

Mainly About People

GERMANY
Prof Rudolf Bultmann, renowned biblical scholar and philosopher; theological contemporary of Karl Barth, Emil Brunner, Friedrich Gogarten and Paul Tillich — died on Friday, July 30th, at the age of ninety-two.

BRISBANE
Ven A. Lupton has resigned from the parish of St Andrews, Lutwyche, and will serve as part-time assistant in the parish of Nambour.

Rev B. Clarke to be rector of Gympie.

Rev B. Clark to be rector of Gayndah.

Rev D. Jorgensen to be rector of Crows Nest.

Rev G. Thomas to be rector of Lutwyche.

ADELAIDE
Rev P. Williams, from assistant curate, Toorak, diocese of Melbourne, to be assistant curate, St Jude's Brighton, SA.

Haggai Conference

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Hotel, on Friday and Saturday, September 10 and 11. The sessions are held 7.30 pm on the Friday, well as morning and afternoon on the Saturday.

During their visit to Australia, all three men will have a full round of meetings.

IMPORTANT CHRISTIAN APPEAL IN RUSSIA

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Christians, they say, is not, as Kuroedov would imply, a deviation from Soviet law; discrimination is firmly embedded within the law.

"Atheism is a compulsory part of Soviet education in all fields. Thus, no sincere Christian can be a teacher, and even the pupils are placed in an extremely difficult position."

"The peaceful co-existence of differing ideologies has become a prerequisite for human survival, say the writers. But, in the Soviet Union, this truth has not yet penetrated."

"The basic necessity, say the writers, is for a thorough revision of the law on religion. Much of the new appeal could be described as a summary of the long letter from Fr Gleb Kakunin and Mr Lev Regelson to Dr Philip Potter, General Secretary of the World Council of Churches, in March this year."

"A copy of the new letter is also addressed to the WCC."

"Both Yakunin and Regelson are among the signatories of the new appeal and it seems likely therefore that they had a considerable share in its wording."

"The initiative for this dramatic new step may, indeed, have been with the Orthodox Christians, who have for some time also had a number of personal links with the democratic movement in the Soviet Union."

"Another of the 'firsts' in this important appeal is the fact that Igor Shafarevich, mathematician and prominent member of the human rights movement, has for the first time placed his signature under a specifically Christian document."

"This is certainly the first time that members of the reform Baptist movement in the Soviet Union have ever come together with Christians of another denomination in joint action."

"The Baptist signatories include Boris Zdorovets, who

BATHURST
Rev W. Scattergood from rector of Hillston, diocese of Riverina, to be rector of Rylstone.

BENDIGO
Canon C. Page, rector of Daylesford, is to take long service leave at the end of July prior to his retirement in November.

Canon C. Chatham, is completing a ministry extending over some 37 years when he retires as Rector of Castlemaine at the end of August.

NEWCASTLE
Rev M. Nelson, formerly Education Officer for the Diocese of Polynesia, has taken up duties as Priest-in-Charge of Bulahdelah.

CANBERRA-GOULBURN
Mr P. G. Thompson, BA, LLB, has been appointed Chancellor of the Diocese by Bishop Cecil Warren. He is presently a consultant with Priddle Gossling, a firm of Sydney solicitors.

There have been persistent statements in the press by the Australian Hotels' Association which said publicans were being treated unfairly and that liquor laws in NSW were old-fashioned and stupid, the General Secretary of the NSW Temperance Alliance, Mr L. W. Hutchinson, said recently.

He said that subsequent moves to allow poker machines to be installed in hotels were rightly and promptly refused by the Minister of Justice.

"However, the intention of the request had apparently been designed to arouse public and legislative support in the quest for the 'prize plum' of Sunday trading, and increased hours that might occur since the referendum on daylight saving."

"Despite strong assurance from the Premier, Mr Wran, given in a pre-election interview that Sunday trading would not be promoted, it is somewhat puzzling to note that a Parliamentary Select Committee has been approved to hear a 15-point submission, to be made by the Hotels' Association," Mr Hutchinson said.

EDUCATION ENQUIRY

• From page 1

to promote Christian principles and their application to life and to establish vital connections between the organised life of churches and other forces which shape the life of society.

Sunday Trading quest in NSW increasing: Temperance Alliance

He said that the president of the Temperance Alliance, Pastor Ron Taylor, and the general Secretary, Mr Lance Hutchinson, had met the Minister of Justice, Mr Ron Mulock, and presented counter submissions on the subject to be considered.

These had been: That proposals for the staggering of hotel opening hours and hotel trading on Sunday were devious schemes to increase the number of hours per week during which liquor could be sold.

That there was no general demand by the public for such alterations to the liquor laws, nor was there

any evidence that the attitudes explicitly expressed by the 1969 referendum had significantly changed.

missions would be seriously looked at.

Other matters were discussed on current liquor problems, which the

WIDENING OF HOURS A 'DEVIOUS SCHEME'

That any increase in the hours during which liquor could be sold would not be in the public interest.

Mr Hutchinson said the Minister had assured the delegation that all sub-

Premier, earlier, "had confessed he was disturbed about, including under-aged drinking, effects in industry and the increasing drink-driving offences causing loss of life," Mr Hutchinson said.

TEAR Fund's \$30,000 to overseas projects

The sum of \$30,000 had been allocated to projects in Iran, Java, Guatemala, India, Ethiopia and the Philippines, the secretary of TEAR Fund Australia, the Rev Howard Knight said this week.

"The money gifts by concerned Australian Christians which have been sent to be used locally by 'men on the spot' was putting love into action," Mr Knight said.

The projects included rebuilding houses in the earthquake-ravaged Guatemalan town of Tecpán, displaced people living in hutment areas of Bombay and the provision of a diesel electric pump to complete a well dug by TEAR Fund at Zezencho, Ethiopia.

An emergency grant of \$5000 had been forwarded through expatriate missionaries from a number of societies who were co-ordinating the relief work in Iran, Java, Mr Knight said.

The money was being used to provide food for people whose food supply was destroyed by the recent earthquake.

In Guatemala, TEAR Fund had worked in association with the International Salvation Army through CEPA (Comité Evangelico Para Asistencia) for the rehabilitation of the area.

The \$US20,000 directed to this Central American country would provide 50 homes for families whose dwellings were destroyed in the recent disaster.

The EFICOR (Evangelical Fellowship of India Committee on Relief) and the Association for Christian Thoughtfulness was overseeing the distribution of \$US7000 in Bombay.

EFICOR director Mr Ron Mathews, speaking of the hutment area to which the allocation had been directed, stated: "The sanitary conditions, food and shelter is appalling and an epidemic is sure to follow in its wake."

The Philippines Council of Evangelical Churches was supervising the distribution of rice, milk, coffee, dried fish and sugar for the relief of 600,000 victims of the typhoon which hit Central Philippines and washed away 400 houses, he said. 20,000 pesos were contributed by TEAR Fund for this purpose.

These allocations were only a part of "the ongoing care" of Christians in Australia through TEAR Fund, Mr Knight said.

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CHURCH DELEGATION TO PREMIER ON CASINOS

The Premier of NSW, Mr Neville Wran, met a delegation of churchmen and women on the casino issue on August 19.

The delegation, led by the Rev Campbell Egan, comprised representatives of the Council of Churches of NSW and the NSW Council of ACC.

After hearing the church's representations, Mr Wran assured them of his intention to hold an enquiry into the social effects of legalised casinos.

He declined to give an assurance that present illegal operators would not be precluded from operating legalised ones.

In making the submission, Mr Egan reminded Mr Wran of his pre-election assurances not to legalise casinos.

Reference was also made to a letter to Major Stelstra of the ACC NSW State Council, as Premier, where he said: "There are currently no proposals before my Government to allow the introduction in New South Wales of further gambling."

Mr Wran said that since coming into Government, he was much closer to the reality of illegal casinos.

"We could close them down, but if we did they would be driven underground."

"If we legalised them, we can contain the situation," Mr Wran said.

Mr Wran said he did not want large gambling halls.

He made the point that the present illegal casinos apparently catered for well-to-do people and professional gamblers.

He said: "It is not my desire to make them available to the general public."

He said he did not want the "London situation" here. (The London situation is that of a large number of clubs, accessible to ordinary people.)



The Premier of NSW, Mr Wran... his intention to hold an enquiry into the likely social effects of licensed casinos.

Mr Wran said the casinos were very "small potatoes" and low down on his priority list.

He said the matter would definitely not come before this Parliamentary session.

He said he did not want to legalise casinos as a means of raising revenue.

Mr Wran assured the delegation that there would be a thorough enquiry.

He had not decided whether it would proceed on the premise in that they would be casinos and the enquiry would be into how they would be introduced on

Wran assures of an enquiry

whether the enquiry would be on the question of whether there should be legalised casinos.

The delegation urged him to appoint an enquiry that did not prejudice the basic question.

A number of members of the delegation said later they had the impression that the Premier had "lost his enthusiasm" on casinos.

Mr Wran said nothing had been brought before Cabinet and that Cabinet had the final say. (On July 30 he was reported as saying that he was bringing these proposals before Cabinet within two weeks.)

"Nothing will happen without widespread consultation," Mr Wran said.

However, he said, no referendum would be held on the question before the next election — if then.

When asked if he would give an assurance that present illegal operators would not be given an opportunity to participate in any legal casinos, he declined to give such an assurance.

He said he expected that any citizen would have the right, subject to the decision of a licensing tribunal.

The meeting was friendly and continued for about 40 minutes, interrupted only by a loud buzzing sound from behind the Premier's desk.



The Deputation Party to the Premier of NSW, Mr Wran, on August 19, 1976. Front row: Rev R. W. Albiston, (Cong), Mrs Lilian Wells (President — Congregational Union in NSW), Rev John McDonald (President — ACC State Council), Rev Campbell Egan (Pres). Back row: Bishop J. R. Reid (C of E), Rev J. R. Bran (President — Methodist Conference in NSW), Rev Bernard Judd (C of E), Rev M. K. Watson (President — Baptist Union of NSW), Rev A. Grant (Pres), Lt Col George Godkin (Representing the Commissioner of the Salvation Army), Rev Bruce Ballantine-Jones (C of E).

STATEMENT ON PRAYER BOOK

The Anglican Primate, the Most Rev Frank Woods of Melbourne, today released a progress report on the Australian Prayer Book to be considered by the Anglican General Synod in August 1977.

Archbishop Woods, in a leaflet to be circulated to all members of diocesan synods across Australia, writes: "The project is the fruit of much prayer, research and work. Almost all of it has been tested on the anvil of parish use and careful consideration has been given to the criticisms of proposals that have come to the Liturgical Commission from all sides."

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Pope sees women priests as 'grave obstacles to unity' "CHURCH TIMES" COMMENTS ON PAPAL VIEWS

Pope Paul sees the ordination of women to the priesthood as a "grave new obstacle and threat" to Anglican-Roman Catholic reconciliation, according to an article in the English Christian newspaper "Church Times" recently.

This was revealed in the course of two letters on the subject which he has written to the Archbishop of Canterbury in recent months and the full texts of which had now been made public, the newspaper said.

The correspondence was initiated by the archbishop after last year's decision by the Church of England's General Synod to accept the principle that there were no

fundamental objections to the ordination of women to the priesthood.

In his first letter, dated November 30, 1975, Pope Paul set out the position of the Roman Catholic Church on the question of the ordination of women to the priesthood and gave the reasons why his church felt they should not be admitted.

"These reasons," he writes, "include the example recorded in the Sacred Scriptures of Christ choosing his Apostles only from among men; the constant practice of the church, which has initiated Christ in choosing only men; and her living teaching authority, which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for His church."

On March 23 the Pope sent a second letter along similar

lines to the archbishop. He wrote:

"In such a spirit of candour and trust you allude in your letter of greeting to a problem which has already loomed large: the likelihood, already very strong in some places, that the Anglican churches will proceed to admit women to the ordained priesthood."

"We must regretfully recognise that a new course taken by the Anglican Communion in admitting women to the ordained priesthood cannot fail to introduce into this dialogue an element of grave difficulty which those involved will have to take seriously into account," the Pope said.

Mr Campbell Egan presented the church's case. He reminded the Premier of his repeated promises not to legalise casinos. It was also pointed out that no mandate

EDITORIAL

The meeting between Church representatives and the NSW Premier, Mr Wran, was the first since his election in May.

Though the Secretary of the NSW Council of Churches was earlier informed by the Premier's staff that he would receive only six delegates instead of the customary twelve, when it came to the point he received and welcomed the normal number of delegates.

This meeting followed a number of initiatives by the Premier in the areas of general concern to church people. These included the decision to establish a site for nude bathing, alleged harassment of police seeking to enforce the laws on drug abuse and public decency, proposals on "viceless crime" and, of course, the casino issue itself.

Mr Wran's pre-election pledge that there would be no wave of permissive legislation under his Government is looking a little thin.

Mr Campbell Egan presented the church's case. He reminded the Premier of his repeated promises not to legalise casinos. It was also pointed out that no mandate

Casinos — now is the time to act!

was sought or given on this question. Official figures showed that NSW already has too many gambling outlets; last year the turnover was 4 billion dollars.

The Churches called for an inquiry before any decision was made. Mr Wran agreed to an inquiry but did not commit himself on the form or terms of reference.

It is possible, some suspect likely, that such an inquiry will be a cosmetic job to make a decision already taken appear respectable.

In view of the broken promises on casinos any pledge on an inquiry will have to be watched very carefully.

Mr Wran told the delegation that casinos were a low priority with him. Strange that his turnabout was so soon after his election and without consultation with his Cabinet or Caucus.

He said he was not motivated by a desire to increase State revenue; why then is he so keen to legalise them?

He said that illegal casinos at present cater for the well-to-do and professional gamblers, and expects this to continue after they are legalised. Strange for a Labor

Premier to be so anxious to facilitate the well-to-do and professional gamblers.

The basic justification for change is alleged to be the inability to remove illegal casinos now. Why can't they be removed or limited now? If the laws are not strong enough, they can be strengthened. It is common knowledge where they are. Harassment by the police would certainly make them less accessible and affect their profitability.

It needs to be remembered that the introduction of the TAB didn't lead to the end of SP operators, neither will a legal casino cause the present criminal element to go out of business; if anything they will intensify their operations to be more competitive.

It may be true that society will never be free of these activities, but that is no reason to give them encouragement or for a Premier to add the touch of respectability by appearing to favour them.

Concerted action by concerned citizens NOW is what is necessary to prevent the proposal from becoming a reality in our land.

Commission suggests change on ministry

A Commission of the Church of England in Australia has recommended a radical change in the concept of ministry which, it says, may be essential to the survival of the Church.

The Commission on Ministry, appointed two years ago by the Anglican Primate of Australia, the Most Reverend Frank Woods, has strongly criticised the idea that only the ordained clergy are ministers.

In its report to be submitted to the General Synod of the Church next year, the Commission has stressed that every Christian, whether ordained or lay, is a minister, and is called by God to minister both within the Church and in the community as a whole.

The report points out that this principle operated in the early Christian Church, and the idea that only the clergy are ministers arose in the Dark Ages, when the priest was often the only literate man in his congregation.

The report says: "Put bluntly, we believe that the principle, 'Every Christian a minister', is essential to the health of the Church in any age; in our age, it may be essential to its very survival."

It goes on to say: "All over the world the Church has been handicapped by having all the spiritual ministry concentrated in the hands of one man," adding that when an ordained minister tries to do everything himself, strain and nervous breakdown can result.

The Anglican Commission on Ministry says that ideally the old words "clergy" and "laity" should be abolished, as they imply that the laity is passive in the Church's ministry and the clergy active.

Among other modern patterns of ministry, the Commission on Ministry draws attention to that operating in the Anglican Diocese of Alaska, where several members of each local congregation are accredited for a particular aspect of ministry such as preaching, teaching, counselling or visiting, and at least one of them, without studying in a theological college, is ordained as a priest to preside at Holy Communion each Sunday, while continuing to work in his secular job during the week.

In Alaska, a full-time "supportive priest", trained in a theological college, is available to a group of congregations, but the congregations are self-sufficient without him, and he does not have to travel long distances every Sunday to preside at Holy Communion in all the churches in his area.

Some members of the Commission on Ministry suggested that the Alaskan pattern may be suitable for

widely scattered churches in country districts of Australia. The Commission will recommend to the General Synod that every Christian be encouraged to discover and express his or her spiritual ministry. The Commission stressed that the clergy should take an active part in discerning the gifts of the members of their congregations and in helping to develop lay ministry.

The Commission will also recommend that Christians be encouraged to exercise their ministry to the community and those in physical and spiritual need in other countries through interdenominational and secular organisations, including political parties, as well as through the Church itself.

On the ministry of women, the Commission, with one member dissenting, will recommend that the General Synod legislate to enable the expression of the spiritual gifts of every member of the Church, and to eliminate all discrimination in the ministry of the Church on the grounds of sex, and call on all diocesan synods to legislate with the same object.

This would remove legal barriers to the ordination of women as priests or deacons and the consecration of women as bishops in the Church of England in Australia, and would open the way for bishops wanting to ordain women as deacons or priests, and for the Church to consecrate women as bishops. The Commission unanimously approved a recommendation that women, including those who are already deaconesses, should be eligible to be ordained as deacons on the same conditions as men.

On the subject of training for the ordained ministry, the Commission conducted surveys of clergy and lay people throughout Australia asking for their assessment of present training methods and suggestions about future training programmes.

Half of the lay people who took part in the survey felt there was a need for more training involving close contact with people to develop greater understanding of people and their problems, including practical experience in counselling. The clergy surveyed also



ON & OFF THE RECORD

BY DAVID HEWETSON

Money — hot stuff to handle

"All these people are hung up on the money thing," said the student, including the whole city with a wave of his hand. He was a hitch-hiker and I had asked about the course he was doing.

It included "fine arts" and I had committed the faux pas of asking to what use he would put it. "I don't look at it as a way of making money," he said. "As a matter of fact I would rather live in a cave and appreciate the beauties of nature than get all hung up on money like (the wave of the hand) these people."

Those who object to students talking like that have certainly got a lot of ammunition at their disposal. He had come from a university funded by the despised money-grubbers; he was bludging a ride in my expensive car; he may have been bone lazy for all I know. And yet, I did not find it in my heart to disagree with him entirely.

Every thinking Christian must constantly be appalled at the materialism of our age. Every Christian knows the constant battle against its pressures as far as his own life is concerned. And one does not have to be rich to be materialistic.

The Alternate God

Money: fascinating, dangerous, essential, corrupting. Where does it get its power? I suppose it is because it is an abstract of all those things that man lusts after: power, possessions, security, ease, etc. And so great is its hold on men that it is the only alternate "god" that Jesus foresaw as a rival for the mastery of men's souls. It is an index to the direction in which the heart is fixed.

What should we do about it? Renounce it? Sell up and share out as some of the early Christians did in the Acts of the Apostles? Should we renounce it in our baptismal vows as part of the pride, worldliness and fleshly indulgence that we eschew? Well, of course it is not as simple as that in life or in the Bible.

In depicting a God who "endows us richly with all things to enjoy" it assumes that there will be some inequality in actual possessions. As so often it does not see the answer to a problem in turning right away from it into some kind of asceticism, but in redeeming it and learning to use it aright.

stressed the need for training to include practical work as well as academic study.

The Commission on Ministry concluded that the best models for ministry training would be found not in Nineteenth Century educational traditions, but in contemporary schools of social science such as education, medicine, engineering, counselling and social welfare. In these disciplines, it said, education was seen as a challenge to integrate academic study with supervised experience.

The Commission will recommend that the Church accept the distinction between theological studies, as referring to academic study of theological disciplines, and ministry education, as referring to the total preparation of persons to be ordained or already ordained. It called also for greater emphasis to be placed on the continuing education of ordained ministers during their active ministry.

WHAT!

You mean to say CMS BOOK-SHOP has been selling church robes all these years and I didn't know about it?

Yes, I always get my clerical wear when I go book-browsing at the Bookshop.

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What's wrong with the stuff?

Well, loving money can ruin relationships. It is the cause of endless unhappiness and unrest in families, in industry and on the international level. Loving money ruins a man's relationship with himself. In Bishop Ryle's book "Practical Religion" he shows how in promising to take away anxiety money brings with it a whole new set of cares and temptations. He says "There is trouble in the getting of it. There is anxiety in the keeping of it. There are temptations in the use of it. There is guilt in the abuse of it. There is sorrow in the losing of it. There is perplexity in the disposing of it."

Worst of all loving money ruins a man's relationships with God. It makes man forget God (like the rich fool). It makes him forget those whom God gave him to care for (such as Lazarus). Covetousness, says Paul, is idolatry, a false cruel god set up in place of the true one. And so crucial is this issue that there is no neutrality in it: unless one is using money aright it has almost certainly gained a wrong place in one's life.

Money in Reverse

Giving reverses stealing, says Paul. And one can be quite sure that the right use of money is the only real safeguard against the wrong use. Charity may begin at home (in the rightful care of relatives). But this is a half truth, and unless put in the proper perspective charity ends at home as well. Our surplus cash is obviously determined by our lifestyle and this should be checked constantly against the crying needs of the whole world.

Those who hoard money may have it taken from them (like the man who buried his pound). Those who squander it (like the prodigal) end up with nothing but regrets. There is, however, a sound Christian programme for the use of money. And a key text could be 1 Tim 6:17: "Instruct those who are rich in this world's goods not to be proud, and not to fix their hopes on so uncertain a thing as money, but upon God, who endows us richly with all things to enjoy. Tell them to do good and to grow rich in noble actions, to be ready to give away and to share, and so acquire a treasure which will form a good foundation for the future. Thus they will grasp the life which is life indeed."



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"Ferment, revolt and rebellion are characteristics of our times"

"Liberation of Scriptures" is aim of Bible societies

We are in the midst of revolution. Ferment, revolt and rebellion are undeniably characteristics of our times. This is the tension in which we live.

Where do we take our stand? How are we reacting?

Do we believe that the Scriptures are relevant for our times?

Are we assisting the forces in the world which would hinder or ban the liberation of God's Good News because of personal ignorance or neglect on our part of its message?

• God has spoken to us at this time in world history with all His love in Jesus Christ (Hebrews 1:1-2).

• God was in Christ reconciling the world unto Himself (John 20:30-31).

• The Christian is set free and directed to liberate the Gospel, the message of God's reconciling love in Christ, to all men (Mark 16:15).

God has not imposed restrictions on the liberation of His Good News concerning His love, mercy and salvation through Jesus Christ. His Good News is for all men, and it is for all time. The purpose of the Bible Societies of the world is still

"We have a great deal to thank God for in the Bible societies, who are faithfully carrying out their ministry; who are forward looking, who are meeting situations that are arising and will arise in the world." (Bishop Chandu Ray)

1. The liberation of manpower.
There are no limits to what God can do.

(i) The first place to start liberating the Good News is with ourselves.

World population in 1976 reached approximately 4 thousand million people, and it is increasing at the rate of 1½ million people per week.

The General Secretary of the Bible Society in Australia, the Rev J. R. Payne, has said: "The professionals cannot possibly get the job done on their own; the Bible Society is calling on every Christian in Australia

This account of the aims and objections of the Bible Societies, has been prepared by Mr Alex R. B. Morrisby, NSW Field Secretary of the Bible Society in Australia.

3. The Liberation of Finance

The business of translation, production and circulation of the Good News is expensive — but it is worth it!

• "The Kingdom of Heaven is like a buyer looking for fine pearls. When he finds one that is unusually fine, he goes and sells everything he has, and buys the pearl." (Matthew 13:45-46)

• What can we contribute to liberate the finances needed to reach 4 thousand million people with the Scriptures.

• The effectiveness of our achievement will depend through the Spirit of God upon three things:

(a) Our motivation.
(b) Plus our abilities.
(c) Plus our utilisation of opportunities.

"For you know the grace of our Lord Jesus Christ how, although He was rich, yet He became poor for your sakes, so that you by His poverty might become rich." (2 Cor 8:9).

4. The Liberation of Prayer
Finally the Bible Society solicits prayer for the blessing of God upon its ministry in liberating God's Word.

• "The earnest prayer of a righteous person has great effect." (James 5:16b)

• We need at all times to undergird our efforts for the

liberation of the Scriptures with prayer if they are to be truly effective (when speaking to someone about the Lord, we must make sure that we have first spoken to the Lord about ourselves).

• The Bible Society acknowledges that, in all its means and purposes, it is totally dependent upon the guidance of God's Holy Spirit if it is to achieve the humanly impossible tasks related to liberating the Word of God at home and abroad.

It has been truly said that: "The Spirit of God takes the Word of God and makes a Child of God."

• We must continue to pray for the liberation of manpower, for the liberation

concerning the translation, printing and distribution of the Scriptures, and for the liberation of finance.

• Pray that this vision spreads to others. "It is our responsibility, our privilege, now, in this generation, at this time, to show our faithfulness in supporting the Bible Society, that the Word may go forth." (Bishop Chandu Ray)

"If the Son liberates you, then you are really free." (John 8:36, New Berkeley Version)

By liberating the Word, you will be helping to liberate others, so that through the reading of the Scriptures they may become truly free.

Need is "deeper understanding" of Bible message

the same since the founding of the British and Foreign Bible Society in 1804 — namely, to take the Scriptures to every man, woman and young person in his or her own familiar language and at a price he or she can afford to pay.

This being so, our aims and means for liberating the Scriptures are concerned with four basic objectives.

2. The Liberation of the Scriptures
At least half the world goes to bed hungry every night. But what of the hunger of the mind and heart?

In 1975 approximately 95 per cent of the world did not receive any part of the Scriptures.

The world is spiritually starving to death!

• In 1975 the Bible Societies distributed 300 million units of Scripture. They aim by 1980 to raise this figure to 500 million units.

• The Bible Society seeks to discover what people read, then produces Scriptures in similar formats with attractive artwork for specific situations.

• Again, the society assists in hundreds of Scripture translation projects in an effort to reach the millions of people who have not as yet the Word of God in their own languages.

• The Bible Society also provides tapes, records, cassettes, Braille Scriptures for the blind, and are presently experimenting in America with Scriptures for the deaf.

• But in 90 per cent of the world, the costs are beyond the reach of the normal income. The responsibility, therefore, rests upon all Christians to assist with expenses in order to liberate the Scriptures at a price everyone can afford to pay.

to become a Scripture distributor."

We must do something (or something more) about liberating the Good News.

(ii) We must aim to liberate the Bible through a deeper understanding personally of its message, through distribution programmes in neighbourhood, on public transport, at sporting fixtures, by door-to-door visitation, at holiday resorts, and so on.

"And they went forth, and preached everywhere" Mark 16:20.

(iii) But the liberation of the Word of God requires, also, a world-involvement movement.

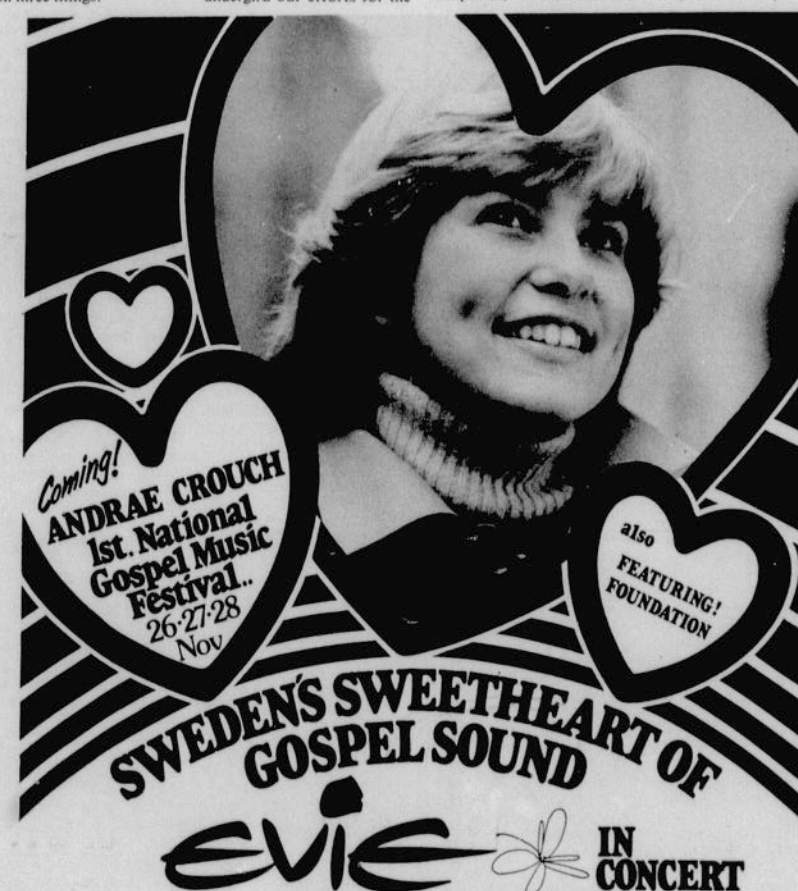
The mission of the church is the great commission — all nations, all tongues, all tribes, all people, everywhere.

To be effective and relevant in liberating the Scriptures we must look carefully at the kind of world in which people live. There are four significant factors:

• The population explosion.
• The education explosion.
• The pace explosion.
• The paper explosion.

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Enthusiastic about 1977 Prayer Book

Sir, While I enthuse over the way the "Church Record" rises above the usual ecclesiastical banalities to provide a truly incisive analysis of the Christian world at large — avoiding the cultus obsession of a certain heavier rival — I am struck by the reception of the draft services of the 1977 Australian Prayer Book as a non-event on these pages.

While this may be explained in terms of their precursors being regarded as "religio non licita" among most of our readership, still the inevitability of the new Prayer Book must be dealt with, especially when it is recognised that some fellow Anglicans will see it as a source-book of doctrine (!!).

While a theological flyweight like myself is loath to jump into the ring to throw punches at the heavyweights of the Liturgical Commission, I don't flinch from remarking on the no-less-than 14 daily offices, the curious (from a Scriptural viewpoint) alternative to the daily collect, the innovations (or revivals) in the ministry to the sick, and my anticipation — with bated breath — of what will transpire in a three-year lectionary.

Beats there a heart so dead . . . ?

Rev L. F. RANSOM, Boggabilla, NSW.

Malabar seeks experienced helpers

Sir, At St Mark's, Malabar, in Sydney, the Lord has been drawing us into a parish community, and some of us into a common household, common-purse expression of that.

There are two areas where readers may be able to minister to us.

Firstly, as we look to develop skills and small industries amongst us, partly as a means of therapy for people we want to help, we need

Secondly, the life-style being developed begins to raise issues which need an accountant and a lawyer to sort out! If there are any such who understand something of what we're going into, and who are interested to talk to us, we'd like to hear from them.

There are doubtless other groups who have travelled this route, and who have already worked out some of the answers.

Could you share your experience with us?

We'd be glad to share with others where we've come so far.

We believe that the Lord is calling his people into a much deeper and more powerful corporate expression of his life.

(Rev) DAVID CRAWFORD, Malabar, NSW.

Migrant families' need is hosts'

Sir, This letter is to ask the help of your readers on behalf of the refugees living in our community.

We have been working particularly with the Vietnamese, Cambodians and Laotians although, of course, there are many others, including Timorese and South American refugees.

There is a great need for Australian Christian families to "host" a refugee family in the sense of visiting them and helping them to become accustomed to the Australian way of life.

Families living within the migrant hostels can easily re-

ceive the local daily newspaper, "The Illawarra Mercury", attributed the higher than normal attendance to the publicity boost given by the Festival of Light.

An article referred to one annoyed patron who felt embarrassed by the protest and said that the Festival of Light had no right to tell him what he could and could not see.

"Of course the Festival of Light does not have that right, and nor does it claim it," a spokesman for the Bishop said.

"It does, however, seek to warn people of the personal and social consequences that

LETTERS

woodworking and printing machinery.

Any advice on what and where best to obtain would be appreciated.

They are keen to learn, and need opportunities to meet Australians and practice their English.

The families that have already moved out of the hostels into the various suburbs also need visits from friendly and concerned people.

If you would like to do something along these lines (for example, taking a family on an outing or hosting a family) please contact Frank Garforth, Anglican Immigration Office (phone 211 1244) or Mrs J. James, Refugee Resettlement Committee (phone 57 7536), 33A Yarran Road, Oatley.

J. JAMES, Oatley, NSW.

Humanity 'unique in this universe'

Sir, David Hewetson, in his article "Life on Mars", ("Record" 5/8/76) discusses the pros and cons of life in space.

The fact that we are such an infinitesimal dot in space

He writes: "If beings are there, then no doubt God has his own relationships with them and has perhaps been 'incarnated' amongst them in the appropriate form."

Our God, according to revelation, has never despised the smallest things.

Out of the ancient world, he chose one man, Abraham; the mustard seed contained in its minuteness the immense tree of the forest.

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WANTED: 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2069.

Book Wanted. EMPATHY, ITS NATURE AND USES by Robert L. Katz. Ring 81 2927 or write E. W. Smith. C/- St Andrew's Cathedral, George Street, Sydney.

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at two University hostels in 1977. A single woman is required for Women's Hall (28 students) and a married man for Men's Hall (47 students). The positions are part-time, providing free board and an honorarium.

Enquiries to the Secretary, University Hall, 281 Paramatta Road, Glebe, 2037, or ring 498 3976 in the evening.

"Shift in emphasis in man's thinking"

"Man and Nature"
Ed by H. Montefiore
London, Collins, 1975
pp213, \$A10.90

This book contains a report and a collection of essays by a group of scholars commissioned by the Archbishop of Canterbury (Michael Ramsey) in 1971 "to work in connection with the Doctrine Commission of the Church of England, with the following terms of reference: To investigate the relevance of Christian doctrine to the problems of man and his environment."

Both the report and essays are clearly and simply written. The expressed hope of the report is "to present the outlines of a Christian perspective within which today's world situation can be properly viewed" (p65).

After an examination of the doctrines of creation, salvation and sanctification an attempt is made to draw out some of the implications of these doctrines for "responsible behaviour toward nature and the environment generally."

The report draws attention to the fact that there has been a "shift of emphasis" in the thinking of modern man.

The object of man's attention has shifted from God to man; from heaven to earth; from timeless order to historical process.

Although great attention is paid to the content of biblical teaching this is generally treated as within (and as part of) the historical process in such a way as to reduce revelation to the status of man's thoughts about God.

While theology is the only agency that can provide a "unifying vision of God's purposes for his world" there is no explicit discussion as to where this theology is found or how it is derived.

But there is a hint in the concluding pages that it is arrived at by way of the "unique authority of Christian scripture and tradition."

It is difficult to avoid the conclusion that this report has participated in the shift of emphasis of modern man mentioned above, for even while it proclaims that the solution to the world's ecological problems is located in refocusing man's

attention on "the aims and intentions of God who created it" insights into these aims and intentions are collected from many places. There is no clear doctrine of revelation.

The essays are interesting but are generally consistent with the theological perspective of the report.

The interests of each of the essays is much narrower than the report. For example, there is an essay on Christianity and Science.

As an Anglican contribution to the contemporary discussion on ecology this book will only be of profit to those who have a background in theology.

Michael Hill

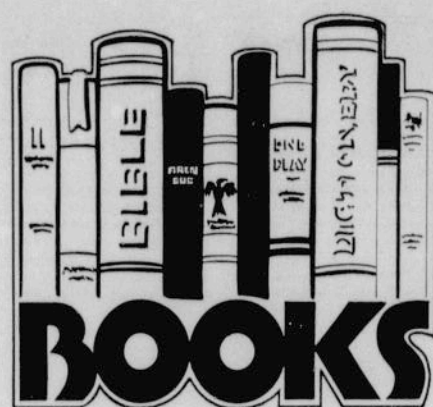
"Call to ministry" clarified in new book

Bishop John Reid, Assistant Bishop, Diocese of Sydney, has eulogised a new book, "Prophet, Priest and Pastor" (God's call to Christian ministry).

"Some people with long memories will recall that the Men for the Ministry Committee recommended to the Synod that a contemporary book on the ministry be published," Bishop Reid said.

"And at last, here it is. And in a few words, it's absolutely first-class."

"It is in the main, a Biblical study of the concept of ministry and it is written to



answer the questions: 'Is there such a thing as "the ministry" which can be distinguished from the ministry of the body of believers?'

"And, 'Must the ministry be seen as a life-long commitment?'"

"The final chapters deal with modern grousches about the ministry. Every one of them are there and every one gets an answer," Bishop Reid said.

"It reflects the clarity and earnestness of Dr Cole and I can think of no better book to place in the hands of young people who are asking questions about Christian service," he said.

The new book has been described by the Anglican Press Service as "an attempt to help young people discover whether God is calling them to Christian service or not."

It was written by Dr R. Alan Cole, an Anglican clergyman currently serving as Master of Robert Menzies College within Macquarie University, Sydney.

In "Prophet, Priest and Pastor", doctor Cole says that numerous young people today honestly consider that the old concept of "full-time" Christian service, either as minister or as missionary, is outmoded and even wrong.

He said these young people disliked the idea of being paid for Christian service, and in particular disliked the idea of being dependent on other Christians for their support.

Dr Cole said: "It may be that, as we see the Christian ministry in the churches around us, all the accidental trappings obscure the real outline; we might even form

ACC SENDS RELIEF AID TO PHILIPPINES

The Australian churches have sent \$25,000 to the Philippines for emergency assistance to the people worst affected by the recent devastating earthquake and seismic wave in the Mindanao region of the Southern Philippines.

Australian Catholic Relief has given \$20,000 and the Australian Council of Churches has sent a further \$5000. The money will be spent by associate organisations in the Mindanao area on emergency shelter, food, clothing and medical supplies.

At least 3100 people have been killed and 2000 more are missing, with up to 29,000

•To page 7



SAMS COMMEMORATION CELEBRATION

FRIDAY, 10th SEPTEMBER, 1976

ST. ANDREW'S CATHEDRAL CHAPTER HOUSE 8 P.M.

COMMEMORATING the 125th Anniversary of the Martyrdom of CAPTAIN ALLEN GARDINER AND CELEBRATING SAMS Australia's 21st Birthday

PRaise the Lord with the Waysharers musical group

REVOLUTIONISE your Bible Study with SEAN method from South America

TUNE into God's challenge on the world's ripest harvest field with CANON HARRY SUTTON, Missionary Statesman, of SAMS England

CHAIRMAN: The Rt. Rev. R. C. Kelle



Canon Harry Sutton

Canon Sutton will be Guest Preacher at St Andrew's Cathedral, Sydney, on SAMS Sunday, 5th September, at 7 pm.

LETTERS

•From page 4

weekend over the Queen's Birthday weekend, 1977.

Designed to meet the particular needs of young marrieds. The weekend convention is being organised by a committee of three young married couples with Rev Philip Jensen as Chairman. Mr Jensen is a member of the Convention Council and Chaplain at the University of New South Wales.

(Rev) R. PATFIELD Secretary Katoomba Christian Convention

Women in the Church

Sir, Thank you for your report on the Anglican Church League's Conference on the important subject of "The Role and Place of Women in the Church" in your issue of August 19.

May I be permitted to draw the attention of your readers interested in this subject to an article, "Male and Female Related He Them", which appears in the April 9 issue of "Christianity Today".

It is by George W. Knight III, who is associate professor of New Testament at Covenant Seminary, St Louis, Missouri, and a graduate of both Westminster Theological

Seminary and the Free Reformed University of Amsterdam. I believe that many of your readers will find this article both energetically satisfying and theologically convincing.

BASIL H. WILLIAMS Fig Tree Heights

Criticisms on conference report

Sir, I wonder if Dr W. J. Dumbrell (ACR, August 19) thinks that any minister should claim to direct people, whether they are husbands or not, in matters of final authority other than by offering the direction of wise counsel and advice based on love and mutual respect.

I was always taught not to claim final authority, but to direct by counsel and advice in the light of my understanding of the one final authority, Holy Scripture.

I was always taught, too, that this counsel and advice is necessarily subject to the individual Christian's right and duty of private judgment, and that if I tried coercion — difficult in today's society anyway — I would be both lording it over God's heritage and risking the loss of any congregation aware of the responsibility of its members.

What Dr Dumbrell's conclusion at the recent conference on women in the

church really means, if what I was always taught is right, is that since no woman can do more than any Protestant minister claims to be able to do, she cannot be a minister. Illogical? I think so, too.

I hope it is not really necessary to point out that Mrs Judge's condemnation of the notions of individual personal development and self-interest as pagan at the same conference is ridiculous.

They are the basis of Christian evangelism; people are urged to become Christians for what they can get — forgiveness, salvation, eternal life, etc. This has long been one of the most common pagan objections to Christianity — that it is basically selfish.

The only answer to the objection I know of is to say that while Christianity must begin selfishly it should not end there. A Christian should go on to love his neighbour as himself, and he cannot help his neighbour to a salvation he has not found the way to, and begun to experience, himself.

Even the idea of loving one's neighbour as oneself requires that one love himself. A person who hates himself will, if he tries to obey this commandment, hate his neighbour, too. Can loving oneself mean less than desiring individual personal development and some element of self-interest.

A little more precision in thought and word, please!

(The Rev) G. S. CLARKE Putney

Down with "Lord of the Dance"

Sir,

We fully endorse the opinion of Rev Max Bonner (19.8.76) re the so-called hymn "Lord of the Dance". It was used at our "Education Sunday" Service, too, and was a fly in the ointment to many of us.

We consider it completely un-Biblical, for nowhere in the New Testament is there any mention of Christ dancing, and it is quite incongruous to visualise Him doing so during the morning of His crucifixion.

It is also quite inconsistent to state that "He danced on the Sabbath and the holy men thought it was a shame".

The people of His day were taught, "Keep Holy the Sabbath Day" and the Son of God would have assuredly kept this Commandment.

We are not wowers in any way — learned to dance in our own church hall, and still enjoy it — but NOT on the day which God commanded His followers to keep holy, for that will always be relevant, whether it be Saturday or Sunday.

In our opinion the whole so-called hymn is inappropriate in a Christian hymn book and should be deleted.

Six Happy Christians Tweed Heads, NSW (Names supplied)

MATRON OF LISGAR HOME RETIRES

Mrs Gwen Craig, Matron of the Lisgar Home for Girls at Arncliffe, was farewelled at a special Parish Family Tea held in the Christ Church, Bexley, Sunday, August 22. Mrs Craig has been matron of the home for 8½ years, "half the time of its existence".

During that period she has become "mother" to 93 girls and "grandmother" to 20 babies.

One of the girls lasted 10 minutes, but the more usual length of time was 18 months to 2 years. Visitors to the home claim it was more like a normal family situation than an institution.

Earning the praise of neighbours and court magistrates was no easy matter, but by her constant care and loving discipline she achieved the difficult. Their appreciation of her efforts was re-echoed at her farewell by the

Chairman of the Management Committee, Rev L. H. A. Broadley, ThL.

On behalf of the local church, Rev R. R. Gibson, ThL, Christ Church, Bexley, expressed appreciation of Mrs Craig and presented her with a book.

Rev Broadley explained the difficulty being experienced in finding a replacement for Mrs Craig, although Mrs Craig has offered to return from her new location at Cairns so that her replacement can have annual holidays.

—Ramon Williams



Retiring Matron of Lisgar Home for Girls Mrs Gwen Craig with the Chairman of the Management Committee, Rev L. H. A. Broadley, ThL.

—Worldwide Photos

Letters to the Seven Churches . . .

No 5. SARDIS — REV. 3: 1 - 6. "CITY OF DEATH" . . . "THE SLEEPING CHURCH"



The Rev Gordon Robinson

Sardis, an ancient city, a former capital, had been one of the greatest cities of Asia Minor.

When this letter was written it was a city of bygone glory living on the reputation and memories of the past.

Sardis was established on an almost inaccessible hill, 1500 feet above a valley. It was like a robber stronghold with only one point of access, easily fortified.

Imposing and impregnable was the aspect, because the hill had almost perpendicular sides.

The people of the city were proud, arrogant, overconfident — no one could climb the perpendicular hillside. They were secure. Yet twice the city was captured.

The hill at close hand was composed of mud, tightly compacted, never trustworthy or lasting which readily crumbled under the influence of the weather.

Occasionally the weathering of the soft rock wall by rain would leave an oblique crack, opening a way to the top, leaving an unobserved, unguarded weak point.

Here was a chance in a thousand for a night attack by an enemy with daring mountain climbers, but it was all that was needed to deal a crushing blow to arrogance and over-confidence.

Twice this happened — the lesson was not learnt, experience had been forgotten. Later, the city was partly destroyed by an earthquake.

The self-satisfied and boastful inhabitants again saw destruction come suddenly and unexpectedly.

The hill fortress was very small for a growing city. Ancient Sardis was being deserted for the new city nearby when this letter was written.

Sardis faced decay, slow but sure death. As with the city, so with the church. Sardis — the Sleeping Church.

Condemnation (V1) There was serious degeneration in the church at Sardis. It enjoyed a good reputation, but it did not deserve it.

Faith, hope and genuine love were lacking. There was no opposition or heresy to test the church and keep it alive and vital.

Warning (V3) As the enemies of Sardis had come upon the city unexpectedly, so the Lord says He will come "like a thief" when they are not ready.

In the church there was carelessness, overconfidence, the appearance of strength (numbers at

bestirred their Christian profession. Although a few remained faithful to the Lord, the church as a whole is characterised as dead. For this condition, all are held responsible.

Promise The promise is given in V 4 and repeated in V 5. He that maintained purity of character and faith in testimony was to accompany Christ in a robe of greater glory.

The reward of all victors is the same as for the faithful remnant in Sardis — to wear the robe of righteousness and purity and to have their names in the Book of Life and be openly acknowledged before God.

The Book of Life could be described as the register or official list of the citizens of the eternal Kingdom of Heaven.

Once listed, no name is ever deleted. Many in the church at Sardis, many a man today think their names are on the list. They will be bitterly disappointed.

The letter breathes the spirit of death — appearance without reality, promise without performance, outward show of strength betrayed by want of watchfulness and careless confidence.

Life was easy in Sardis. It is easy in Australia. The church became soft, comfortable, self-indulgent. Christ indicated the members were tired, lazy, asleep, dead.

Is your Christianity something you believe in theory, but which makes no difference in practice? Learn from Sardis — the Sleeping Church.

homeless in the wake of the natural disaster. The directors of the two church agencies (Mr Bill Byrne and the Rev John Mavor) have called on the people of Australia to respond generously to this need and offered their organisations as effective channels to those suffering.

They applauded the sentiment expressed in a recent Editorial in the Sydney Morning Herald: "This is a case where prompt and generous help by every means available is called for, and Australians will certainly not be slow to respond," and expressed the hope that this will be reflected in a quick and significant public response.

Commendation (V4) The church was not entirely degenerate and unworthy. There were still "a few names". These individuals were known by name to God. But what of the majority?

The church had known blessing but had relaxed its vigilant watchfulness, and therefore had fallen back into spiritual death.

Their garments became spoiled by the world. Licentiousness marked the Christians, only a few had "not soiled their garments", ie

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AUSTRALIAN CHURCH RECORD, SEPTEMBER 2, 1976 — 7

Easy-to-understand booklet on abortion

A new "easy-to-understand book on abortion," "It's Nobody's Baby", was launched at the State conference of the NSW Right of Life Association, in Sydney on Saturday, August 7.

The book, an attempt to present the subject of abortion in layman's language, was compiled by a committee which included experts in the field of abortion.

The foreword is by A. William Liley, Professor, Obstetrics and Gynaecology, University of Auckland.

In the foreword, Dr Liley gives a day-by-day description of the growth pattern of a baby in the mother's womb: "By 25 days, the developed heart starts beating, the first strokes of

baby are separate individuals from conception."

The book deals with: "The development of the human being"; "Proof of the humanity of the foetus"; "Social failure of abortion law change"; "Abortion law in Australia"; "Reasons which might justify abortion — medical, psychiatric, genetic, socio-economic."

"It's Nobody's Baby" deals with the most common arguments for abortion and provides the alternative view.

"It's Nobody's Baby" is published by the NSW Right of Life Association and is available from the Right to Life Office, 6th Floor, 32 York Street,

Sydney, 2000. The cost is \$1.00 per copy.



At eight weeks, the foetus is fully-formed as this picture from the book illustrates.

Bad hearing now is not excuse in church

A recent technological advancement is enabling many Australian churchgoers suffering hearing defects to participate in worship.

A Sydney-based company, London Acoustics, has introduced the "Hearing Wand", a lightweight, easy-to-use hearing aid into Australia.

The company says that no wiring installation is required in the church building as the "Hearing Wand" is cordless and operates on a single 1.2v pencil battery.

Some churches had already made the "Hearing Wand" available to members

of the congregation suffering from hearing defects.

At such churches, a card supplied by the company advises worshippers that the hearing aid is available for use during the service.

Cost of the individual "Hearing Wand" is \$155, with discounts for quantities.

The company's address is PO Box 93, Spit Junction, Sydney, NSW, 2088.

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Mainly About People

SYDNEY
Rev J. Mills has submitted his resignation from the Parish of St John's, Campsie, as from December 15, 1976.

MELBOURNE
Sister Inez, CSC, has been appointed Examining Chaplain as from August 1, 1976.
Rev J. B. MacGlashan, from the Diocese of St Arnaud, has been appointed to Incumbency in the Parish of St Peter & St Andrew, Braybrook. Induction by Archbishop at 8 pm on Friday, October 22, 1976.

Rev J. N. MacMillan, from the Parish of Naracoorte, South Australia (Diocese of The Murray) has been appointed to Incumbency of St

Thomas', Werribee. Induction by Bishop Grant at 8 pm on October 26, 1976.

Rev F. Bedbrook has been appointed minister in charge of the parish of St Mary's South Camberwell. Also to take up part-time appointment as Australian Secretary for the Society for the Promotion of Christian Knowledge (SPCK). Date of Commissioning to be announced.

Rev Dr G. Gaden has been appointed Chaplain to the Canterbury Fellowship as well as Stewart Lecturer in Divinity at Trinity College and Diocesan Theologian. To take effect from the end of 1976.

Rev J. T. Corrigan died on August 21, 1976. He retired in 1971.

GREEN AT CATHEDRAL

A mixture of ancient and modern in a unique Youth Service brought inspiration to a crowded cathedral on Sunday, August 15.

Canon Michael Green spoke at St Andrew's Cathedral, Sydney, to a congregation of over 1200 about the cost of discipleship.

"How are you going to cope with the world of which my generation has made a mess?"
"The West conducts its policies now in political life without any claim to moral considerations. Our society is morally impoverished and there is a tremendous spiritual vacuum (there's a great lack of purpose)."

"If you will come after me," says Jesus, "you'll have a bed of roses and a wonderful time." Rubbish!
"If anybody tells you that he is preaching to you the gospel of Jesus Christ and makes Jesus look like the washing powder that washes whiter; the 'one who'll give you a whole of a time', just come to him for power and joy and all these things, tell him that he's a liar."

"Jesus said, 'If any man come after me he has to deny himself and take up his cross and follow me'. To deny yourself; that means sacrifice. To take up your cross; that means shame and suffering."

"Suffering is the badge of the Christian. It was the badge of the Master. You cannot avoid it."

"Christ wants you — the whole of you. He doesn't want your decision. He wants your discipleship."
"If you're ashamed of Jesus Christ when you meet Him face to face on the day of judgment He will be ashamed of you before His Father in Heaven."

Canon Green immediately established rapport with the lively congregation. He lost no time in emphasising the cost of discipleship. He said:



Pictured at Left
The Young World
Singers

PRAYER BOOK

*From page 1

The progress report announces that a further round of Provincial Conferences to consider the contents of the proposed Prayer Book will be held across Australia in October this year. This follows a series of similar conferences last April-May.

It also announces that the Liturgical Commission will continue to receive criticisms and proposed amendments almost until the General Synod. It will then place before the Synod its own list of recommended amendments to the Book.

ROLF HARRIS WORKS WORLD VISION

Australian entertainer Rolf Harris has a new television programme produced by a church-supported aid organisation.

Harris will co-star with a Korean Children's Choir in an hour-long special produced for World Vision of Australia.

The same organisation this year organised a 40-hour

fast to raise money to help the world's starving.

Under-developed countries hopefully will benefit from funds the show attracts. It will be screened internationally.

The show is being produced by the Australian company, Pilgrim International Ltd, and being filmed in Korea.

Scripture Union "mobilises beach missions . . ."

500 at training sessions

Scripture Union (NSW), in preparation for next summer's beach missions, mobilised more than 500 young people to attend in-depth training sessions at Sans Souci on July 31.

Their enthusiastic participation made the day one of our most successful Beach Mission Workers' Training Conferences yet — "and points to a great witness and outreach for the Lord in the coming summer holidays", an SU spokesman said.

Nearly 400 experienced workers gathered for a refresher session at Sans Souci Baptist Church, where the Rev Jim Kime, principal of the Baptist Bible College and chairman of SU's Bible Reading Committee, spoke on "The Bible in the life of the worker and his ministry".

His address was widely appreciated and vigorously discussed.

Meanwhile, about 120 new workers gathered nearby at



Those who attended the NSW Scripture Union training conference in Sydney on July 31 included (l to r) Phillip Morris (social worker with the Sydney Anglican Division Home Mission Society), Sue Randall and the Rev Jim Kime.

the Anglican Church for an "orientation" session.

After lunch, all the workers came together and moved into sessions dealing specifically with various age groups and special skills.

"The training received on

the day will, of course, go well beyond the 50-odd beach missions at Christmas — it will make those involved far more effective in their local church work and daily witness for years to come,"

the spokesman said. Later in the week, SU staffer Owen Shelley, who had been overall leader of the conference, flew to Brisbane to be the main speaker at a similar event there.

Salvation Army officer to tour Israel

Major Cerben Stelstra, the first Salvation Army officer in the world to be released from his duties for ecumenical work, had been invited by the Israeli Government to tour Israel in recognition of his ecumenical co-operation and fraternity with Jews, an Australian Council of Churches spokesman said this week.

Major Stelstra is Executive Secretary of the New South Wales State Council of the Australian Council of Churches.

While overseas he will visit the World Council of Churches Centre in Geneva for talks with the WCC Department on Dialogue with Other Faiths and Ideologies.

Major Stelstra had long campaigned for Christian-Jewish dialogue and was currently involved in Christian-Jewish meetings at the

Sydney Synagogue, the ACC spokesman said.

While in Israel he would make a special study of the Israeli National Reserve Bank and the economic structure of the country, "as a trained economist with considerable experience in the finance departments of the Salvation Army throughout the world."

He speaks Dutch, German, French, English, Afrikaans, Gaelic and has a working knowledge of Greek and Latin.

He has served in Germany, Belgium, Holland, Great Britain and South Africa.

His experience in South Africa has left him with strong views about the suppression of Africans under apartheid.

Ridley student to be assistant bishop

The Bishop of Central Tanganyika, Bishop Yohana Madinda, had announced the appointment of the Rev Alpha Francis Mohamed, principal of the Msalato Bible School, Dodoma, to be Assistant Bishop of the Diocese, a report from Tanzania this week said.

His consecration was held on Sunday, August 15, in the cathedral of the Holy Spirit, Dodoma, at which the archbishop of the church of the Province of Tanzania, Archbishop John Sepeku, officiated, the report said.

The Rev Alpha Mohamed, who is 35 years of age, was born at Kintinku.

After completing his secondary education at Mazengo Secondary School he entered St Philip's Theological College, Kongwa, Tanzania, where he read theology from 1965-1967.

He was ordained deacon in September 1967 and priested in November of the same year.

He has served at St Paul's Church, Mpwapwa (1968-

69), The Cathedral of the Holy Spirit, Dodoma (1970-71).

During 1972 he studied at Ridley Theological College, Melbourne, Australia, and completed his Australian ThL degree.

In 1972 his appointment as principal of the Msalato Bible School was announced and he has been serving there from 1973-1976.

Following his consecration on August 15, he left for the USA where he will undertake a further 12 months' study in theology at the Protestant Episcopal Theological Seminary in Virginia from September 1.

At the completion of these studies he will return to take up his appointments as Assistant Bishop of the Diocese of Central Tanganyika.

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CHURCH MISSIONARY SOCIETY APPROVES RECORD BUDGET

At the meeting of Federal Council in August, the Treasurer, Mr Eric Stockton reported that the Church Missionary Society's budget for the past year had been met.

At the same time, Mr Stockton presented the new budget for 1976-77 which was estimated at \$950,000.

CMS is committed to send out trained personnel at the invitation of churches around the world to serve in partnership with them in Christian work.

All this includes training personnel at home, equipping them, financing their travel, supporting them through language study and maintaining them in their work.

Some newly-trained missionaries will make history for CMS by going to Iran Jaya, the newest area of CMS involvement, at the invitation of the Evangelical Christian Church of Iran Jaya. Others will go to Pakistan, Africa

and North Australia in 1976-77.

The money to sustain this work comes from CMS members: those who give generously and regularly. The Society thanks God for the many people who by their prayers and giving, are committed to God's mission to the world.



Malcolm Muggeridge

Memorial Lecture to be given by Muggeridge

Malcolm Muggeridge believes that the ostensible guardians of our laws, constitutional liberties and religious faith are doing a better "dismantling" job than professional subversives, anarchists and atheists.

He will make this claim during his delivery of the Olivier Beguin Memorial Lecture for the Bible Society in Australia. The lecture will be given in Canberra, Sydney, Adelaide and Melbourne in October.

Muggeridge believes there may be a "death-wish" at work in the heart of civilisation. He sees bankers as promoting the inflation which will ruin them, educationalists seeking to create the moral and intellectual chaos which will nullify their professional purposes, moralists cutting away the roots of all morality and theologians systematically dismantling the structure of belief they exist to expound and promote.

The quest for power, for affluence and for knowledge is seen as a cul-de-sac with no earthly means of egress.

Through this gloomy picture he sees the Bible as more than ever relevant and containing words of everlasting truth.

Title of the Bible Society Lecture is "The Authority and Relevance of the Bible in the Modern World". This is the third such annual lecture. The lecture series was established in honour of the late Olivier Beguin, General Secretary of the United Bible Societies from 1949 to 1972.

The lectures aim to highlight the positive values for faith and life that are to be drawn from the Scriptures.

Muggeridge will deliver the lecture on the following dates and at these venues: Canberra, Canberra Theatre, October 7; Sydney, Pitt Street Congregational Church, October 12; Adelaide, The Festival Theatre, October 13; Melbourne, The Dallas Brooks Hall, October 15.



The Archbishop of Sydney
Sir Marcus Loane

ARCHBISHOP OF SYDNEY LAUNCHES OVERSEAS RELIEF FUND APPEAL

The Archbishop of Sydney, Sir Marcus Loane, has called for funds to assist needy people affected by disasters, wars, and famine.

In connection with the launching of the Archbishop of Sydney's Overseas Relief Fund, to be held throughout the month of September, Archbishop Loane said:

"In recent months the media seem to have brought into our living rooms more disasters than the world has seen for years. There have been earthquakes in China, the Philippines and Iran Jaya; the searing civil war in Lebanon is destroying countless homes and people week by week; terrorists in Ireland continue their relentless campaign; riots in Southern Africa threaten to erupt into open warfare; and Rhodesia is under graver threat than ever."

"The world is in a terrible mess, and much of it is man-made. Yet there are innocent victims: children and adults who are bystanders but who

get caught up in the spreading effects of disaster."

"It is for the relief of such people that the Archbishop of Sydney's Overseas Relief Fund exists. Through missionaries and Christian agencies with whom I keep in touch, I have been able to distribute immediately, at least small grants to alleviate suffering in various tragedy-stricken parts of the world."

"The Overseas Relief Fund has, since it began in 1971, distributed \$110,000. I suppose one could call that a drop in the bucket of world need. Or one could think of it in terms of houses provided for the homeless, blankets for the cold, and thousands of meals for deprived children." Donations may be sent to: Archbishop's Overseas Relief Fund, St Andrew's House, Sydney Square, NSW, 2000.



- On and off the record — by David Hewetson — Pages 2 & 3.
- Psychiatric persecution in the USSR — Page 3.
- Women in the community — by Frieda Brown — Pages 4 & 5.
- Book reviews — Peter Jensen on Exorcism — Page 6.
- An innocent abroad — by Donald Howard — Page 7.

Death of Mao Tse-tung

The death of Mao Tse-tung takes from the scene all but the last of the great figures who played a major role in the events leading up to and including the Second World War.

In recent times men such as Chiang Kai-shek, Haile Selassie, General Franco have passed away. Only Emperor Hirohito of Japan remains of the World War II political or national leaders.

Mao's death has been met with world-wide tributes in recognition of his singular place in history as the seem willing to refer to those aspects of his character that in other men

In the midst of this avalanche of praise, few if any seem willing to refer to those aspects of character that in other men we find most repulsive. He is acclaimed as the one who unified his nation and mobilised it into an instrument of his will — Adolf Hitler did the same thing in Germany. He is acclaimed as the one who brought his country from feudalism to the very brink of industrial and technological maturity — Joseph Stalin did the same in Russia.

Such unqualified praise as has been showered on him at the news of his death might be appropriate if man lived by bread alone, if material, economic, political or military achievements constituted the true measure of achievement. But what of the cost?

Such material advances have been at the expense of millions of his countrymen who were allegedly of a different class or viewpoint — they were liquidated. In Hitler's or Stalin's case such wholesale massacre is grounds for condemnation. Why not with Mao?

Progress has been made in China but at the cost of personal liberty in that country, the most elementary freedoms we enjoy are unknown or forgotten in China today. To question or threaten them here is heresy, why is it not for Mao?

What of the church in China. If Mao is to take the credit for the re-birth of China, he must also take the blame for the apparent destruction of the Christian church there.

At no time did the Chairman repudiate his aims of violent world revolution — in fact his doctrine of wars

EDITORIAL



of national liberation became the model for the conflicts in Indo-China and parts of present-day Africa.

Whatever be the quality of his leadership and vision, whatever be his intellectual attainment as philosopher and revolutionary, the simple fact remains that he spawned a movement that has denied freedom to hundreds of millions of human beings and imposed a physical, mental and spiritual slavery on them instead. One thing is certain — if history will not judge him aright, the Lord God will.