

MAINLY ABOUT PEOPLE

MELBOURNE
Archdeacon D. H. Chambers became the Consultant in Welfare and Community from August 15.
Rev R. Gabb will become Rector, Christ Church Melton from November 28.
Rev D. W. Hardy will become Rector, St Faith's, Burwood from December 7.
Very Rev A. McKenzie will become Rector, St David's, East Doncaster from December 5.
Hon N. Lacy, MLA, has resigned from the ministry and ceases to hold a Permission to Officiate authority.

ROCKHAMPTON
Rev Darnley has been appointed to Dawson Valley.
Rev Edgar is to work with Canon Farran at Gladstone.
Rev Polgen will move to Woobinda and will also work with Rev Gribble in Blackwater Parish.
Mrs I. McLaughlin of Springsure has been appointed Bishop's Warden.

CLERGY WIVES' LUNCHEON
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Stephen Bayne Scholarship

St Augustine's College Foundation (Canterbury) offers an annual award under the Stephen Bayne Scholarship to enable a suitable candidate from any part of the Anglican Communion or of a Church in communion with the See of Canterbury to explore within the setting of a University an aspect of the relationship between the contemporary Church and the world in which its life is set.
Applications for 1980/1 should be made by December 31, 1979, to the Scholarships' Secretary of the Foundation, at 74 Hoodcote Gardens, Winchmore Hill, London, N21 2NE, from whom information about terms and eligibility should first be sought.

ANGLICAN ARCHDEACON FOR WOLLONGONG AREA

The Archbishop of Sydney, Sir Marcus Loane, announced recently the appointment of the Rev Canon Harry Goodhew, Rector of St Michael's, Wollongong since 1976, as full time Archdeacon of Wollongong and Camden. The appointment takes effect from the 1st November this year.

Canon Goodhew will live in the Wollongong area and will have special pastoral responsibilities for that region.

In announcing Canon Goodhew's appointment the Archbishop said that the appointment of Bishop Short as Chaplain General and Bishop to the Forces in July, had highlighted the need to provide Bishop Short with assistance.

The Archbishop described Canon Goodhew as a man of spiritual maturity who had had extensive parish experience.

Commenting on the new move, the Bishop in Wollongong, the Rt Rev K. H. Short said: "For many months now there has been a need for someone to be available to assist clergy in the planning and implementation of specific parish programmes."

"Such a 'Pastoral Consultant' would also be available to share in discussion, planning and the implementation of evangelistic programmes, training programmes, etc."

Canon Goodhew and his wife, Pam, have four children.



Canon Harry Goodhew

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School Project Bears Fruit



On Wednesday, August 15, 1979, the Pipe Organ in the Vincent Fairfax Room at St Andrew's Cathedral School was officially opened by the President of the School's Ladies' Auxiliary, Mrs M. C. Newth.

The Official Opening took the form of a short Service of Praise and Thanksgiving. A Year 8 student and Chorister, Robert Kalule, played a short recital on the instrument. Robert has been brought to the School from Uganda because of his exceptional musical abilities.

The St Andrew's Cathedral School Ladies' Auxiliary has raised several thousand dollars to finance this project which has been undertaken by the boys of the Cathedral School's Organ Builders' Club.

These 24 students of the School have put in a total in excess of 2000 hours work over the past 18 months, to build, install and bring the instrument to near-completion. The finishing touches will be carried out during the next few weeks.

The organ will provide practice facilities for both Cathedral Choir purposes and Organ Scholars within the School and Cathedral community.

Mrs Newth, Robert Kalule and members of the Organ Club.

EX CHICKEN THIEF

Alan Ang is the Scripture Distribution Secretary for The Bible Society of Singapore, Malaysia and Brunei. He arrives in Australia early in September for a five week program that takes in all States.

Born in Singapore during World War II, and of Chinese parentage, he was raised as a Buddhist and knew nothing of Christianity. At the age of 15, Alan Ang began feeling frustrated with life and wondering if there was any purpose to his existence. His rebellious nature led him into a teenage gangster group that indulged in chicken stealing. He had many misgivings about his lifestyle and lived in constant fear of death and the unknown.

During this time, Alan was attending a church school where he was taught about Jesus Christ, but because of his Buddhist background he couldn't accept the teachings and often argued with the Bible teacher.

A three-day special program at the church school was the trigger for Alan Ang's acceptance of Jesus Christ. He reluctantly found himself attending the first lesson, but amazingly his heart was warming to the Word of God.

On July 23, 1957, the third day of the special program, Alan Ang came forward to give his life to Jesus Christ and to start a new life for his Saviour. In 1961 he joined the Bible Society as a colporteur and now 18 years later, he is totally committed to furthering the Bible Cause.

Tour dates for the Reverend Alan Ang are: Brisbane — September 10-14; Sydney — September 15-30; Canberra — October 1-2; Melbourne — October 3-10; Launceston — October 11-14; Adelaide — October 15-16; Perth — October 17-18.



Dr Warren Glover

NEW PRINCIPAL FOR SIL

This year's South Pacific Summer Institute of Linguistics will have a new principal. He is Dr Warren Glover, a visiting fellow in linguistics at the Australian National University, Canberra.

The Institute, the academic arm of the Wycliffe Bible Translators, offers courses in language learning techniques and linguistic analysis during the summer vacation at the University of New South Wales, Sydney. The student body averages about 80.

Dr Glover, who was born in Melbourne, attended high school in Wagga Wagga, graduated Bachelor of Science at the University of Sydney, Bachelor of Engineering at Melbourne University, and obtained a PhD in linguistics from the ANU.

From 1966-78, as members of Wycliffe Bible Translators, Dr Glover and his wife, Jessie, analysed Gurung, a previously unwritten language of Nepal.

This year, he is working on computer printing of the Devanagari script, used for many languages of Nepal and north India, and is preparing the New Testament in Gurung, for printing.

Various Education Departments have sponsored teachers to attend the institute. In particular, teachers working in Aboriginal communities have found the course valuable for bilingual education.

AUSTRALIAN CHAIRMAN ANGLICAN CONSULT. COUNCIL

John G. Denton of Australia will become chairman of the Anglican Consultative Council on January 1, 1980, succeeding Mrs Marion Kellerman of Alexandria, Va.

Mr Denton is General Secretary of the General Synod of the Church of England in Australia.

After working in the personnel department of Mobil Oil (Australia), he served successively as administrative secretary of the Diocese of Central Tanganyika from 1954 to 1964, director of information and public relations of the Diocese of Sydney, and then as diocesan registrar and part-time General Secretary of the Australian General Synod.

In 1977 he assumed full-time duties in that post. He was awarded an OBE in 1977.

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The Reverend Alan Ang, Distribution Secretary, The Bible Society in Singapore, Malaysia and Brunei.

R.C. PRIEST MARRIES

The Rev Adrian Hastings, a well known Roman Catholic priest, has revealed that he married a lecturer in social studies Miss Ann Spence, at Selly Oak College of the Ascension, Birmingham, at the end of March. Mr Hastings is 50, and his bride 39. He lectures at Aberdeen University.

Catholic Herald states that Mr Hastings has "the full intention of continuing his ministry as a priest". It reports however that a Canon lawyer said the marriage meant "automatic suspension from the priesthood". "This means he may not say Mass, hear confessions, preach or perform any other sacramental duties."

"If he does so, it is a matter of sin. If anyone knowing that he is suspended receives a sacrament from his hands it is invalid except in cases of extreme emergency."



Dr Paul White and Mrs Ingrid Trobisch, both having worked in Africa, found something in common besides both being writers, during Mrs Trobisch's visit in Sydney. Photo: Ramon Williams.

INGRID TROBISCH

In the Scripture Union bookshop a gospel song plays softly as Mrs Trobisch sits behind a table covered with a lace cloth, ready with her autograph. Behind her are multiple copies of books she and her husband Walter have written, and around the table is a group of women keen to listen to her ideas on children and family questions.

The strain of a hectic week of meetings and interviews and travel shows a little. Nevertheless she has a calm and measured way of speaking in a gentle American accent.

She is at home with three languages — English being her mother tongue. After meeting Walter, she served in Africa as a missionary and his love letters to her during that time were in German.

By the time she returned to Germany to marry him she had become quite proficient! She calls German her language of the heart. French she used in North Africa while a missionary there with Walter.

Coming from a family of 10 children and having five children of her own, it is fitting that Ingrid Trobisch's

great concern is for children and family life.

A nation's attitude to the child says a lot about that nation, she believes. In Germany at present there are more deaths than births, and unless this changes, Germany is a dying nation. Very often children are postponed because a new car and a trendy furnished house are top priorities. Children constitute an economic threat.

At home in Austria her son is completing a PhD thesis on the psychology of the unborn child. He also acts as secretary to his parents in their work of writing and lecturing.

One senses here is a supportive, caring family where the authors is foremost a good and loving wife and mother.

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CRIPPLED CHILD AT COAST



The cheerfulness and accomplishments of crippled children under instructed guidance are two qualities which shine out from a colour documentary film called *ACHIEVING* that has just been made for the New South Wales Society for Crippled Children. Their fiftieth anniversary happily coincides with this International Year of the Child.

Miss Penny Spence, who is Head of the Children's Programme Department at Channel 9, is the narrator for the film and, apart from outlining the society's work, she interviews crippled children, their parents and those who train and supervise the children in their varied activities. Miss Spence who has been a supporter of the society for many years donated her professional services to the project.

The society is seeking funds to support its current programme and to enable it to expand into new areas as techniques develop. This film is designed to make the society's diversified and extensive activities more widely known throughout the State. The Australian Charities Fund and the Commonwealth Savings Bank, by co-sponsoring the film, have given the appeal a flying start.

The film, which is available for screening by service groups, schools and other interested organisations, has been produced and directed by Betti Wood of Pilgrim Films, Sydney. It runs just over 20 minutes.

EDITORIAL Rhodesian Merry-Go-Round

Few if any of the original constitutional forms of government handed over by departing colonial powers survived more than ten years. In their place another form of government, usually military dictatorship, usurped power and overthrew the constitution, or as it is normally put "suspended" the constitution. You could name the survivors on your hand.

The reasons for the chaos that follows the handing over power leading to the overthrow of a new country's government are complex.

Some are the result of the haste with which colonial masters have been anxious to dump their colonies in the post war era where possession of colonies became a decided liability in the face of the United Nations Assembly of increasing numbers of representatives from the Third World.

Some are the result of abuse of new found freedom or retaliation against the superior attitudes and privileges granted to the commercial wing of the colonial powers. All colonialists are asked to leave or are evicted, and the great gap has to be filled that is left by the entrepreneurs or skilled technicians. The gaps have been filled by a devil that was worse than the colonial one, and ample evidence exists of the inevitable attempts of the Marxist powers to fill such gaps with their expertise.

The Russian war against the Eritrians on behalf of the Ethiopian Government is a classical example of technical assistance, and the grab for power by them for supremacy to the entrance to the Red Sea and the sphere of influence by that super power so close to the vast oil deposits of that region.

The lessons of recent history are so readily or conveniently forgotten. The present talks in London on

Zimbabwe/Rhodesia, while on the surface seem to be a means of reaching a peaceful settlement, could well be like those of Dr Henry Kissinger on South Vietnam. Can any be convinced that the present government of South Vietnam is really governing for the well being of all of its citizens? On paper the "peaceful and just settlement" of the then Secretary of State looked good, but was simply a face-saving device of an America humiliated and tired of the war, and politicians under seige to take decisions for the saving of their political hide.

The work of our present Prime Minister in effecting some compromise at the recent meeting of the Commonwealth Heads of Government meeting in Lusaka was something of a personal triumph for him if one reads his own account of the events in Hansard.

His motives appear to be mixed or perhaps his intentions were simply misguided.

But whatever the complexities of the Zimbabwe/Rhodesia situation, and the blame that can be apportioned out to many from the time that Mr Ian Smith usurped power to the present moment, the lessons of South Vietnam should stand clearly before all Christians, even those who happily give aid to South Vietnam in spite of its inhuman and blatant genocide policy towards its Chinese citizens.

The incorporation of Marxist parties into any settlement that the colonial power forces on Zimbabwe/Rhodesia will lead ultimately to the overthrow of a conference settlement. A number of the heads of government at the Commonwealth Conference were only there because they had usurped power and some with the backing of the followers of Marxist ideology that man lives by bread alone.

It is sometimes argued that the Westminster form of government is entirely unsuited to the cultures where one does not allow criticism to go unchecked, let alone pay a group of parliamentarians to publicly criticize your every attempt at government with the hope of overthrowing you at the next election, and gaining power to govern by the ballot.

Even if we make allowances for the cultural problems, we are still confronted with an ideology whose intentions is to seize power unlawfully in the name of freedom and subsequently to suppress freedom and to harass and persecute genuine Christians.

The political naïve can point to the unjust advantages given to whites in Zimbabwe/Rhodesia, but it gave more hope for the retention of the existing technical and commercial knowhow, than a compromise settlement Britain is now forced to chair as a result of the Commonwealth Conference.

The terrorists have wrought havoc and death to many including Christians, and have cowed many congregations into no longer meeting. This situation has grown and there are churches that have not met for well over one year. The attitude of the terrorists to Christianity is so well known, and yet there are Christians whose memories are so short or just indifferent to the truth.

It may well be that in the long run, it would have been better to allow Zimbabwe/Rhodesia with its imperfect constitution to continue, than to force a chain of events whose outcome is so predictable if a political compromise incorporates the party of "Patriotic Front".

Moore College
Library

Former Anglican Chinese Bishop Interviewed in Nanking

PART IV



Pastor Wang Ming Dai's Church now closed

DEAN: Are Christians free to evangelise?

PROFESSOR TING: Now there is no objection to evangelism as such because freedom of religion does involve the freedom to tell others of our religious faith. This has been happening even during the days of the Gang of Four. But again we have to be reminded of the historical background of the way Christianity was introduced into China. In China Christianity has not enjoyed the same kind of prestige which it enjoys more or less in a country like Australia. It is chiefly because of political reasons, the association of Christianity with Western penetration. Therefore the Christians in China must live down that part of its history if we are to talk about evangelism at all. I think this Three Self Movement has achieved that to a very remarkable extent.

I cannot imagine that Nanking University would be willing to accept the Nanking Theological Seminary in Nanking in those days, in the early days of the liberation, to be part of the Nanking University. But now Nanking University is quite willing and quite happy, in fact they rather appreciate the amalgamation of our theological college with the University. That is partly due to the policy of religious freedom which is now being enforced again and it is also partly due to the policy of letting 100 schools of thought contend and that's a policy of Chairman Mao. It is also a result of the Three Self Movement in the last thirty years.

For the Centre for Religious Studies to exist in Nanking University provides us with very good opportunity to come into contact with Chinese intellectuals. Before that our theological college was a very quiet place. We had very few visitors but now many teachers and students in the University like to come and chat with us and to find out what Christianity has to say about different matters. I do not mean that we have many people in the University who are accepting Christ. I think we are quite a distance from that, but we are very glad of the opportunity because so many of them like to enquire.

A colleague of mine spoke to the University, he gave an open lecture on Christian theism. It was open to the public in the University and there were some 80 or 90 people present to listen to him, all of them non-Christians. That's quite remarkable in China if not in Australia. So that tells us that the position of Christian Churches has changed in the new China. People seem to respect those people who hold to some religious faith, even if they disagree, but these are only evangelistic opportunities. We have not seriously considered that we are already able to hold evangelistic meetings.

"I think even if Billy Graham should come to China he would be more or less in the same situation as the Chinese Christians ourselves. The first question people would ask about Billy Graham is 'What is his political attitude?' Has he been to Australia?"

DEAN: Yes, he has just been to Australia. In Sydney there were total attendances of half a million people and over 20,000 made a commitment to Christ. So that was a very powerful situation. That had the co-operation of most of the denominations, including the Roman Catholic Church.

Is Billy Graham Less Anti-Chinese?

PROFESSOR TING: And is it true that he has become less anti-Chinese?

DEAN: I do not think he was ever anti-Chinese. His wife was born in China. I have never heard he has been anti-New China. He would probably share some of the political reservations that others would have about the atheistic communist philosophy but he would not be against the people of China. He may have a different political view as some Christians would have in China and outside China. But he was a friend of President Nixon. I'm not sure if that would be considered to be a good thing or a bad thing under the circumstances, but at least it would be a good thing from the point of view that it was President Nixon who opened the doors to American diplomacy.

PROFESSOR TING: Some friend of mine told me after he read up certain papers from abroad that after President Nixon visited China Billy Graham said something kind about some teaching of Chairman Mao and a very extreme Protestant group in the United States attacked him in some of their magazines.

DEAN: I do not have any knowledge of that, but that would not surprise me because there is such a freedom of expression that you get some things said and some outrageous unwise things said. So it does not surprise me that that sort of thing could have happened. But I think there is a genuine desire now on the part of the people in America and in Australia to build bridges of friendship with China. A lot of the misunderstanding or even antagonism there may have dated back to the time of the Gang of Four when there was no real communication between these countries and where there is no communication it seems as if misunderstandings easily arise.

Word and Life

by Dr D. B. KNOX

LORD LOUIS' FUNERAL

The world was shocked by the murder of Lord Louis Mountbatten and his grandson and boatman. You may have seen on television the splendid funeral in London. It was a wonderful spectacle with the colourful uniforms, the perfect precision of the marching, the lovely weather and the grandeur and colour of Westminster Abbey. The service itself was a very moving experience. The leaders of the nations were present; the chief ministers of the Christian denominations of the United Kingdom all took part.

The singing and the music reached the innermost soul as did the prayers and particularly the words of the Psalm read by the Prince of Wales. It was a solemn service yet it was not a sad service because it commemorated a great man who had served his country and used his gifts and privileges for the benefit of all.

Lord Mountbatten had expressed the hope that his funeral service would not be a sad occasion.

Yet there was a certain

sadness about it as far as I was concerned, for although it was a Christian service, and the funeral of a Christian man, the Christian hope of eternal life in God's presence was not the centre of the service as it ought to be for any Christian as he thinks of death and of the life beyond for we have a wonderful inheritance and it is sure and given to all who put their faith in Christ.

There is no need for us to pray for the dead. The Bible knows nothing of such

prayer; for they obscure the truth. But rather we should thank God for the bliss in which our departed Christian friends have entered, for the scripture says "absent from the body, present with the Lord, which is far better".

It is a glorious prospect that God has for us in Christ, eternal life, when God will wipe away every tear from our eyes, as the Bible puts it. In all we do as Christians the Lord Jesus Christ should be exalted. We should seek His glory.

Calvary through which our sins are forgiven, or His resurrection which is our hope of eternal life and fellowship with God.

It would have been a wonderful opportunity if the ministers of Christ who conducted the service had spoken a word in Christ's honour and directed the thoughts of the mourners to Him on whom our hope depends, for it was a great opportunity.

A world-wide audience of viewers were seeing the telecast, yet Christ was not exalted in the service although the service was in His name, and the building, Westminster Abbey, had been erected in His honour.

This saddened me, but it is symptomatic of modern Christians. We are so earth bound, so taken up with this world that our Lord Jesus Christ is not in the centre of our thoughts nor His inheritance the centre of our hopes, so that naturally we miss the occasions of glorifying Him by speaking of His love and His salvation when the time is suitable.

It is a lesson to us all to make Christ the centre of our thoughts from now on and to base our lives, our values and our hopes on heavenly things. Pray for heavenly mindedness for ourselves and one another.

God answers this prayer. As Jesus said "I lay up treasure in heaven, for where your treasure is there will your heart be also". And on another occasion "out of the fullness of the heart the mouth speaks".



Mourning members of the Royal Family at the funeral in Westminster Abbey of Earl Mountbatten.

Veteran ABM Missionary Finishes 80 Year Translation

The greatest need in the Dogura diocese in Papua New Guinea is Bible translation, according to Miss Emily Clarke, a veteran Anglican missionary who has served there with the ABM for over 40 years.

Miss Clarke went to Dogura in 1938 as a primary school teacher. She remained until 1942, when the American army forced all the European women and children to evacuate. Even though the Japanese had come within four miles of Dogura, they never entered the mission.

Miss Clarke returned to Dogura in 1945 and continued teaching until 1971. During these years, she became a fluent speaker of Ubi and Wedau, two local languages.

For the past eight years, she has been revising and co-ordinating translation work on the Wedau Bible. The Wedau New Testament was published in 1927 and the Pentateuch in 1947. Archdeacon Thompson translated the rest of the Old Testament before he died, but considerable revision and standardising of the alphabet system was necessary before the whole Bible could be published.

Miss Clarke is now checking the proofs with the Bible Society in Canberra. It is hoped the Wedau Bible will be released next July.

"This translation has taken 80 years to complete," said Miss Clarke. "What I want is to recruit Anglicans to do the SIL school. We acknowledge the need for trained linguists to translate the 20 mountain languages in the diocese." Commenting on past ef-



Emily Clarke

forts with the mountain people, Miss Clarke said, "The mission made the mistake of sending Wedau-speaking evangelists to them and expecting them to understand the message. The only way is to teach them in their own language."

"Cargo cults and false teaching are confusing the people. It's partly because they have misunderstood Christianity."

"We need healthy young people who don't mind walking, from Wycliffe or with the ABM, to do the job."

Miss Clarke is planning to visit churches in Victoria and NSW to make the need known.

She hopes to return to Papua New Guinea next year, "As a visitor in semi-retirement. But I'll do whatever work I can."

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THE ISLAMIC CLOUD IN AUSTRALIAN SKIES

Recent statements made by Rev Dr Alan Walker warn against the militant ambitions of Islam. Other voices, including that of the Archbishop of Canterbury, have sounded the same note of caution around the world more recently. Dr Mohammed Ali Wang, President of the Australian Federation of Islamic Councils, has protested. His letter was published in the Sydney Morning Herald.

AUSTRALIANS! KNOW ISLAM

First I would appeal to all Australians to study Islam thoroughly in its beliefs and practices. Dr Wang states in his letter that "the Australian people as a whole do not know Islam." Unfortunately, this is true. If Australians did "know" Islam, they would think more seriously about the matters currently raised in criticism of it.

Each Australian should ask why an Australian citizen who is internationally honoured for his humanitarian concern and practical support of people of all creeds (and those without any creed), a man so recently awarded the Gold Medal of the Institute de la Vie in Paris, should suddenly call one of the world religions into question.

The events of these most recent times in Iran and Pakistan in particular, but also in other countries, have served to expose Islam as regressive rather than progressive. The Koran itself is the source of authority for the application of primitive laws in a twentieth century world — laws which are inhuman and barbaric when measured by the standards of any era in history.

GOD, AS DEPICTED BY ISLAM

This recent rejuvenation of archaic legal practices in modern Islamic states is interpreted by Dr Walker as a reflection of a primitive and debased idea of God's true nature.

It is Allah who assumes the responsibility when infidels are beheaded. "It was not you who slew them but Allah". (The Spoils — 8:17 ff). "Fight (kill) them, God torment them on your hands". 9:14.

An Islamic court in Iran has pronounced sentence of death on the former Shah in his absence. The Ayatollah has declared that whoever manages to kill the Shah, would be regarded as having carried out the decisions of the Koranic court. Thus incitement to

murder becomes possible, even by a nation's political leader, when one's God assumes the distorted image depicted throughout the Koran.

ISLAM'S AMBITIONS

The present situation in modern Islamic States illustrates the absolute inappropriateness of allowing any religious code to assume the status of common law in any country today. A state administered by a particular religious code (whatever the religion), is bound to be restrictive and repressive. Reactionary pressures will inevitably prevail. "Tribal" rules will be resurrected to establish and maintain the authority of the particular religion in government. Minorities will be at best ignored, and at worst, savagely persecuted and abolished.

Surely mankind has awakened to the truth that religion and politics, whilst fulfilling vital roles in the life of any community, must nevertheless remain separate. Religion must remain distinctly personal. Politics, whilst attuned to the highest humanitarian principles, must attend to the ordering of society.

Backed by fortunes amassed through virtual total control of the world's oil resources, we are witnessing Islam using political muscle on the international scene with ominous consequences. Islamic states will not be content to confine political aspirations to their homelands!

RELIGIOUS LAW AND STATE LAW

Dr Wang's letter contends that Islam is peaceful by nature. But again, the Koran portrays a religion that is ambitious and openly aggressive. "You (Muslims) shall be called upon to fight (literally, kill) a mighty nation unless they embrace Islam (literally 'be Islamised')". Victory 48:16 ff.

Savagery is enjoined: "Allah ... says, 'I

THE KORAN ON OTHER RELIGIONS

"Muslims are forbidden to criticise the beliefs of other people," so writes Dr Wang. Yet the Koran contains many, many passages which are a direct denial of Dr Wang's contention.

Muslims are forbidden to take Jews or Christians as friends. (The Table 5:51). The literal translation of this section contains a sinister inference — "You will be treated as one of them" — suggesting for the disloyal Muslim severe ostracism at least.

Allah is said to transform non-Muslims into "apes and swine" (The Table 5:60). A ridiculous suggestion and hardly worth our attention, except that cruel persecution and massacre are undoubtedly justified when non-Muslims can be seen to be less than human, again with Koranic authority. It is not by coincidence that Christians were slaughtered in Uganda after Idi Amin embraced Islam.

In the original language, The Table 5:57, commands Muslims "do not be subject to such," i.e. non-Muslims. No Muslim need feel answerable to any non-Muslim authority on the basis of this direction.

In the same short section of the Koran (ie The Table), verses 62-66 and 72 continue to enforce an intolerant attitude to non-Muslims. "May they (the Jews) be cursed." The Koran constantly exhorts the "faithful" to "kill off" Jews, Christians and other non-Muslims. In the Book of Repentance alone, there are fifteen such directives: 9:5, 12, 14, 20, 24, 29, 36, 41, 44, 73, 81, 86, 88, 111 and 123. If we note that The Table is next to the last chapters of the Koran, it means that the good things which were said earlier in the book about the Jews and the Christians, are thereby cancelled.

It is understandable that the world should be horrified by the rigid application of a Koranic law in punishment of a thief: "As for the man or woman guilty of theft, cut off their hands to punish them for their crimes. That is the punishment enjoined by Allah." (The Table 5:37-39). That is serious enough, but an even more fearful and sinister instruction awaits the reader of the Koran just four verses earlier. (The Table 5:33).

"Those who fight Allah and his apostle, and spread disorder in the land shall be put to death or crucified, or have their hands and

feet cut off on alternate sides, or be banished from the country ...". ("Disorder" will be variously interpreted, and "fighting" can mean fighting by words or any criticism of Islam.)

In an Islamic court where the word of two Muslim men or four Muslim women is sufficient to bring a conviction, and where the word of a non-Muslim counts for nothing against that of a Muslim, the charge of "fighting" or "causing disorder", becomes a vital weapon for the suppression of minorities.

"Disorder" can be taken to mean anything from direct political opposition to the exercise of the most basic human freedoms. Repentance 9:29 "Fight (kill) against those of those to whom the Scriptures were given as believe neither in Allah or the Last Day, who do not forbid what Allah and his apostles have forbidden, and do not embrace the true faith, until they pay tribute out of hand and are utterly subdued."

Some will protest that the Koran does speak well of Jews and Christians in certain passages. There are some such gestures. But in The Cow 2:106 we discover that some things written earlier in the Koran are to be regarded of lesser importance, and even cancelled out by later directives. "If we repeal (cancel) any verse or cause it to be forgotten, we will replace it by a better one or a similar." (Since the Koran is as changeable as the weather, upon its own confession, it is unreliable.)

Dr Shiek Hameed Mahmoud, Shiek of Azhar (where is located the central Theological College of Islam), is the supreme authority among Muslims. In his "year book" the Faith, a few years ago, described Christians as a "contagious disease" to be either exterminated or at least, isolated from the community. No one across the world has been heard to raise a voice in protest — certainly no Muslim!

On the basis of evidence gleaned from the Koran, from such statements as that of the Shiek of Azhar, as well as my own personal submission to persecution from one Government at the hands of Muslim officials, I can only conclude that Dr Wang's assertion of Islamic tolerance has no substance.

MOSLEMS IN AUSTRALIA



shall be with you. Give courage to the believers. I shall cast terror into the hearts of the infidels. Strike off their heads, maim them in every limb ... It was not you who slew them but Allah". The Spoils 8:17 ff. Any atrocity appears to be justified as long as it is thought to be the will of Allah. For such deeds, Allah assumes responsibility. The inherent danger in this teaching needs no comment.

Islam's violent aggression is attested in the Koran's recorded reaction to the conquest of a Jewish settlement (Beni Qurayza) ... "(Allah) cast terror into their hearts, so that some you slew and others you took captive." (The Confederate Tribes 33:26 ff).

"Idolatry is worse than carnage" (The Cow 2:19), is an open endorsement for Islamic oppression of the "infidel".

These are but a few of many references in the Koran that justify savagery and aggression in the task of achieving the will of Allah.

Dr Wang infers that the Islamic community in Australia has been offended by Dr Walker's remarks. Yet he ventures no comment on (and certainly no criticism of) the inhuman acts of Islamic governments which have brought these matters into the present public forum. Nor does he offer one word of sympathy for those executed or their dependants. Those who do "know" Islam (as most Australians do not) will not be surprised. No Muslim will dare criticise another. Koranic law forbids criticism of Islam, with its ambition, the Islamising of the nations! The "end" justifies the "means".

COMMUNITY RELATIONS

I join with Dr Wang and the Australian Council of Churches in their concern for the establishment and maintenance of right relations between Muslims and Christians in this country. But from bitter experience I know that such relations are impossible until matters of religion are put aside.

One's religion must always be acknowledged as a personal choice. Relationships cannot be built upon religious interchange. Christianity and Islam are incompatible. That fact has to be honestly accepted and any relationship between Muslims and Christians based on the principle "live and let live".

Meanwhile Australian citizens of all religions and of no religion, are required to live and work together to achieve the best life possible for everyone in this relatively young nation.

EQUALITY, DIGNITY AND RIGHTS

Islam puts people in classes. First the Muslim man, then the Muslim woman, followed by the Muslim man slave and then the Muslim woman slave. It then puts the rest of the human race in a stage between slaves and animals.

The woman has no equality with the man: (a) In value. Man can be killed if he kills a man, but not if he kills a woman.

(b) In heritage. A woman has half the rights of a man.

(c) In witness. Two women are necessary to make one witness.

(d) In marriage. 1. A man can marry many wives.

2. Man is ordered to punish his wife by beating or sleeping away if she does not obey him. She is excluded in loneliness while he enjoys his other wives.

3. If a man divorces his wife, she cannot be remarried to him until she has been married by some other man and again divorced. The Cow 2:30. This is humiliation!

4. A Muslim man can marry a Jew, Christian or any other non-Muslim, but a Muslim woman can only marry a Muslim.

5. In the Australian culture he can take only one wife but many concubines. In this way the Muslim population is increased. A dangerous thing for this country.

Australians need have no fear that the 250,000 Muslims in this country have been unfairly treated by criticism levelled at Islam, even though they will protest loudly. Australians will also need to know that Islam does not take kindly to criticism, no matter how well deserved, and are well able to use the threat of numbers to stifle any criticism. The truth must be firmly but kindly expressed so that the unsuspecting will not be caught in a religious movement of whose practices they are not fully aware. This has special reference to marriage.

Muslims will need to adjust to the fact that in Australia we have a freedom of expression unlike anything ever experienced in an Islamic state. We must accept criticism when criticism is due without resorting to thinly veiled protests of personal hurt.

Muslims have settled well into Australia and are amongst the most privileged of all ethnic minorities with extensive community facilities available to them. (There are over sixty Islamic centres in Sydney alone.) They are to be congratulated for their initiative and somewhat envied for their resources. But let them be honest in admitting what has happened.

A responsible Australian, Rev Dr Alan Walker, has joined with other international leaders in condemning atrocities that reflect upon the whole human family, committed as we are to maintain the dignity of human life everywhere. The world has been warned of the sinister consequences of these events.

Thinking Australians are awaiting Dr Wang's admission that the Koran is a most inadequate tool in this twentieth century. Until he is heard to join responsible people in condemning barbaric acts, his protests are invalid.



Pastor Fahion Iskander Abdelnasir, Pastor of the Evangelical Church of the Middle East.

The KORAN (WOMEN) 4:34

وَالَّذِينَ هُمْ يَرْجُونَ فَخِفْتُمْ لِلْعَذِيبِ يَوْمَ فَخِطَ اللَّهُ لَكَ وَالَّذِينَ هُمْ يَرْجُونَ فَخِفْتُمْ لِلْعَذِيبِ يَوْمَ فَخِطَ اللَّهُ لَكَ وَالَّذِينَ هُمْ يَرْجُونَ فَخِفْتُمْ لِلْعَذِيبِ يَوْمَ فَخِطَ اللَّهُ لَكَ

Men: have authority over women because Allah has made the one superior to the others, ... As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them.

ZIMBABWEAN GRADUATE HERE



Zimbabwean, Miss Mavis Mudukuti, right, proudly displays her Diploma of Teaching obtained after three years' study in Brisbane. With her are fellow Zimbabwean, Dorcas, and ACC Finance and Administration Secretary, Miss Thelma Skiller. Photo: Rollason, ACC.

ACC FAREWELLS ZIMBABWEAN STUDENT

The Board Room at the Australian Council of Churches recently hosted a farewell party for Zimbabwean student, Miss Anna Mudukuti, returning home after completing studies in Australia.

In July Anna was awarded her Diploma of Teaching in Secondary Home Economics from the Kelvin Grove College of Advanced Education in Brisbane, after three years' study on a scholarship from the ACC. Fellow Zimbabwean student, Miss Mavis

Ncube, will complete her course later this year. Anna left Sydney for Zimbabwe, pleased to be returning to her home and family, but uncertain of the future that lay ahead in her war-torn

homeland. A further six African students, four from Zimbabwe, one from South Africa and one from Uganda, are currently studying in Australia on ACC scholarships.

SHIPMENT OF BIBLES BOUND FOR CUBA

A special shipment of ten thousand Bibles has been sent to Cuba by the United Bible Societies.

The Cuban Government gave approval for the import — valued at £20,000 — to the Ecumenical Council of Cuba. The Council chose the new UBS Bibles because they are written in every-day Spanish and are easy to read and understand.

The new Bibles — entitled "Dios Habla Hoy" ("God Speaks Today") — are a translation produced by an interconfessional team of biblical scholars that included both Roman Catholics and Protestants.

The Cuban Bible Society closed down in 1968 after the Government had placed restrictions on private businesses. During the next ten years four permits for the import of Scriptures were allowed.

The last United Bible Society shipment was in 1977, when 2500 New Testaments were sent, says a news-release from the organisation's headquarters in Stuttgart.

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Bishop protests—house raided

BISHOP Dehqani-Tafti, leader of the very small Episcopal Church in Isfahan, has his house in Isfahan raided on Sunday afternoon, according to reports reaching London this week.

Some 30 attackers seized papers and records from his desk, as well as photograph albums, and burnt them outside. Furniture and personal belongings were damaged but the bishop himself and his wife Margaret were not harmed. The raiders demanded the keys of the safe but the bishop told them he did not have them. They said they would return for the safe.

The bishop protested to the Revolutionary Council but was told that no action could be taken without witnesses.

The attack followed strong protests by the bishop at the seizure of Christian institutions. The Christian hospitals in Isfahan and Shiraz are now in the hands of revolutionary groups. CMS and BMMF personnel have withdrawn and there seems no prospect now of Europeans being able to return.

...And the two women who stayed behind



Elizabeth Walker.



Margaret Knill.

A blind project near the Christian hospital, run by a diocesan committee, has been disrupted. Last week the centre for blind boys, run by the German Cristoffel Blinden Mission, was taken over by an armed group. The German

pastor, his wife and three children, were given three days to leave the country.

CMS still has two of its personnel at the adjoining Nur Ayin institute for girls and women. They are Margaret Knill, the principal, and

Elizabeth Walker, occupational therapist. The future of this work must now be very uncertain.

Bishop Dehqani-Tafti, a respected public figure, has been able to move about freely. Last week he went to Tehran where a diocesan Christian youth camp went ahead as planned.

The bishop is the first Persian to hold the office. He is also the first president-bishop of the Episcopal Church in Jerusalem and the Middle East.

Facing the loss of its institutions, the tiny Episcopal Church in Iran could be pared to what the Bishop has called "the irreducible minimum", a small band of Iranis numbering hundreds rather than thousands. Most expatriate Christians have now left the country.

Most of Iran's 200,000 Christians are members of the Assyrian and Armenian Orthodox Churches; the

CANTERBURY CATHEDRAL EXHIBITION



In August Canterbury Cathedral opened a new exhibition in its crypt. Among those who inspected the exhibits was the Rev Canon Frederic Brunson, Canon Pastor of St Paul's Episcopal Cathedral in Detroit, seen above at the centre. Canon Brunson spent six weeks assisting at Canterbury Cathedral this summer. Pictured with him are Brother Terry Cyprian, SSF, Cathedral Public Relations Officer, left, and the Rev Canon Derek Ingram Hill, a Canon Residentiary of Canterbury Cathedral, who chose the silverware for the exhibition. Canon Hill is holding a chalice dating from about 1200, which was found in a tomb in the Cathedral. Brother Terry and Canon Brunson are holding a 19th century jewel-studded monstrance, which was lent for the exhibition by the Benedictines of Ramsgate Abbey, Kent. The exhibition's treasures are on display in new high-security cases built with the help of a grant from the Goldsmiths Company.

Marriages do break down

Christians must not pretend that marriage breakdowns do not happen among them, writes the Bishop of Liverpool (the Right Rev David Sheppard) in his September Diocesan News.

After "regretting deeply" the General Synod vote in 1978 which by a narrow margin rejected the proposals of the Marriage Commission to remarry divorced people in church, he says.

"I believe that the gospel is at stake. We should be seen to stand for the possibility of forgiveness and new starts in this area of life.

"We have to face up to failure, not pretend that breakdown of marriage does not happen among Christians. It does. If the atmosphere of condemning can be shifted, it will help Christians whose marriages are in difficulty to call for help early enough for the help to be effective.

"That, in turn, will help us achieve our aim that the ideal that marriage is for keeps should be strengthened and that more couples should be able to keep it."

ACC WELCOMES AGREEMENT ON ZIMBABWE/RHODESIA

The Executive Committee of the Australian Council of Churches has welcomed the agreement reached at the Commonwealth Heads of Government Meeting in Lusaka for Great Britain to call an all party conference on Zimbabwe/Rhodesia.

The ACC Committee also agreed to commend the Prime Minister, Mr Fraser, for his leadership on this issue at the recent Commonwealth meeting and expressed its "strong support" for the Australian Government policy on Zimbabwe/Rhodesia.

In taking this decision, the ACC "reaffirms its long held hope for a peaceful negotiated settlement to the civil war and for the establishment of a just and independent government in Zimbabwe/Rhodesia."

Meeting in Canberra, the ACC Executive Committee agreed to draw "the special attention of member churches to the suffering of the

Isfahan, Iran's second largest city, 260 miles south of Tehran. This city of beautiful mosques became the centre of Anglican work and of the emerging Episcopal Church in Iran.

Bishop Dehqani-Tafti has described the institutions as "the arms and legs" of the church and the Christian hospital in Isfahan as its backbone.

DEATH OF WELL-KNOWN TEXTUAL SCHOLAR

The Rev Henry Scowtoll Bettenson, Editor of the well-known *Documents of the Christian Church*, died on August 16 at his home in Northleach, Gloucestershire, aged seventy.

After Cuddesdon he served as curate at St Matthew's, Bethnal Green, and later became Rector of Sowerby, Oxfordshire, but the greater part of his working life was spent at Charterhouse as classics master. After his retirement from teaching he spent four years as Rector of Purleigh, Essex.

His main contribution to scholarship was the translation and editing of the great Christian texts. His best-known publications are *Documents of the Christian Church*, *The Early Christian Fathers*, and *St Augustine, City of God*.

Jonathan Edwards did not take every "religious pang and enthusiastic conceit" as proof of conversion.

He looked for evidence of a deep and abiding work of the Spirit of God in the heart — a work which, though it varied from one individual to another, necessarily included a weighty conviction of sin, an utter rejection of all trust in things human, and finally, a very definite experience — that which he referred to as "saving closure with Christ".

— Dallimore's biography of George Whitefield

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March to Parliament House to commence immediately after service

PROGRAMME FOR THE WEEK
 RIGHT TO LIFE SUNDAY — 14th October, 1979.
 LUNCH TIME GATHERING — Sydney Square from 12 noon to 12.45 pm. Dean Lance Shilton, Anglican.
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POLES FORM SECOND BELIEVERS' DEFENCE COMMITTEE

On August 4, 1979, yet another committee for the defence of believers was formed in Poland, this time in Przemyśl. In its founding statement the twenty members explained why it was necessary to form the committee.

"Since last autumn when the diocesan office lodged a request with the authorities for a church to be built in the new district of Przemyśl where 7,000 inhabitants have no place for worship we have had no reply."

It was decided to build a temporary chapel. However, soon it became obvious that it could not accommodate great numbers of believers and work was to continue to enlarge it. At that point the authorities started to harass the people involved, including the priest, Fr Michalski, whose car was confiscated. The believers decided to send a delegation to Warsaw to the Ministry for Religious Affairs where they learnt from the Director, A. Wolowicz, that

it was up to authorities to decide where a real need existed for a new church.

"In this situation we would like to make use of article 82 of the Polish Constitution guaranteeing religious freedom and article 18 of the International Pacts on Human and Civil Rights, by forming a committee which will defend our shrine. We will defend other such groups fighting for their rights and appeal to people to form a self-defence committee in every diocese. We demand (1) immediate return of Fr Michalski's car and (2) and end to all repression of people involved in the building of the chapel."

Already over 1,000 people have signed the appeal in spite of police pressure not to do so.

SEEING LEISURE AS 'GOD-GIVEN'

Leisure is a God-given opportunity to gain fullness of life and to develop our own inner resources, says the Bishop of Sherborne (the Right Rev John Kirkham).

In an article published in the September issue of the Salisbury diocesan leaflet, *Sarum Link*, Bishop Kirkham draws attention to increased spending in the average family budget on leisure pursuits.

People often still think of leisure "as a welcome gap and break between our periods of work," he says. But, in the age into which society is rapidly moving, people will have to revise their attitudes in order to make the most of their increased leisuretime.

"If our leisure-time becomes directed towards a search for our own personal happiness and pleasure alone," the Bishop warns, "joy and satisfaction will probably be found to be absent. We must learn to be independent of time, place and circumstance, and to be happy with what we have and to be interested in whatever is nearest to hand."

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Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Service: 9.30 am. Rector: Rev Ken McIntyre. All welcome.

COORPAROO: St Stephen's, Brisbane, cnr Cavendish and Chatsworth Roads. Visitors Welcome. 7.30 am and 8 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev Ken Baker.

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Wrong on Social Justice

Sir, Dr D. B. Knox has made a poor choice of examples to illustrate his article, "Compassion Not Social Justice" (*The Christian Motivation*), (ACR, September 10). Wilberforce accepted the contemporary change in attitude to slavery.

That is, he no longer saw it as a regrettable necessity (like war), to be accepted and endured but tempered by compassion to individuals, but as a plain injustice. And Shaftesbury was concerned, not just with compassion to individuals who came within the orbit of his experience, but with general social reform in many directions.

Further, while envy can be the basis of demands for social justice, as Dr Knox argues, this can only be true in the case of have-nots. Middle-class Australian Christians who are concerned about justice for, say, aborigines, cannot reasonably be accused of being motivated by envy of such people.

Dr Knox's basic error is to make out that social justice and compassion are incompatible. They cannot be, for God is the God both of compassion and of justice; righteousness and justice are the foundation of His throne. Compassion and justice were united at the cross of Christ. Justification means that God is not only compassionate to those who trust in Christ, but also just.

True compassion may transcend justice, but it can never be less than just. This is why a compassion that con-

LETTERS

The subject of feeling of compassion must be measured against the objective standard of justice (difficult though it is in practice, very often, to establish what that standard should be).

The only real question is whether justice in social relationships can be differentiated from justice in everything else. Amos and Isaiah thought not, and if they were right, social justice is plainly of God.

Rev G. S. CLARKE
Lane Cove, NSW

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First Class Ryle Volume

"Charges and Addresses" by J. C. Ryle
Banner of Truth Trust
pp 384



The first edition of this volume was published in 1903, three years after Ryle's death. Each Charge and Address had originally been printed as a pamphlet between the years 1881 and 1898. They were simply bound up in book form and published without uniform type, consecutive pagination, or index.

This new edition produced by the Banner of Truth Trust is free from all these earlier handicaps and is a first class volume. It will have special value for the student of Ryle's life as it is full of material which concerns the development of the new Diocese of Liverpool.

It will also be a very useful volume for the historian who seeks to study church thought and church trends in the two closing decades of the nineteenth century.

The contents include Ryle's Triennial Charge on five different occasions from 1881 to 1893, and his Address to the Diocesan Conference on eight separate occasions from 1885 to 1898. Ryle's normal practice was to address himself first to the state of affairs in his own Diocese and then to the great issues which were agitating the church at large.

He firmly believed that the people of Liverpool had a right to know what their Bishop thought about such things and he declared himself in no uncertain manner.

He was as strongly opposed to the growth of Ritualism as to the rise of Higher Criticism, and he constantly exhorted churchmen to seek out the old paths, to cherish the Reformation, and to hold fast to the Bible, the Book of Common Prayer, and the Thirty-Nine Articles.

There is a good deal of repetition in the various Addresses and this makes for heavy going for those who have only a surface interest in their contents. But the very repetition year by year of certain major doctrines shows what pains he took to educate the clergy of Liverpool in those matters about which he held the deepest convictions.

His language was always clear and direct, and the spoken impact must have been as forceful as plain

Book Succeeds on S. American Christianity

"Evangelical Awakenings in Latin America" by J. Edwin Orr
Publishers
Bethany Fellowship Inc
Paperback
216 pages plus 38 pages of documented reference bibliography and an index.

Here at last is a book which succeeds, to a large degree, in balancing the record book in missionary and evangelical endeavour in South America and in correcting many misunderstandings in regard to that continent.

Although an outstanding scholar (eight earned degrees including D. Phil Oxford), the author is no mere "arm chair theologian". He knows well the territory he describes in Latin America. Through his many visits he is able to give many personal anecdotes and through his ministry, many were won to Christ.

It is a very healthy, positive book and a real contribution to understanding between Christian groups of varying background and Christian experience and persuasion. Some may find Orr's warm appraisal of the Pentecostal contribution in South America too sympathetic but he demonstrates he knows his facts well and has weighed the evidence.

Although the book bristles with statistics and the multitude of facts are sometimes summarised in somewhat staccato style, the contents seldom present heavy reading and the book seems to gather pace and interest as it moves along.

The almost incredible endeavours of SAMS pioneers (Gardiner, Stirling and Grubb) are given due mention, as are also those of Moravians and Bible Society pioneers. He notes the sad truth in regard to later Anglican involvement in that Anglicans restricted their operations while others laughed ahead.

The writer also demonstrates that Latin America has been neglected in many ways including the fact that hardly any of the 20,000 missionaries sent out over 50 years by the Student Volunteer Movement went to Latin America but rather to Asia and Africa.

The reader is left in no doubt as to what is the most significant factor in revival; namely prayer. The reviewer lost count of the number of cases where united daily early morning prayer meetings are mentioned as the most significant factor preceding revivals, whether of a local or more national type.

Here there was no evidence of the thought that prayer is simply a pious exercise commanded by God for our spiritual well-being in acknowledging the sovereignty of God in every situation. These Christians obviously believe that prayer does

change things. Dr Orr links much of what God has been doing in Latin America, particularly in this century, with the spiritual renewals which have taken place in Britain and North America in earlier years.

Most readers will find this a thrilling picture, though often sketched on a broad canvas. The two giants of Latin America receive the greatest treatment; namely Brazil and Mexico, the former receiving four chapters and including a number of personal anecdotes from Dr Orr's own personal ministry, the latter presenting possibly the most thrilling chapter.

Here Orr traces how evangelical pastors amidst atheistic oppression and through spiritual warfare refused to be discouraged and prayed for spiritual revival and the restraint of revolutionary wrath, then how the tide was turned and their prayers answered in remarkable ways.

In describing his ministry in Brazil, he mentions his acceptance of the gifts of the Spirit and how he publicly stated that an experience of the Spirit's power was far more important than the terminology about it.

In rejoicing in the ministry and results of the crusades of Billy Graham and his Latin American counterpart, Luis Palau, Orr notes how in the earlier Graham crusades there was very real evidence of Roman Catholic opposition but in the case of the Palau crusades in the 70's there has been little or none.

He gives an excellent list of comparisons between evangelism in breadth (big crusades) and Evangelism in Depth (every Christian a witness).

In his last chapter on "Renewal, Post Vatican II", he demonstrates how the attitudes of many of the Roman Catholic hierarchy as well as priests and lay folk have changed towards evangelicals. There is no more Bible burning, and within the renewal movement in particular, only Bible loving.

Some Protestants are impatient for faster change in the Roman communion but one Pentecostal leader gave the exhortation "the Holy Spirit is powerful enough to change and renew even the Catholic church. All churches should rejoice in this fact."

Some of the factors which he links most commonly with spiritual renewals and revivals are prayer, the healing of divisions, record sales of Scriptures, transformed lives and communities and, in many instances, amazing healing miracles in answer to prayer.

Here is a book which could truly inspire Australian Christians to seek God in prayer for revival.

Greg Blaxland

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WHAT A WORLD

Lesley Hicks

THE PLEASURES AND PERILS OF GOSSIP

As anyone who knows me will observe, I love company and talk, and am fascinated by people — what motivates them, why they are as they are, their life histories, their fears and hopes and relationships. I enjoy listening to people talk about themselves and I like discussing people with other people.

There lies my danger. At what point does interest in people, delight in discussing all that makes them fascinating, shade over into the ugliness of gossip? The type of information conveyed, to whom, and for what motive, are all relevant here.

There are tests we can apply, but even more we need the Holy Spirit's check on our wayward tongues. "Is it true; is it kind; is it necessary?" — that's one swift, three-fold test worth applying, but my problem is that I might only think to test my tid bit too late, after I've blurted it out to someone.

THE TONGUE — A FIRE

The Bible, of course has a lot to say about the damage the tongue can do, not least through gossip, and the contrasting capacity of wise words to heal. One could easily construct a helpful bible study around such verses as these: Matthew 7: 1-5; 12: 33-37; 1 Corinthians 13: 4-6; Ephesians 4: 15, 29-32; Philippians 4: 8; Colossians 3: 8-14; and James 3: 1-12. Then in the Old Testament, the book of Proverbs is a mine of wisdom — try Proverbs 12: 18; 15: 4; 16: 28; 17: 9; 18: 17, 20; 20: 19; 21: 23; 25: 23; 26: 20-22.

Even the notorious seven deadly sins of Proverbs 6: 16-19 have much to do with the malicious tongue, culminating in the Lord's hatred for "a man who stirs up trouble among friends."

I suppose there's hardly a church in existence that has not suffered from gossip-induced trauma; I expect some churches have died of the disease, and few individuals go through life unscathed by it. The writer of Proverbs knew the delights of

gossip — "Gossip is so tasty — how we love to swallow it!", he remarks more than once (18: 8, 26; 22, Good News Bible).

He also knew its tragedies — "Thoughtless words can wound as deeply as any sword, but wisely spoken words can heal." (Ch 12: 18, and cf James 3.)

A FEMALE FAULT?

Traditionally, women have the reputation of being more prone to character assassination than men. I'm not too sure on that one. Neither sex has a monopoly on malice. In a church, one would certainly hope that gossip was not malicious in motive. Sheer thoughtlessness, insensitivity to possible hurtfulness, even the apparently highest of

motives can do the damage; eg the information conveyed in order that people may pray about a problem.

Perhaps I'm fortunate in one way: I'm somewhat hard of hearing — I suffer from high-frequency deafness. Consequently I never overhear things. I only hear what I'm supposed to hear and am concentrating on. So some things which might do me no good to know I just don't know about, praise be! And I'm less likely to acquire tasty morsels by accident to pass on. But on the other hand, I'm more likely to get a story wrong through mishearing!

TESTS

So I must be all the more careful with that first test: Is it true? Check facts; so if possible to the source of the information, or if it will not cause more hurt, to the one about whom the adverse things are being said. If there

cannot be loving confrontation, it is unlikely that behind-the-back discussions will be more loving.

Is it kind? Even if it is true, is it helpful to the person concerned to have certain unpleasant facts about them blazoned abroad, or even confided to a few trusted friends? We can find a perverse satisfaction in publicising detrimental information about others — a sort of one-up-manship; we build up our own egos by shoving others down. There can be a smug pride involved — "I'm OK. He's not OK."

It's the third test that I probably fail most: Is it necessary? The information I impart may (I hope) be true; it may not be unkind; but it could be somewhat of an invasion of privacy — a passing on of details which it is unnecessary for others to know. If I troubled to ask the person concerned I might find that they'd rather I didn't



didn't take it further. But I just fail to think.

DISEASE AND TREATMENT

Gossip is no doubt endemic in human society, an ever-present virus. Yet Christians need not be part of the corruption that rules the world system, nor should we resign ourselves to living with our sins just because they are part of human nature.

So what's the antidote, the prescription for disease? First we need good diagnosis, and the sensitivity to detect the tendency to gossip in its earlier and subtler guises. Even if it's our dearest sin — especially if it's our dearest! — we have to be willing to

give it up, in other words to repent. Apologies may be needed, but only if their effect is to help heal, and not to cause further hurt.

Then we need an injection of the positive cure. In the words of St Paul: "Be filled with the Spirit . . . speaking the truth in a spirit of love . . . Love is patient and kind; it is not jealous or conceited or proud; love is not ill-mannered or selfish or irritable; love does not keep a record of wrongs; love is happy with evil, but is happy with the truth . . ."

"Do not use harmful words, but only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you. And do not make God's Holy Spirit sad, for the Spirit is God's mark of ownership on you, a guarantee that the Day will come when God will set you free."

"Get rid of all bitterness, passion and anger. No more shouting, or insults, no more hateful feelings of any sort. Instead, be kind and tender-hearted to one another, and forgive one another, as God for Christ's sake has forgiven you." (*Good News Bible*.)

"Why not try it, by yourself or with a group, or construct a talk or sermon around these verses."

THE LATEST edition of the Good News Bible is to be published in October — 1288 pages in full colour. This Special Edition, which marks the 175th anniversary of the British and Foreign Bible Society, contains extra material designed to help the reader explore, enjoy and understand the Bible in a new way.

500 colour photographs, many by photographers of international fame, help to put the Bible text in its historical

and geographical setting; illustrated articles help to explain such matters as the Jewish law; features, such as those on food and clothing, work, home and family, bring us closer to the way of life of the people — they give the feel of the Bible's original setting.

New areas of Interest

Altogether there are 140 pages of background notes and special features produced especially by Lion Publishing. These include 145 maps.

architects' reconstructions of the Tabernacle Tent, Solomon's Temple, Herod's Temple and a synagogue.

The aim throughout has been to make use of the wealth of modern resources now available to us. The findings of the archaeologists and historians are combined with the latest techniques of colour printing to open up new areas of interest and exploration of the Bible text.

There are seven major colour-coded sections of the Bible: Creation and Law (Genesis to Deuteronomy); Old Testament History (Joshua to

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- Billy Graham is committed to Mithraism...
- The view that Jesus is God belittles Jesus...
- Revelation came from a man hallucinating on mushrooms...

A special story for silly season

WE MAY BE in the silly season, but this is ridiculous!

"I believe that Billy Graham is more committed to Mithraism (a pagan cult) than to Christianity. I have no objection to his religion; I only wish he would be honest enough to tell us what it is. It certainly bears little resemblance to the teachings of Jesus."

Thus writes Theodore (Ted) Noffs in his recent book *By What Authority?* published last week. *By What Authority?* is a record of Ted Noffs' philosophies, an encapsulation of his thinking during ten years of ministry at the Wayside Chapel which he founded in a

run-down part of Sydney, Australia, in 1964.

Ted Noffs speaks about the future of religion in terms of the Family of Man. The Jew, the Buddhist, the Moslem, the Humanist are all involved at Wayside.

On the fault of the modern Church he says: "The traditional teaching of the Church about Jesus is so fundamentally ingrained, so close to pagan idolatry, so much of a lie, that it is not possible for an institution to hold such beliefs and be an effective ethical instrument. The basic and most disastrous fault in the modern Christian Church is that it lies about its founder."

What kind of lies? "The view that Jesus is God belittles and undermines the achievements of Jesus. If Jesus was some kind of mollycoddled individual because of some special relationship with his god, of what help is that to us?"

"I would see traditional Christian theology doing a great dis-service to the person and work of Jesus. He stands magnificent in his own right as one of the spiritual giants of all time."

For this reason Mr Noffs condemns the Nicene Creed for being both outdated and incorrect. As for inspiration of scripture, "Revelation was written by a man hallucinating



Theodore Noffs

on mushrooms"... Enough, enough!

The book has been described as "probably Australia's first explicit theology." Perhaps it will do better next time.

"By What Authority?" published by Eyre and Spottiswoode.

MAINLY ABOUT PEOPLE

BATHURST
Rev A. J. Cook, Rector, Rockley, died on August 11.

ARMIDALE

Rev P. J. Dowe, Vicar of Uralla, has been appointed Vicar of Narrabri.

Rev R. D. Turner, Vicar of Boggabri, has been appointed Vicar of St John's Tamworth as from October.

Rev D. R. J. Irwin, assistant at Gunnedah, has been appointed Vicar of Baradine.

Mr John Jenner was admitted to the Diaconate at Christ Church Gunnedah in July and subsequently licenced as assistant in the Parish.

Rev D. L. Lashbrook has resigned as Vicar of the Parish of Wee Waa as from November 30.

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THE AUSTRALIAN CHURCH RECORD

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WELCOME TO PASTORS FOR SYDNEY'S INDONESIAN CONGREGATION



In the picture: the Sydney Indonesian Christian community welcomes the Rev Mary and The Rev Musa Sinulingga as their pastors. Left to right: Mr F. Hutabarat, Secretary for the Macquarie Street congregation; the Rev Musa; the Rev Mary Sinulingga; Mrs and Mr D. Latumahina, Indonesian Consul in Sydney; Miss Jean Skuse, ACC General Secretary; and Mr I. Shinaga, Secretary for the Randwick congregation. Photo: Rollason, ACC.

Husband and wife ministers, the Rev Musa and The Rev Mary Sinulingga, were commissioned recently by Australian Council of Churches General Secretary, Miss Jean Skuse, as pastors for the Indonesian Christian Community of Sydney.

Mr and Mrs Sinulingga have come to Australia at the invitation of the Australian Council of Churches under the joint Indonesia-Australia Mission Group project. They will also act as consultant staff to the ACC in its partnership programme with the Council of Churches in Indonesia.

Representatives from the two Sydney Indonesian congregations attended the Commissioning Service held in St Stephen's Uniting Church, Macquarie Street. One congregation meets monthly at St Stephen's church and the other meets each Sunday night at the Randwick Presbyterian Church. The minister of the Randwick church, the Rev S. J. Clements, also attended the Commissioning Service.

The Consul General for Indonesia in Sydney, Mr D. Latumahina, read a lesson in the service and Mrs Latumahina conducted the Indonesian choir.

Propaganda war

CHURCHES IN

Czechoslovakia have been hit

hard by government persecution in recent months.

A number of Catholic priests

and laymen have been jailed,

leaders in other church bodies

are being harassed, and the

government is waging a

propaganda war, extolling

atheism through seminars and

written materials.

OM man killed

OPERATION Mobilisation

worker Dave Goodman has

been killed in Turkey, shot in

the back by two men who came

to his front door. His wife,

Jenny, has since given birth to

a child. OM leaders believe he

was murdered because of his

American citizenship.

287 PYJAMAS PER NIGHT

The Sydney City Mission is in desperate need of used furniture and clothing to help low-income and unemployed families.

It requires 287 pairs of pyjamas every night to give to the men who sleep at Campbell House and Swanton Lodge in Surry Hills.

Homeless men tend to wear the pyjamas the Mission gives them under their clothes on cold days to keep warm. This increases the wear and tear on the pyjamas and leads to shortages.

There is also a need for men's pyjamas, dressing gowns, blankets and sheets.

The prevalent high unemployment has meant an increased demand on the Mission's resources.

Wardrobes, dressing tables, kitchen settings, crockery, cutlery and beds are especially required.

Anyone able to help with used furniture or clothing can phone the Mission's Clothing and Relief Depot on 516 2832 to arrange for a van to call.

MARR'S YOUTH CONFERENCE

Anglican Youth Workers in Sydney Diocese enjoyed their annual conference at Rathene Conference Centre August 22-24.

Youth Workers from twelve parishes attended the conference plus six students from the Diploma of Youth Ministry Course.

Bible Studies were presented by Bishop Ken Short on themes from Philipians.

The principle input of the Conference was provided by the Reverend Alan Marr, associate pastor of Blackburn Baptist Church in Melbourne.

Alan has been involved increasingly in youth ministry to unchurched teenagers through a regular drop-in centre, youth refugees and a crisis accommodation ministry in the Blackburn area.

He covered a wide area of youth ministry in the conference sessions, including an in-depth look at the "mission" of the church today, developing a strategy for our "mission", developing a local outreach ministry, and resolving dilemmas in church youth work.

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PRAYER BOOK PROFITS \$138,335

After considering policy guidelines for twelve months the Standing Committee in April determined its policy for a period of three years concerning the moneys which have accrued to the General Synod as a result of publishing the first edition of the Prayer Book. The second and subsequent editions are the responsibility of the Anglican Information Office (Sydney).

Standing Committee capitalised the sum of \$138,335 (as at December, 1978) being royalties, profits and interest on an Australian Prayer Book and invested the sum for three years at 10 1/4% only the income therefrom to be expended.

The Standing Committee took the view that the real priorities for the expenditure of some \$13,000 a year had not yet emerged, but grants were made for the following purposes:

- \$5000 (actually from the 1978 income of the Prayer Book Fund) to the Social Responsibilities Commission;

- \$3000 to the Ministry Working Party;

- \$2500 so that the Social Responsibilities Commission and the International Affairs Commission might meet twice in the financial year 1979;

- \$300 to enable the Liturgical Commission Executive to meet with fares paid;

- \$4400 provision for research assistance in anticipation of submissions from commissions or the Missionary and Ecumenical Council which have not yet finalised their priorities; and

- an initial grant of \$1000 to fund "Soundings".

Standing Committee takes the view that the funds available do not allow for additional staff appointments but believes that a great deal of initiative can be enabled by judicious allocations of the income from year to year.

Soundings
General Synod

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General Synod

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The Australian

FIRST PUBLISHED IN 1880

No. 1692 OCTOBER 8, 1979

WORST SHAPE SINCE DEPRESSION

(ARCHBISHOP OF SYDNEY'S SYNOD ADDRESS)

"Australia has been in worse shape during the 70s than at any time since the Great Depression which began 50 years ago," the Archbishop of Sydney, Sir Marcus Loane, said while addressing the Annual Synod of the Diocese of Sydney.

This has been evident in the life of the community in the form of unemployment and inflation, rising costs and increased wage demands, strikes and factions.

"Unemployment," he said, "was linked to the constant demand for a larger income; one of its side effects was the fact that more than half of the unemployed were under 25 years of age."

In speaking about unemployment, the Archbishop said, "There are many who want to work, but cannot find it; the long-term danger in their case is that they will grow mentally accustomed to this situation. The element of frustration resulting from inability to find work could only undermine their dignity and self confidence."

"There may be signs of an economic upturn as the 70s draw to a close," the Archbishop said. "They are welcome, however tentative they are. The main bonus in the Government basket to offset a dying economy has been the hope that new sources of wealth will soon become available."

The Archbishop also attacked white collar crime which, he said, had grown in the last ten years. Fifty-five solicitors had been struck off the roll in New South Wales between January, 1968 and February, 1979. Medibank frauds, an abuse of the social service system all pointed to a break-down in common morality.

"What this country needs," the Archbishop said, "is a new birth of moral integrity."

Education Commission Biased

The Working Party set up by the New South Wales Government to investigate the establishment of an Education Commission was weighted in favour of particular interests.

He said that the Working Party had had no representatives of the Independent Schools' Association of NSW or the NSW Public Service Board.

The Archbishop said, "The Working Party's proposals for membership of the Commission were also open to serious objection. Three persons representing the policy of the Teachers' Federation could lead to a clash of sectional interests within the Commission."

The Archbishop also said that the Australian Teachers' Federation Annual Conference in Hobart in January this year recommended that teachers should increase political strength by seeking affiliation with the ACTU.

Need New Moral Integrity

"Drugs, sex, marriage break-down, easy divorce, homosexual publicity and de facto relationships were moral problems facing Australia in the 80s," Archbishop Loane said recently.

He said repeal of the Summary Offences Act had also widened current moral issues. The effect had been to legalise prostitution and homosexual conduct between consenting adults.

These are life-styles which have never had the sanction of law in this country, but

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