has always found a place in the best forms of worship. There is always that great contrast between the transience of the worshipper and the everlastingness of God and his Love. Like the grass of the field we are here today and gone tomorrow, but because we are linked with Eternal Love we have a future that goes far beyond the change and decay that constantly surrounds.

A WORD TO THE UNIVERSE

When you start to worship you never know where it will lead you! The singer of Psalm 103 began with his own heavy spirit and ended among the stars.

As God stirs us to praise we look beyond ourselves to history and see that, despite the mysteries, his hand is guiding the destinies of men and nations. We rise above the frailty and sinfulness of humanity to rejoice in the everlasting and imperishable love of God.

Small wonder, then, that we eventually find ourselves in the heavens. Worship widens our horizons until we see the one we worship in charge everywhere. "Let the heavenly choir join in devotions", says the Psalmist, in effect. Let them harmonise with the things that I have personally discovered of God and which I shared with my brothers. Angels, mighty ones, hosts, ministers, works and places — let the whole band strike up and praise the Lord!

As so often in the Psalms we come back at the end to where we began. The Psalmist's adventure in worship began with an address to his own soul. It carried out of himself into fellowship with others, into proper perspective concerning time and eternity, and finally into heaven itself. But there he is back where he began with the injunction to "bless the Lord".

And whether we could have found ourselves praising God with ancient Israel in her temple on Mount Zion, or whether we are exploring new patterns of worship with an Australian prayer book, the final essence of worship remains the same. It is a heart stirred to bless the Lord.

PROPOSAL — SELL CHURCH TO SIKHS

History will be made if moves to sell a Bedford church for conversion into a Sikh temple go ahead, for it will be the first time that a Church of England church has been disposed of for use in worship to a non-Christian body.

The Bishop of St Albans (the Right Rev Robert Runcie), whose diocese includes Bedford, has welcomed the scheme as a contribution towards harmonious race relations in the area.

Details of the proposed sale of St Leonard's church, Bedford, to the Ramgarhia Sikh Society for use as a temple and meeting place, are published by the Church Commissioners. There is now a 28-day period in which people can comment on, or raise objections to, the scheme.

Diocesan Redundant Churches Uses Committee decided against demolition, although some interest had been shown in clearing the site for a hospital carpark.

St Leonard's church hall had been used by the Ramgarhia Sikhs for seven years; but, in the course of pastoral re-organisation, they were asked to vacate it in favour of another Anglican church — St John's — which now needed the hall for Christian work.

According to a spokesman for Bishop Runcie, the diocesan authorities felt that they were under some "moral obligation" to assist the Ramgarhia Sikhs if they could, so that when they expressed interest in buying the church their application was regarded sympathetically.

Another Sikh society, the Guru Nanak Gurdwara, also entered a bid for the church. The Diocesan Uses Committee first consulted the local church through the Bedford Deanery Synod, soundings were made in the community as a whole, and

the Bedford Community Relations Officer was invited to comment.

A statement issued this week by Bishop Runcie said that, after giving the matter the most careful consideration, the committee, supported by the Bishop, decided to recommend that St Leonard's be offered to the Ramgarhia Sikhs.

The recommendation was passed on to the Church Commissioners, who have the final decision, and they have now agreed to promote the proposed sale.

The Bishop's statement reveals that there has been controversy about the scheme.

"It will be a condition of the sale that all Christian symbols should be removed from the building," the statement continued, "but it is still understandable that some sincere Christians will disapprove of the church being used by members of another religion."

The statement adds, however, that Bishop Runcie welcomes the Commissioners' decision.

"The Church has been speaking out in the recent debate on race relations," he is quoted as saying: "I am glad that the Church in the Diocese of St Albans has been given the opportunity to back its words with positive action."

"I hope that this sale will make a small contribution to the excellent work already being done in Bedford to promote racial harmony and help to build a community in which different races may not only live together but also respect each other."

Church Times.

MINISTRY FOR WOMEN

The Gippsland Anglican Synod meeting this week was addressed by Miss Helen Parkes, an honours graduate from Ridley Theological College, Melbourne, and a parish lay worker at St Matthias, North Richmond and St Phillip's, Collingwood.

She said that Gippsland Diocese had led the Church in Australia in its encouragement of the ministry of women.

Miss Parkes mentioned that many of the pioneers of the church in early Gippsland were women who worked in equal status with men. She referred particularly to the Nursing Sisters and Bush Brothers who founded and

developed the Church in East Gippsland.

She concluded her address by saying that the question of the Ministry of women is "not one of Authority, Ecumenism or Women's liberation, but rather, the tracing of the servanthood of Christ in the life of each Christian."

Gippsland Anglican Press Service

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ONLY A HOUSEWIFE

"Society has created this attitude towards one of the most demanding jobs in the world. Realise with awe and fear that you are creating people not things — that you make or break them — that you are a homemaker with a very potent influence."

This point was stressed by Dr Lois Anderson at the Mothers' Union Picnic Conference held on Friday, April 28. Her topic: "Why am I so tired?" drew a larger than expected number of women to the Elanora Conference Centre to hear her speak.

Dr Anderson, mother of five, and with 15 years' experience in paediatrics, spoke with both practical and professional experience about fatigue in women.

"The whole question of fatigue is bound up with our values, our priorities and our inner attitudes," she said. "Fatigue can rob you of your vitality, shorten your life, or break-up your marriage. Prolonged tiredness creates apathy towards tomorrow."

Besides medical and physiological reasons, she said that pre-school children, being the mother of adolescents (and we know what emotional yo-yos they can be!), having elderly parents living with you, a bereavement, or just not saying "no", are inevitable circumstances which all lead to fatigue.

Having elderly relatives living in your home will almost certainly bring conflicts, confusion and controversy. Exercising control in these situations will cause fatigue.

To those who find themselves in this position she said, "Learn to accept it, and at the same time protect your marriage, tactfully (or otherwise, if necessary), insisting on time alone with your husband."

WORKING HOMEMAKERS

To those who must work, Dr Anderson said it was irresponsible to take on two jobs without working out the consequences.

"You have the choice," she said, "either you let the home go and do the job well, or you let the job go and do the home well. Think, pray and work these things through with God."

"Use part of your earnings for household help or for packaged and frozen foods. In your homemaking role, share the load because you are sharing in the bread winning."

She suggested that husbands could do the shopping (forget the budget and the bargains!)

"Train your children now to do their share in the home, and don't forget to train your boys also," she added.

The demands of a mother are often from 6 am to 9 pm and Dr Anderson sees it as essential that a woman learns to "switch off" during the day.

"Find out what switches you off for renewal and refreshment," she said.

"Feel guilty if you don't have a rest, not if you do. 4 pm to 9 pm is the most important time of the day in our role as homemakers and often we are so tired we give our husband and children the dregs."

EMOTIONAL FATIGUE

Speaking on emotional fatigue she said, "Fatigue follows every bitter emotion known to man — pain, loneliness, boredom, fear, jealousy, guilt, anguish, remorse, indecision and frustration. All these lead to rebellion, self-pity and resentment."

"We must learn to meditate and think it through

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Dr Lois Anderson

with God, to get into the habit of sharing ourselves with Him during the day — sharing our doubts, our complaints, and rebellions, of worshipping Him in spirit and in truth.

"A happy person is untirable."

"Fatigue is a signal to share ourselves with God, which is a positive thing of thinking, listening and searching."

ACCEPTING MISTAKES

Dr Anderson drew attention to the example of Job who spoke to God and not away from Him, and to the many examples of the feelings of abandonment found in Psalms.

"We must accept the fact that we make mistakes, and remember that 'All things work together for good ...' We do not always live as though we believe this."

Quoting from Dr Paul Tourner's book "Life Can Begin Again", Dr Anderson concluded with this point. "Half our problems consist of fear of the future, but God has promised to care for us. Cares are explosive. Cares must be transformed into prayer."

The Mothers' Union has planned another picnic conference for Friday, May 26. This will be held at the Otford Conference Centre from 10.30 am to 2.20 pm.

The speaker on this occasion will be Mr R. I. West, MA, BD, Headmaster of Trinity Grammar School. He will speak on "The Christian Truth in a Changing World."

Are Missionaries The Destroyers of Culture?

The discussion that it is wrong to change someone's culture and there is a need to preserve ancient or primitive culture untouched and intact is really rather academic, according to the Rev Dr Tony Dornan, a missionary of CMS who works within the Kairo Batik Church in Sumatra.

The idea of keeping this world or at least part of it as a kind of cultural museum where people go on living as their ancestors did without their customs or tribal structures being adulterated or broken up by inroads of western culture may be an appealing idea to us.

However, the problem is that the people who come from these cultures rarely feel the same way. No one wants to live in a Museum! We ourselves don't want to live in a way that preserves the culture of our 19th century forebears and neither do most other people.

Everyone wants to develop and progress and though we may shudder to hear it, for most people, progress means acquiring what the West has. Affluence, education, skills and technology are all desirable. Along with these goes a tendency to imitate the West with a feeling that whatsoever comes from the West is "with it" and progressive.

So quite irrespective of what the missionary does, western culture is making rapid inroads into these other cultures.

It comes in the most obvious ways: — the media, tourism, education, agriculture, family planning, medicine and commercial exploitation.

Missionaries tend to be blamed because they were there first. The fact is that Western influence was bound to come. It may well be right to reflect on the fact that perhaps it was best that the first contact was with the Christian missionary rather than through commercial exploit.

GUIDING CHANGE

It seems rather meaningless to talk about preserving cultures unchanged. The real question to ask is what role you have to take in guiding and channelling the direction of that change so that people will think critically and evaluate what they imitate and accept the best rather than the worst of what the West has to offer.

It has often been asked what right the missionaries have to come in and impose their own thinking and culture on another people? The answer is unequivocally no right whatsoever, if he is propagating his own system of thought and way of life.

But the disciple truly called and sent out by Christ goes in the authority of Christ Himself to make known His Lordship over a world that belongs to Him by right and to call every individual and society and culture into obedience to Him.

from our culturally determined way of thinking.

But it all has to go if Christ's Lordship is to become real in our lives. That applies to us and it applies to the cultural systems we will meet in the missionary situations.

This might all seem to add up to a very aggressive and negative stance towards the cultures amongst whom the missionary works, as if all culture is evil and to be ruthlessly smashed at the first opportunity.

This is not so. For example the Scriptures see government as a gift from God to keep order in society and government is really just one aspect of a society's culture, which we would think about as the sum total of the way a society regulated its life together. The way it thinks, the values it strives after, the way it communicates, the structures it maintains.

God has created mankind to live in community and culture is the expression of that. It is not intrinsically evil but it is infected with the sinfulness of a fallen humanity.

A man's culture is the context in which he lives and thinks and communicates and acts. It is there that the Gospel has to meet him, has to be communicated to him, translated into forms of his culture and has to change him. It is a difficult and agonising process being pried loose

So on the one hand the Gospel has to judge each man's culture, but it does so by taking root in that culture. It does so by being applied in the concrete life and felt needs of that particular people, and being communicated in terms that can be understood.

There are three affirmations that must be made — Christ is the Lord of all and He exercises authority over each nation and culture and all is to be brought into discipleship to him.

Under Christ's authority culture is not inviolate, something that must not be changed. The Gospel must make impact on those sinful, ingrained attitudes found in every culture.

It does not mean that the Christian impact is like that of the land developer's bulldozer that removes everything down to bare earth in order to start again from scratch.

It is in the very purpose of God that there should be such a rich diversity of nations, languages and cultures. It is not the function of the Gospel to impose a kind of uniformity and sameness on every Christian.

Rather our aim has to be to see that the Gospel penetrates our culture, judging it, understanding it, interpreting it and revitalising it from within.



Rev Dr Tony Dornan, pictured here with his family in Medan, Sumatra, where he works under the auspices of the Kairo Batik Church.

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ARGENTINA ORDERS CHURCHES TO REGISTER OR FACE BANNING

All non-Roman Catholic churches and other religious organisations must register with the state or be banned according to a new decree published by the Argentine military government.

The decree will affect the two Anglican dioceses in Argentina.

The foreign ministry says the new decree will establish "effective control" by authorities over non-Catholic organisations. Although the ministry has had a list of religions since 1950, the new law says that those who have registered previously must do so again within 90 days.

THREE SECTS BANNED

The decree states that registration can be refused, thereby providing for more bannings by the two-year-old military regime. Three religious sects — Jehovah's Witnesses, the Divine Light Mission and Hare Krishna — have already been banned.

In New York, a National Council of Churches spokesman said the new law will affect not only churches but also organisations and human rights groups, that work within or alongside the churches. A delegation of

United States' leaders may travel to Argentina to discuss the effects of the new law with Argentina government officials.

The new decree was not drafted at the instigation of the Roman Catholic Church and, in fact, is being actively opposed by Roman Catholic leaders. In theory, the Argentina constitution establishes Roman Catholicism as the official government religion, but Article 14 expressly guarantees freedom of belief.

About 90 per cent of the population in Argentina is Roman Catholic. There are an estimated 600,000 Jews and at least 500,000 people who are members of other Christian denominations.

Non-Catholics say they fear the new decree could evolve into a discriminatory tool to justify the prohibition of existing religious bodies, or to prevent new groups from establishing themselves in Argentina.

In the past two years, in line with the military junta's campaign of political repres-

sion of alleged leftists, there have been numerous acts of anti-semitism and measures prohibiting some religious groups from various activities, according to Religious News Service reports.

Synagogues have been attacked by bombs and anti-semitic propaganda has flourished in the news stands and even in some of the major circulation magazines.

A decree in 1976 closed down temples and meeting places of Jehovah's Witnesses and prohibited the propaganda of all proselytizing activity.

Later, there was a series of raids on Witness meeting places and religious materials were carried off by security forces. Several Witness school children were prohibited from registering in state schools or barred from further education.

Jehovah's Witnesses in Argentina, as elsewhere, refuse to bear arms, sing national hymns or salute the flag.

Canadian Churchman.

BILL GLASS IN AUSTRALIA



Evangelist Bill Glass attracted much attention by the Press concerning his prison ministry in the USA upon his arrival in Sydney. Bill Glass spoke at several area meetings before moving on to Wagga Wagga, for his city-wide crusade. (Photo: Ramon Williams)

US PRISON EVANGELIST APPLIES METHOD HERE

Evangelist Bill Glass arrived from the United States of America, Thursday, April 6th, and spoke at several meetings in Sydney, before proceeding to Wagga Wagga for a week-long Crusade.

Well-known for his ministry in prisons throughout the USA, Bill Glass was closely questioned about his work at an airport Press conference upon his arrival. The emphasis was on witnessing, training of counsellors and personal involvement.

The Bill Glass Evangelistic Association conducts three-day crusades within prisons in America, and includes in the visiting team well-known Christian athletes. They not only conduct athletic clinics in their various sports, but also share personal testimonies on their Christian experiences.

Also in the team are 50 trained counsellors. They sit amongst the inmates during the general meetings, as well as at meal times.

Evangelist Bill Glass delivers the main message at any one prison where the meetings are being held, although recently there were six such crusades being conducted simultaneously.

This meant driving from prison to prison, but in each place was a team of workers witnessing for the Lord.

At one prison crusade, 1350 indicated a desire to become Christians.

Bill Glass himself is a most unassuming man ... or rather an unassuming giant of a man! In 1969 he retired from All American Pro-Football to devote his full time to the Crusade ministry. He speaks of his own sons being 6' 4" and 6'6", weighing 240lbs ... so that it

appears they are very much like their father.

While in Sydney, Bill Glass addressed a special luncheon for sportsmen, youth workers and church leaders. He told of his prison ministry and of the personal involvement expected of each counsellor.

Each worker is expected to follow-up any interest shown by a prisoner by writing to him and visiting frequently, as well as assisting new Christians to find work and accommodation upon release.

"Every convert needs spiritual fellowship, and especially these men who have no friends, but plenty of opposition," said Bill Glass.

Evening meetings were conducted at Chatswood and Caringbah, while an afternoon meeting was also addressed at the Lyceum Wesley Centre on Sunday afternoon.

The recent mail dispute in Sydney affected the publicity of these meetings, but not the faithful preaching of the Word or the resulting enquiries.

WAGGA RESPONSE

Sunday evening the team comprising of Bill Glass, Crusade Director Bill Carlson, Music Director Ron Patty and Accompanist Mrs Carolyn Patty, moved on to Wagga Wagga for the Crusade organised by the local churches.

Australian Crusade Director for the Wagga Crusade,

Mr Ivor Jones, reports that the opening meeting at the Eric Weissel Oval (Wagga's League Ground) was attended by 800 people, 30 of whom came forward during the invitation for enquiries. A choir of over 100 was well received and the message given by Evangelist Bill Glass was most appropriate and people responded warmly to it.

Here again, personal involvement is being emphasised.

Rev Bill Carlson explained the counselling training programme and follow-up scheme in detail. The training classes are conducted over several weeks and people intending to serve as counsellors must attend three of the five meetings.

Anyone counselling an enquirer is then expected to visit that person seven times, after the Crusade. They assist them with Bible study material and encourage them to attend regular church services.

Enquirers are encouraged to attend the denomination of their choice, but if they have no such choice then they would usually accompany the counsellor to their particular church.

Such personal involvement on the part of the counsellor is unique in its emphasis, within the Bill Glass evangelistic work in prisons and city wide crusades. It would seem that spiritual enrichment for both the counsellor and the enquirer must surely follow.

Ramon Williams



Evangelist Bill Glass addressing the crowd which gathered in Wagga's Victory Memorial Gardens for the closing rally of the Bill Glass Wagga Crusade '78. (Ramon Williams photo).

844 MILLION FOCUS

The five-day Chinese Christian World Mission Seminar that concluded here on March 10 focused attention on the estimated 844 million Chinese people around the world. One hundred and sixty-two delegates from 14 countries participated in this major gathering.

Although the exact size and strength of the Christian community in mainland China are not known, a vigorous Christian movement is evident among the estimated 38 million Chinese who live elsewhere in the world. The conference was told that 403 Chinese Christian missionaries are active in nine countries. Strong congregations and college student groups have developed in many major urban centres.

This seminar considered the biblical and historical meaning of the world missions, candidly reflected on past strengths and weaknesses, assessed present strategy, and stressed future co-operative outreach.

Observers had to be impressed with the evident desire to learn from past failures and the frequently-repeated determination to develop co-ordinated strategy to reach the Chinese people who constitute almost one quarter of earth's total population.

Delegates tangibly demonstrated their desire for co-operative effort in pledging over \$US40,000 toward purchase of permanent office for the Chinese Co-ordination Center of World Evangelism in Hong Kong.

Most of the delegates were Chinese, but leaders of Christian mission agencies engaged in evangelisation among Chinese people also attended. One delegate seemed to sum

up the seminar's consensus: "Co-operation between Chinese and westerners should be well-planned on an equal basis, with an attitude of openness, love and patience. We all belong to Christ and need to join together to fulfil the great commission that Jesus has given to us."

Although the emphasis of this first international seminar for Chinese Christians was an outreach to their own people, delegates unanimously registered this commitment to world evangelisation in adopting the seminar's official declaration:

"Because of the challenge I have received at this seminar, I will make missions as one of the high priorities of my life. I will work toward the evangelisation of the world's 2.7 billion people who do not call themselves Christian. I want to be counted as available to help finish this enormous task."

Thomas Wang, seminar director and general secretary of the Chinese Co-ordination Center of World Evangelism, sees this first seminar as a significant advance in the development of strategy for evangelisation of the Chinese world. An international Chinese seminar on church growth, to be held from October 16 to 20 in Taipei, Formosa, will bring together more key leaders for consultation and planning.

ISRAELI CHRISTIAN LEADERS DISCUSS NEW LAW

In an unprecedented consultation between evangelical Protestant leaders and high government officials, Aharon Barak, Israel's Attorney General, assured a delegation from the United Christian Council that a recent law regarding change of religion "applies in both letter and spirit to all men and all religions equally and without discrimination".

As he answered the delegation's questions, Barak said the only aim of the law, passed by the Knesset (parliament) last December, is to prevent the giving of or the taking of material bribes to bring about the change of religion.

After the meeting, wire services reported, the Israeli Minister of Justice sent a letter to Richard Maass, President of the American Jewish Committee, stating:

"There is no intention whatsoever on the part of the Israeli government to restrict in any way religious freedom of the Christian community or any other community in Israel".

Maass had protested that the "sweeping provisions" of the law appeared to be "intended to intimidate the Christian community".

Robert L. Lindsey, Baptist leader in Israel for 34 years, pointed out in the March 9 meeting that even though the Christian community in Israel appreciates the assurances given by the Attorney General to help prevent harassment and false accusations under the new law, Christians, as well as other religious minorities in Israel, are still without legal basis for protection since Israel has no written constitution.

"We are being defamed publicly, and we are helpless to change the myth held by 90% of the Israeli public that Christians have unlimited sums of money which they use to bribe people to convert and then to leave the country," Lindsey said.

Australian Baptist

RELIGION IN DEAD TIME

With some exceptions metropolitan commercial stations have moved religious broadcasts into prime TV time Sunday nights.

Commenting on the move over the past three years, CBA director the Rev Vernon Turner said the move was the result of audience rating figures which govern the financial income of stations. Anything which threatens audiences has been moved, he said.

A number of city stations observe Section 103 of the Broadcasting and Television Act ("one hour per week free to the churches") by broadcasting "open line priests".

during the Sunday night TV movies.

Mr Turner said Sydney Catholics are unhappy with Station 2SM, once known as "The Catholic Station", which has moved all of its religious content into a couple of hours on Sunday nights, during peak TV viewing time.

Station 2CH, whose licence is held by the Council of Churches, has progressively dropped a significant number of Christian programmes, and others such as

Dr Billy Graham's "Hour of Decision" have been cut in half and placed in prime TV time when radio has an insignificant audience.

Both 2SM and 2CH have climbed the ratings ladder with notable success, coming first and second respectively overall in the last survey. But religious broadcasts have been sacrificed.

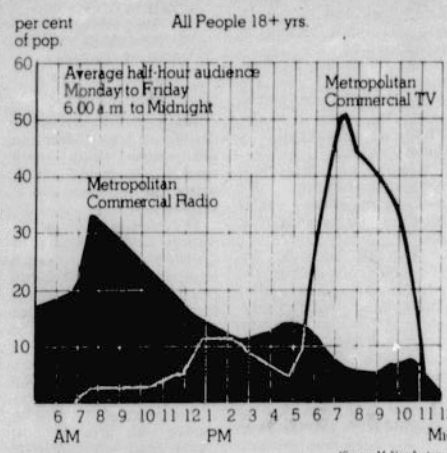
In 1968 the Council of Churches had about 10½ hours of Christian programming on 2CH on Sundays from 8 am till 11 pm (the Council owns the licence).

In 1978 it has only about 6½ hours on Sundays from 6 am to midnight of which

4½ hours is in prime TV time after 6 pm.

During the same period the Council of Churches lost nearly all its weekday programmes on 2CH which have been replaced by 30-second and 60-second "spots".

Australian Radio Times



EDUCATION AUDIT

The Director of the Anglican Church's Board of Education (Sydney), the Rev Tom Wallace, said recently that the NSW Government sponsored seminar on Education, held during the weekend 22-23 April, 1978, had raised very clearly many of the important issues which confront Education today. The seminar, he said, had answered the question put before it, "Is it time for an education audit?" in the affirmative.

Mr Wallace said the pressing issues which the seminar highlighted included the question of the role of the school in Australian society, the degree to which it can be responsible for tasks traditionally undertaken by parents, and the extent to

which it can be geared to serve the economic needs of society, eg in providing ready-made members for the job market. He went on to say that the seminar had succeeded in bringing to light a variety of points of view, but that some speakers had tended to polarise rather than encourage constructive dialogue.

DEEP DIVISIONS

"The seminar made clear the fact that there are deep divisions between various groups in our society about the role of the school. Somehow future seminars will have to bring the various extremes together and create common ground, so that a constructive process of appraisal and planning for education can be undertaken."



Rev Tom Wallace

Canadian Churchman.

RIDLEY COLLEGE UNIVERSITY OF MELBOURNE

The Council of Ridley College, Melbourne, is seeking to appoint a clergyman of the Church of England as Principal of the college to succeed the Rev Dr Leon L. Morris who retires from the position in May, 1979, and applications are invited from interested persons by 8th July, 1978. The college is both an independent evangelical theological college within the Diocese of Melbourne and a residential college affiliated to the University of Melbourne.

Further information may be obtained from the Secretary to the Council, Ridley College, The Avenue, Parkville, Victoria, 3052 (Australia). All correspondence will be treated as confidential.

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ABBOTSLEIGH

A competitive examination for two Open Scholarships will be held on Saturday, July 29, 1978. The Scholarships are tenable for six years and open to girls under 13 years of age on November 13, proximo. Entries close on Friday, May 19, 1978. Conditions and form of entry will be supplied on application.

K. L. McCredie, Headmistress

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Primacy of English Church

Sir, Your news item "Pope defends infallibility" might give Anglicans food for thought that when Augustine in AD 596 was sent to the western isles to convert the populace, he found opposition to the Pope's primacy, not from the pagan Saxons, but from a well-established British Church with archbishops, bishops, dioceses, Christian colleges, parochial churches and endowments, royal Christian houses, genealogies of saints, immense and opulent monasteries and a host of believers in the primitive faith.

They proclaimed "We have nothing to do with Rome; we know nothing of the Bishop of Rome in his new character of Pope; we are the British Church, the Archbishop of which is unaccountable to any but God alone."

Indeed, Rome found there a Church older than herself, sending missionaries to the Continent, and if we are to accept early authorities, one of whom was Gildas (British historian AD520) stated: "We know that Christ, the true Son, afforded His light to our island in the last year of Tiberius Caesar's" — that is, five years after the Crucifixion.

But how can this be? We know that early British history lies in obscurity — not for lack of considerable body of evidence, but the will to search for it. Yet Britain's priority of antiquity to the Roman Church was not even questioned until the Council of Pisa 1417, and confirmed there, as well as the Council of Constance 1419.

Eusebius, Bishop of Caesarea, claimed that "The Apostles passed beyond the ocean to the isles called the Britanic Isles." This exciting evidence is also confirmed by Baronius, Rome's church historian, and others.

Is it of no interest to New Testament scholars that the "Claudia" whom Paul mentions in his greetings from Rome to Timothy was a British Princess, daughter of the Welsh King Caractacus (or Cognobus) a captured hostage with his family.

There was a time when every British schoolboy learned the noble speech of Caractacus in the Roman Senate which won him his pardon and the freedom of Rome on condition he did not return to Britain to continue his wars against the leading Roman military generals.

Members of this royal family of the Silures had been introduced to Christianity by Joseph of Arimathea and other disciples who crossed to

LETTERS

the Isles at the scattering of the Judean church during the persecutions, and settled in Avalon, now Glastonbury.

Although through the centuries this so-called "legend" has been laden over with superstitious additions, the solid basis of fact cannot be obliterated.

The captured royal British family in Rome settled in what became known as the Palatium Britannicum on the Mons sacer. Claudia married a wealthy Roman Senator, and her four children were all martyred eventually. The place became a church which housed and protected Christians, including many visits of St Paul.

Historically, this was the church of the uncircumcised while the Hebrew church met at the house of Aquila and Priscilla.

Undoubtedly, it was to these churches Paul addressed his Epistle to the Romans. There is much more to be told but space forbids. One item of particular interest, Paul consecrated Linus, the brother of Claudia, as the first bishop of Rome.

Has there been a conspiracy of silence in later centuries to obscure these exciting facts which help to explain the silence on Paul's later years before his final martyrdom, also the evidences available in Roman and Greek Martyrologies and menologies, Welsh records, Vatican libraries and even in the Magdalene College library of Oxford concerning Mary Magdalene and other of the disciples?

What treasures still await research.

(Mrs) P. CREASEY, Clontarf, Qld.

Alternating chairman

Sir, There is much talk these days about some kind of union with Rome. I cannot see it taking place and I hope the Anglicans will see that it does not.

It is suggested, in the event of such a calamity, that the Pope of Rome would be the head of such a union.

It is pertinent to ask — is it necessary to have one person as head of such a union? Such a person could not shape policy or speak with any kind of authority.

Would it not be more efficacious to appoint a chairman for limited periods whose only function would be to chair meetings of adherents?

HARRY SMITH, Warrimoo, NSW.

Taking the "L" out of TULIP

"Coming to Faith in Christ" by John Benton The Banner of Truth 16 pages

This is a small booklet which is designed, "to give a straightforward summary of the gospel for those who may be considering the Christian faith for the first time" (so the blurb on the back cover states).

It is well set out with good large type, clear sub-headings and is easy to read. I was happy to see it began with "God and the World" rather than "man and his need" and that each section is explained simply.

This otherwise excellent tract is marred, in my opinion, by its very clearly enunciated statement of the "limited atonement". I quote from page 7:

"Jesus was the God-appointed substitute. He took the punishment due to others, so taking away their sin."

"He did not die for everybody. He died in the place of particular individuals. Which individuals? — anyone who believes in Him. He died in the place of all who in every age trust in Him."

"Jesus said: 'I am the good shepherd, the good shepherd gives His life for the sheep... My sheep hear my voice, and I know them, and they follow me.'"

How this statement is squared with 2 Peter 2:1, I don't know!



Calvin for teenagers

"Man of Geneva — The Story of John Calvin" by E. M. Johnson The Basis of Truth £1.00 129 pp

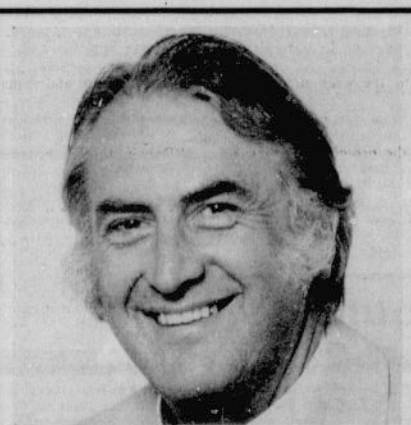
This is a concise account of the life of John Calvin and was written "with youth specially in mind". It is written in easy style and is very readable.

The account moves swiftly through the circumstances of Calvin's life in an informative, but obviously informal, manner. Although it focuses upon the major events in Calvin's life, the serious student will need to do further reading.

As an introduction to John Calvin, both as a man, and as a theologian of outstanding stature, this book is most useful. Many will appreciate its brief but informative treatment of one whom the book speaks of as "the greatest theologian that the Reformation produced".

John C. Chapman.

Terry Dein.



The Bishop Speaks Out Antidote or Cure?

Professor Lewis, Professor of Child Health at the University of Tasmania, has warned us that there is grave danger that Australians are establishing a lifestyle which sees the pill bottle as the answer to every ache and pain. The professor said "... it is much better to go to bed earlier or to turn the TV off or look to see why one is tense and worried rather than to seek the antidote in a bottle of pills."

The danger is not limited just to Australians but seems to apply to the whole of our western civilisation with its tendency towards escapism rather than dealing with the causes behind our problems and frustrations. Some avail themselves of the legal and socially acceptable escapes provided by alcohol and tobacco; others escape reality by the illegal use of drugs. Basically, both are doing the same thing.

It was bound to happen this way and, without wanting to sound unduly pessimistic, it is bound to continue while people insist on running their lives without any reference to God.

St Paul in the Bible was able to say for himself and his fellow Christians, "Our sufficiency is of God." Paul had learnt to be content in all circumstances, knowing that God was ultimately in charge.

Until we allow God to so control our lives that we can say the same thing, we stand in danger of resorting to the pill bottle or worse to enable us to cope with the frustrations that are inevitable when living a life without God.

LOUGHBOROUGH CONFERENCE

A thousand and three people came to Loughborough to rediscover the Anglo-Catholic vision. They were a disparate crowd. Seven hundred of them were clergymen, the majority of whom remained black-suited throughout the three days on the university campus. They ranged in age from the very young — and there were a lot of those — to the very, very old priests who matched the preponderance of elderly ladies among the laity.

They came to be renewed in their Catholic faith, and many of them were hoping for a firm re-statement of Anglo-Catholic beliefs and practices — particularly a repudiation of anything to do with the ordination of women.

But there were also those who had come with reluctance and serious misgivings; people who, though Catholic by belief and inclination, were also firmly grounded in the mainstream of the Church, many of them members of the General Synod or of the religious orders.

They were deeply worried that the occasion might be primarily a nostalgic exercise, with the hard-liners gathering their cassock skirts around them and retreating into a cloud of misogynist incense.

The mixture was a difficult one, and to an outside and female observer, about as comfortable as a holly-bush. The fact that many of the prickles were softened in the course of three days was a real, positive and significant achievement of grace.

The affair began more

than a year ago when Dr John Heidt, an American Episcopalian anglophile who sees the Church of England as lovable but dull, approached Geoffrey Evans, then General Secretary of the Church Union, to suggest that the time was ripe for a renewal of the Anglo-Catholic movement.

They called a meeting of notable Catholics who became a planning committee under the chairmanship of the Bishop of Chichester, Dr Er: Kemp, with Brother Donald, SSF, as organising secretary, and Tim Belben as treasurer.

The committee also included the Bishops of Truro and Woolwich, the Abbot of Nashdom, Brother Michael of the Franciscans, and such well-known General Synod names as Maurice Chandler, Oswald Clark and (the only woman) Dr Margaret Hewitt.

The rest of the 24-strong committee was equally distinguished, including theologians like Dr Eric Mascall and Dr John Macquarrie.

Church Times

MICHAEL GREEN SPEAKS TO ANGLO-CATHOLIC CONFERENCE

Evangelical Anglicans were well represented at last week's Catholic Renewal Conference in Loughborough as observers. And Canon Michael Green, of St Aldate's Oxford, and the Archbishop of Canterbury, Dr Donald Coggan, were among the speakers.

Canon Green said it was a privilege to address the conference. "Nothing like this would have happened at Nottingham," he added, referring to last year's National Evangelical Anglican Congress.

"When both of our traditions are flourishing, then our Church will become great under God in our land. We need each other."

Canon Green pinpointed things he could have done without at the conference, particularly emphasis on matters not to be found in scriptural tradition. He invited the conference to look at Scripture — "back to the very source of catholic tradition!" he exclaimed.

There now followed what Canon Green termed the portrait of a renewed Church, based on a detailed exposition of Acts 11: 19-30 and 13: 1-4. There were ten characteristics. "You might like these more than the Ten Propositions," he joked.

The characteristics were: vitality and zeal, evangelism, nurture, leadership, unity, social concern, missionary vision, worship, awareness of the Holy Spirit, and the supreme passion of these early Christians.

On social concern: "No sooner did the Church in Antioch hear of the famine coming up than they passed the hat round." Canon Green praised the concern of

Bishop Marshall of Woolwich in moving to Lewisham: "His move is worth ten thousand sermons," he said.

There was, he said, something esoteric about Anglo-Catholics — a sort of lovely club, but of members. "The Church has always been a club for non-members. It has to be looking outwards."

"I want, very humbly, to ask you: when did you last speak to people outside the Church about the Lord Jesus? If you are really true to the roots of Catholic tradition, you will be telling them. Evangelism is one beggar telling another beggar where he can get bread, and I hope you will do this in your own way."

"Teaching — equipping the laity for service — is not a great strength, is it, of the Catholic element of the Church? Nor is Scripture. Or preaching. The Church of England is in a parlous state because it runs down the ministry and does nothing to train laymen."

"Leadership should be plural. Do take this to heart. There is an over-dependence on 'Father' in Anglo-Catholic circles, an erecting of the Holy Spirit, and the supreme passion of these early Christians."

On social concern: "No sooner did the Church in Antioch hear of the famine coming up than they passed the hat round." Canon Green praised the concern of

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Michael Green: "privilege to address the conference."



WHAT A WORLD!

by Lesley Hicks

EUGENICS AND EUTHANASIA

When the Sydney Morning Herald published excerpts from Sir Macfarlane Burnet's new book "Endurance of Life" a week or two ago, hostile reader reaction in the form of letters to the editor came through with reassuring speed and intensity of feeling.

Sir Macfarlane of course expected such reactions. When speaking of his recommendation of "compassionate infanticide under appropriate legal sanction" for a child born with a serious disability, he admits that "of course there will be strong opposition... The mental trauma to the mother of compassionate killing of her infant will rightly be emphasised, but women have lost babies all through history and accepted it as the will of God."

So now the suggestion is that they must accept the decision of a doctor or a committee playing God — that is if they are ever permitted to know the truth.

Actually, Burnet's case for the elimination of the unfit shows a logical consistency, and we must grant him a certain courage in writing as he does. In discussing aspects of race and heredity, and the differences in ability between racial groups, for instance, he expresses similar views to those which last year led to the near-lynching of Professor Eysenck while attempting to give a lecture at Sydney University.

evolutionary process could develop the general sequence of organisms that we can follow through the geological record."

RELAXING TABOOS

So, with God eliminated from his framework of thinking from the start, Sir Macfarlane is free to challenge our awkward insistence on the sanctity of human life, and it all seems quite reasonable. He suggests four areas in which the concept of the absolute value of human life may be "progressively and acceptably relaxed."

• Abortion where there is a risk greater than 10% of serious abnormality in the infant, and eventually, because of over-population, as a "back-up" for contraceptive methods.

• Infanticide in cases of serious, irremediable abnormality (Tay-Sachs disease, severe spina bifida, etc.).

• Voluntary passive euthanasia offered to hasten the end of someone "suffering from a condition which in the opinion of two or more competent physicians will be lethal with greater than 90% probability within two years."

• "The orderly legal removal" (by execution) of psychopathic killers, whose abnormality Burnet sees as "essentially genetic and therefore incurable."

He admits that everything he discusses would be subject

to abuse and injustice and error; "movement in releasing the traditional taboo on civil killing must be slow and tentative so that abuses can be recognised and guarded against, but it must come eventually."

Sir Macfarlane Burnet is one of Australia's most distinguished scientists, a world authority on virus diseases and immunology. Yet the extracts I have read of his book seem somehow to be "old hat", in a dangerous sense. He worries about the deterioration in mankind's gene pool, and advocates a policy of eugenics, the encouragement of breeding only from the best genetic stock.

ILLOGICAL COMPASSION

Here writes Charles Darwin in "The Descent of Man", 1871. "With savages, the weak in body and mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilised men on the other hand do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed and the sick... Thus the weak members of civilised societies survive to propagate their kind."

"No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. Excepting in the case of man himself, hardly anyone is so ignorant as to allow his worst animals to breed."

Unlike some who followed him, Darwin did not take his reasoning to its logical conclusion, for he saw that to

act ruthlessly and without sympathy would defile "the noblest part of our nature", and that this would be worse for mankind than putting up with our imperfections.

Ernst Haeckel (1834-1919), was a biologist and philosopher, and a leading German exponent of Social Darwinism. He was an immensely popular writer, and among his readers was the young Adolf Hitler, who would select from Social Darwinist thought precisely what he wanted.

SURVIVAL OF THE FITTEST

Haeckel wrote: "In the philosophy of history there still prevails the notion of a 'moral order of the universe'. Historians seek, in the vivid drama of the ups and downs of nations, a leading design, and ideal purpose, which has ordained one state or the other, one race or the other, to prosper and to rule over others..."

"But in astronomy and geology, in the vast fields of physics and chemistry, nobody today speaks any longer of a 'moral order', or of a personal God, whose 'hand hath disposed all things in wisdom and understanding'. The same applies to the whole field of biology, to all organic nature."

"Darwin, by this theory of selection, has shown us not only that the orderly processes in the life and structure of animals have arisen mechanically without any preconceived design, but he has taught us to recognise in the 'struggle for existence' that powerful force of nature which, for millions of years, has exerted supreme and

which God reconciled man with woman by the power of his Holy Spirit in a unity of Christ. "This is particularly important in this present period of the war between men and women which is so vividly manifest throughout Western culture," said Bishop Terwilliger.

Church Times

"C of E is looking insular"

The Archbishop of Canterbury told the Catholic renewal conference at Loughborough that, with rigidities beginning to break up in other Churches, the Church of England was looking very insular these days.

Dr Coggan, who visited the conference during its Thursday evening session, said there were, however, signs of spring in the Church at large.

One day, he hoped, there would be no charismatic movement because the whole Church would be charismatic.

And he looked forward to the time when there would be no Catholic movement, and no Evangelical one either — because their work would be done.

The Archbishop said he himself longed for a renewal of the Catholic faith, but there were elements in the Church today which were



Dr Coggan

fearful, stultified and embittered — which was always what happened when "we take our eyes off God". He urged people to "look up, and get a new vision of Jesus".

WORLD VISION CONTROVERSY

• From page 1

announced after the Manila meeting that it would initiate steps to stop future proselytising including consultation with local priests on Roman Catholic appointments to the board of projects run by non-Roman Catholics. It would also involve priests in the spiritual nature and Christian education of their families involved in such projects.

Other steps would include a revision of the World Vision Project Manual; a revision of the agreement between World Vision and projects; a revision of selection criteria for project personnel; a re-education of existing project personnel; more funding of Roman Catholic projects.

Mr Henderson said that World Vision was most encouraged by the spirit in which the meetings took place and that there was no animosity on either side but a genuine desire to reach a satisfactory solution.

World Vision said that it endorsed the use of birth control methods, but it had always indicated in its literature which method was approved of by the Roman Catholic Church.

Rev M. Elliot of the New Zealand Ecumenical Secretariat for Development said last year that "in general, World Vision works through conservative evangelical and charismatic churches."

"When they speak of having the support of 'all the churches' they generally mean all the churches of this type."

Rev Elliot also questioned World Vision's "understanding and use of the word 'development'."

"In most cases it seems to camouflage fairly traditional missionary enterprise, with a strong emphasis on evangelisation and conversion," he said.

informed that death was caused by infectious illness, and were sent a small urn with ashes.

Horrifying, yes, but quite logical. Once man begins to play God, might become right. The arguments of "Endurance of Life" point the same way.

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MAINLY ABOUT PEOPLE

SYDNEY
Rev C. R. Flatau, Rector, Rooth Hill, is to be Rector, South Canterbury from June 6.

Rev D. Meadows, Curate-in-Charge, Pendle Hill is to be Rector, St Stephen's Newtown from May 9.

Rev R. Bomford, Rector, Springwood was appointed a Canon of St John's Pro Cathedral Parramatta from April 6.

Rev R. N. Wheeler, who holds a General Licence, is to be Rector of St Peter's, Burwood East.

Rev E. H. Loasby from England became Acting Rector of St Anne's, Strathfield on April 15, for one year while the Rector, Rev A. C. Tipping is on leave in England.

Rev J. E. Davies, Rector, Jannali is to be Rector, St Mark's Northbridge.

Rev D. W. Holland, Rector, Robertson is to be the Rector of St Marys from June 14.

THE MURRAY

Rev W. Johnson was recently made a member in the General Division of the Order of Australia, "For service to religion and to the community".

Rev P. Allen was inducted as Rector of Waikerie on February 10.

MELBOURNE

Rev F. H. J. Brady will leave the chaplaincy of Melbourne University to become Minister-in-Charge of St Mary's North Melbourne from May 30.

KALPANA AIRAM'S WORK

Deaconess Mary Andrews gave a most interesting talk at the Australian Church Women's (NSW Unit) March Council Meeting, reporting on the work of Kalpana Airam, the recipient of a previous A.C.W. Winifred Kick Scholarship. Deaconess had a lengthy and glowing report on Kalpana's work by Mr A. Gray of the Adult Education Department of Sydney University under whom Kalpana studied.

Mr Gray visited her family education centre at Satara in the Mountains 185 miles from Bombay, where she had established a parent, child education course. The participants, previous to her efforts, were too ashamed of themselves to even look up, and had no skills at all.

Now these women are at ease in manner and can enjoy being part of a group, where a meaningful and useful routine has been established, including crafts, sewing and hobbies, on the five week days for three hours in the afternoons.

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Rev H. H. Kirby transfers from the Incumbency of St John's West Geelong to the Incumbency of St Paul's Geelong, June 21.

Rev R. J. Wheeler resigns from Incumbency of St Silas' North Geelong and St Michael and All Angels' Norlane, as from the end of June.

Rev E. E. Low, from PTO Diocese of Melbourne, died April 22.

Rev I. H. St Clair, Vicar of St Dunstan's Camberwell, died March 25.

The following Area Deans were appointed from 1st May, 1978:

Rev B. C. Cottier to Moorabbin.

Archdeacon R. Deasey to Essendon.

Rev J. F. Hannon to Croydon.

Rev T. F. Morgan to Box Hill.

Rev L. J. Reeve to Heidelberg.

Rev E. K. Robins to Melbourne City.

Rev E. Wetherell to Caulfield.

Rev N. Whale to Williams-town.

Rev G. J. Winterton to Preston.

Rev S. McL. Young to Coburg.

Miss Patsy Tuener has been appointed as the first woman lay canon of St Paul's Cathedral, Melbourne.

GIPPSLAND

Rev Canon E. G. Gibson was installed as the Dean of St Paul's Cathedral, Sale on March 1.

ROCKHAMPTON

Canon F. A. Morrey, Rector of Blackall has accepted the parish of Moe in the Diocese of Gippsland.

Rev K. Slater, Gladstone has been appointed Minister-in-Charge, Springsure as from May.

Capacity Audience on Tiredness



Three hundred members of the Mothers' Union at their Picnic Conference held at the Elanora Conference Centre, gathered to hear Dr Lois Anderson speak on "Why Am I So Tired?" See p3.

GOOD NEWS 'MAN ON AUTHORITY

Chief translator of the Good News Bible, the Reverend Dr Robert G. Bratcher, will deliver the fifth annual Olivier Beguin Memorial Lecture in May and June.

The lecture, on the theme "The Authority and Relevance of the Bible in the Modern World", will be given in Canberra, Sydney, Melbourne and Hobart.

Dr Bratcher was Chairman of the seven-member Good News Bible Translation Committee.

He was also the translator of the New Testament in Today's English Version, Good News for Modern Man, which together with the Old Testament became the Good News Bible.

Both books have been runaway bestsellers; the Good News Bible reaching sales of almost seven million worldwide in little over a year, and the New Testament selling 55 million copies since its publication in 1966 (and becoming the bestselling paperback in United States publishing history in the process).

Dr Bratcher is a minister of the Southern Baptist Convention. He was professor of New Testament at the South Brazil Theological Seminary from 1949 to 1956, including two years as Dean. He joined the American Bible Society's Translations Department in 1957.

The lecture series was established by the Bible Society in Australia in honour of the late Olivier



Dr Robert Bratcher

Beguin, General Secretary of the United Bible Societies from 1949 to 1972. Last year's lecturer was the Dean of Washington Cathedral, the Very Reverend Francis B. Sayre, Jr.

Lecture details are: Canberra - College of Advanced Education, Tuesday, May 30; Sydney - Scots Church, Margaret Street, Tuesday, June 6; Melbourne - St John's Anglican Hall, Camberwell, Wednesday, June 7; Hobart - University of Tasmania Lecture Theatre, Thursday, June 8. Each lecture will start at 8 pm.

Anglo Catholic decline

On the eve of his departure for Mauritius, the Bishop of Stepney, the Rt Rev Trevor Huddleston, has given his diagnosis for the decline in Anglo-Catholicism.

"Where Anglo-Catholics have gone basically wrong is in thinking of the Church as having to be concerned with its own ritual, faith and order for the sake of restoring its life," he says.

"The Church is set in the world to be salt to the world, not to look at itself. You can't make a meal of salt, which is what we tend to be doing all the time. We've got to get away from this terribly defensive posture about preserving the faith."

EVANGELICALS IN ASCENDANCY

"I hope the forthcoming conference at Loughborough on Catholic Renewal will help to this end. But if anyone thinks you'll get tremendous renewal just out of a congress they must be pretty dotty."

By contrast with the decline in Anglo-Catholicism Bishop Huddleston now sees

evangelicals as being in the ascendant, and attributes this to their sense of commitment. He says he has changed "enormously" in his attitude to them.

"The evangelical approach of real, deep, profound commitment is immensely

impressive, significant and very attractive."

Evangelical commitment to the Gospel is very positive because it is focused on the person of Our Lord, accepting Jesus as the Son of God and expressing now the right kind of social concern based on that commitment."



Trevor Huddleston: "Evangelical approach immensely impressive".

CHURCHES DEMOLISHED

Dwindling congregations and soaring costs are taking their toll of British churches.

During 1975 and 1976, the Church of England authorised the demolition of one church every nine days, and the Advisory Board for Redundant Churches predicts that between 1960 and 1980 more than 1000 Church of England churches will be declared redundant.

Non-Anglican churches are faring no better, and 650 were closed in 1974 and 1975. In the past 40 years some 5000 Methodist chapels have been shut down and churches belonging to Quakers, Baptists, Unitarians and Congregationalists have been demolished or turned to secular use.

Some have been transformed into offices, museums or pubs. At least 30 Church of England churches have been converted into residences.

Canadian Churchman.

RIGHT TO DIE

A sampling of readers of a Catholic magazine in Chicago strongly favoured the "right to die" in cases where extraordinary means are required to maintain life, but opposed death in circumstances approaching euthanasia.

Responding to six hypothetical "hopeless" cases, which closely paralleled those published here by Karen Quinlan, the readers of US Catholic magazine published here by the Canadian Fathers, indicated it would be correct to allow a terminally ill man to die. But the majority balked at killing the man.

Although the majority (50 percent to 34 percent) said it was morally right to allow a severely brain-damaged woman to die when surgery could keep her alive, 74 percent (to 21 percent) said it would be morally wrong to allow a hopelessly deformed baby to die of pneumonia without attempting to save its life.

In another case, in which a terminally ill man leaves instruction that the family should kill him if his pain grows unbearable, 75 percent (to 17 percent) said the family should not kill him.

Similarly, in a case where a woman has brain cancer, only a month to live and is in severe pain, 73 percent of the respondents said they would "wait for her to die", while only 5 percent said they would "give her the means to kill herself."

ISLAM GROWS IN FRANCE

Islam is now numerically the second-largest religion in France after Roman Catholicism, according to a recent survey conducted by the Centre for Information and Study on Mediterranean Migration.

The study showed there were about 2,000,000 Muslims in France as compared to 1,000,000, Protestants and 700,000 Jews.

Many of the Muslims in France are from former French colonies in Africa.

A survey by French magazine *Nouvel Observateur* earlier this year concluded that approximately 82 percent of France's 55,000,000 citizens were Catholic, although only about one-fifth of them practised their religion on a regular basis.

Canadian Churchman



No 1659 MAY 29, 1978

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LOOPHOLES IN CHILD PORNOGRAPHY

The Bible in Koine English

When the NSW Government legislated against Child Pornography last year by amending the Indecent Articles and Classified Publications Act of 1975, it was generally accepted that this vicious and harmful form of pornography had been banned once and for all.

However, this is not the case. The NSW Government Gazette No. 20 of February 17, 1978 contains a list of classified pornographic material some of which contains child pornography.

Under the act, there are four classifications for pornography unrestricted, restricted (available to people over the age of 18), direct sale (can only be sold to those who ask for it by its title), and child pornography which is illegal to possess.

Unless a publication's classification was given after June 24, 1977 (the date from which child pornography became special classification), then child pornography is simply regarded as "direct sale" material.

Furthermore, the Department of Services

appeal to the special NSW Tribunal to have its classification reviewed. This would involve the Department going to a Porn Shop to obtain a copy. The Vice Squad could also submit child pornography which has not been classified, having slipped passed the censor, and this would be reviewed by the NSW body.

Private citizens can purchase the material, the Department told the Church Record, and submit it for review.

The Department was willing to reconsider the classification when the Church Record indicated that three titles definitely were child pornography.

The cost of three slender pieces of child pornography is \$30, and it would cost at least \$200 to question the classification of direct sale given to a number of titles in the February Gazette.

Can the Government not close the loophole by reviewing itself all publications already passed for sale in NSW? In the meantime, the Porn Shops continue to sell this material political parties in NSW have agreed is harmful.

How can such a situation be remedied? That is not simple, because the whole machinery of censorship in NSW is cumbersome. The Commonwealth Government through its Government Censor classifies all material. If a Commonwealth Regional Director in NSW or any part of Australia classifies material, then that is accepted by the NSW Government without even looking at the material.

It would take specific action by the NSW Department of Services by way of an

appeal to the special NSW Tribunal to have its classification reviewed. This would involve the Department going to a Porn Shop to obtain a copy. The Vice Squad could also submit child pornography which has not been classified, having slipped passed the censor, and this would be reviewed by the NSW body.

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Because English has become a world language in much the same way Koine Greek, "common" Greek, was in the first century, the Bible Society embarked on a translation of the Bible initially for those many people for whom English is a second language. Thus was born the Today's English Version now known as the Good News Bible.

The rationale behind the translation was outlined at a Religious Press Club Luncheon given for the Chairman of the Translation Board of the Good News Bible, the Rev Dr Robert G. Bratcher in Sydney on Monday, May 22.

Dr Bratcher said that it was decided to draw on the United States Information Agency's literature programme for those for whom English is a second language. The programme "translates" well known English language books into "common" English for vocabulary levels of 2000, 3000 or 4000 words.

The Translation Board decided to translate from the Greek New Testament which has a 5000 word vocabulary into a common English limited to a 3000 words vocabulary.

The Board chose the translation technique of dynamic equivalence rather than formal equivalence. The latter aims to find an English equivalent for each Greek word, while the former aims to find in English an equivalent idea or phrase sentence that conveys the meaning.

Dr Bratcher said that this was by no means a new procedure, for Martin Luther translated the Bible into German by such a technique. Luther said that he aimed to translate the first five books of the Bible so that Moses would be so German none would suspect he was a Jew.

The Good News for



Dr Robert Bratcher

Modern Man was given a 100,000 initial printing, but before the end of the year 3,000,000 had been printed, such had been the demand even by those for whom English was a first language. It was not only found to be a missionary tool, but had been readily used by children, young people and adults as well.

The Old Testament took a seven man committee seven years to complete and this was based on the same procedure as the New Testament.

Dr Bratcher said that the problems were considerable, not least of all obtaining a consistency in translation especially as the translators became more proficient as time went on, and there was a need to go back on earlier translation work to revise it. They began with the book of

The Good News for

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EDITORIAL

The opinion of the Attorney-General that young people should be allowed to grow their own marihuana plants for the purpose of smoking it might in his mind be a personal one, but as the Premier of NSW pointed out on his return from overseas, personal opinions are apt to become identified with Government views. The forthcoming by-election may show that. The grounds upon which the opinion of the Attorney-General is based are quite incredible. He is reported to have conceded that some medical authorities believed that there were dangers associated with the use of this drug, namely brain damage, impotence and drug addiction. That surely would be enough. He may not have heard of recent results of trials conducted in USA on the drug where it was found that its mild smoking had the same effects on the lungs and heart that addictive smoking of ordinary tobacco has. These results were made known through the ABC only recently.

How much the conclusions were influenced by the opinion of the President of the NSW Branch of the Australian Medical Association is hard to judge. He advocated its use and possession be legalised. He likewise has been censured by his colleagues who draw attention to an article in the AMA Gazette of April 27,

1978, by Dr Hardin B. Jones on the dangers of cannabis including cerebral atrophy and embryonic defects. Here again we have a person holding an official position this time within the medical fraternity making statements which are obviously personal opinions little related to recent research and oblivious of a recent article in the AMA Gazette.

Have either the Attorney-General or the President of the NSW Branch of the Australian Medical Association paused to think of the impact of their opinions on young people, however tentative personal or ill-informed some may see them to be? Has the growing body of advocates for the legalisation of this drug also paused to reflect on the impact their publicity must have on young people who are smoking or given the opportunity will smoke the drug?

Have they paused to reflect that they could be wrong, and the medical research right? The Attorney-General is then reported to have said, "But who are we — we are just governments, not experts, — to take a stand until the drug is completely cleared." The implication is that such medical information that has come to light is tentative and probably incorrect. That is a possible interpretation.

MOORE COLLEGE
LIBRARY

POTTING POT

The electors of NSW and indeed throughout Australia would like to think that our governments are not just government, but are comprised of ministers of the Crown who are prepared to draw on the advice of public servants especially in this instance on officials in the field of public health who would have at their disposal factual information to present to ministers upon which they can make an informed judgment. Is not that their function for we assume that legislation is the implementation of informed decisions arrived at for the benefit and well-being of the members of the community over which they govern? The electorate would like to think that informed judgments and not personal opinions are being expressed by men in high office.

While we cannot ask for our politicians that they be experts in the vast range of functions in which present day government is involved, we can ask that they be men of political maturity, willing to consult, and men of principle who are concerned that their statements and policies are directed to the benefit of all in the community, especially in such an area that involves the welfare of our young people.