

Mainly About People

GERMANY
Prof Rudolph 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.

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 Castle-maine 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.

Haggai Conference

• From page 1

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

• From page 6

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

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.

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.

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.)

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

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.

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

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Mr Wran said nothing had been brought before Cabinet and that Cabinet had been 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.

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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.

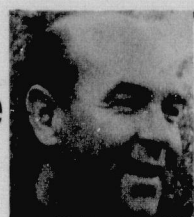
The Commission will also recommend that Christians be encouraged to exercise their ministry to the community and those in physical and spiritual need in other countries through interdenominational and secular organisations, including political parties, as well as through the Church itself.

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.

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."

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

ROBES FOR CLERGY AND CHOIR
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Girdles
Surplices
Stoles
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Collars—
Stole
Hoods
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36 York St, Sydney. Between King & Market Sts
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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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AUSTRALIAN CHURCH RECORD, SEPTEMBER 2, 1976 — 3

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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

LETTERS

woodworking and printing machinery.

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

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-

main isolated from the Australian community.

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.

Bishop supports Festival of Light on pornography

The Bishop in Wollongong, Bishop Ken Shorty, has supported a recent stand taken by the Festival of Light against pornographic films being screened in that city.

The Festival organised a protest outside Wollongong's Regent Theatre, where an "R" rated film was being screened.

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

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."

As Christians, can we doubt that there is life out there?

What about the existence of angels and archangels, seraphim and cherubim, not to mention the devil and his angels.

Certainly, revelation informs us that God "maketh his angels spirits and his ministers a flaming fire," but are spirits any less living than the mass energy of which we are physically composed?

If we truly believe the Scriptures, humanity is unique.

Otherwise why did Christ (the second Adam) take humanity to heaven in his resurrected body?

The Gospels make it plain that this body was composed of "flesh and bone" — not blood, for our Saviour shed his blood for us.

Although not limited as our fleshly bodies, yet he took humanity to the very throne of God.

Surely this is the significance of the prophetic Psalm: "He keepeth all his bones; not one of them is broken."

Despite our Lord's sacrificial death and his spearhead, he retained the human skeletal framework for the second perfect Adam.

If this is not so, why do the Gospels make the point that "not a bone was broken"?

Looked at in this light, it is inconceivable that humanity should be other than unique in this visible and invisible universe, created "a little lower than the angels".

The fact that we are such an infinitesimal dot in space

need not discourage us for, as David Hewetson points out, "even on our own planet there is enormous 'wastage'; millions of seeds and sperms make a bid for life and fail."

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.

(Mrs) P. CREASEY,
Clontarf Beach, Qld.

Criticisms of Noah's Ark film

Sir,

The film "In Search Of Noah's Ark" is being discussed by some school pupils in F.I. classes. Pupils in two of my R.I. classes raised issues from it, and so I viewed the film the other night.

If the film had stuck to considering evidence for the "ark" being on Mt Ararat, it would have been an entertaining film. Instead, the film seems to try to prove that Genesis is literally true and, in using such gems as "sedimentary rocks are found all over the earth", and "fossils have been found on top of Mt Everest", "proves Noah's flood did exist and did cover the earth."

The film considers the historical evidence for Noah's ark. Egyptian, Babylonian, Greek, North American as well as Biblical events are considered. Then the film looks at the history of expeditions to discover the "ark". Some of the later expeditions took very clear photos and drawings of the "ark". Unfortunately, all of these photos have been lost. The Communists destroyed some and others were lost in association with murder. Satellite photo evidence via "computer analysis" is almost sheer twisting of a space programme; however, the scientist at the space centre is very polite about it all.

We are told by "scientists" in the film that 5000 years ago there were only a few thousand species of animals on the earth. Therefore there was no problem in fitting two of every species in the ark. A physicist talks of a huge meteor or comet possibly hitting the Earth and stopping the crust, whilst the water in the oceans continued to flow. This, coupled with the condensation of the water vapour and ice crystals in the primeval atmosphere, gave the flood.

4. Young Marrieds Convention Preliminary plans are well underway for a Convention

•To page 7

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"The Bible is authoritative in its own right; truly the Word of God and a light shining in darkness." — Malcolm Muggeridge
Further details from Bible House in your State



Moves for papal elections

In mid-November, Pope Paul VI issued new rules for the election of his successor, "The Churchmen's Magazine" (UK) said, in its May-June issue, quoting from "Christian Heritage".

The procedural rules indicated ecclesiastical members of Eastern Rite would not be allowed to participate in the elections since the document declared: "The right to elect the Roman Pontiff belongs solely to the Cardinals of the Holy Roman Church," the report said.

While this rule is not new — Pope Alexander III (1179) having established it at the Third Lateran Council — it is contrary to the ecumenical spirit that has developed in dialogue between the Roman and Eastern Rite churches.

The primary objective of the new rules appears to be the Pope's own determination to prevent any intervention of the news media into the electoral proceedings or any premature leaks on the election of his successor.

The Pope directed that no "technical instruments of whatever kind of the record-

ing, reproduction or transmission of voices or images" will be permitted in the Sistine Chapel, the scene of the papal conclave.

He called for strict electronic surveillance to see that this particular ruling might be fully enforced.

The new rules are the fruit of five years of study. They were given the descriptive title: "On the Vacancy of the Apostolic See and the election of the Roman Pontiff."

Pope Paul VI, who is 78 years old, may be anticipating his own retirement.

He has urged all cardinals to resign at age 75, and no member of the College of Cardinals may vote who is more than 80 years of age.

Of the present members of the College only 19 are past 80 years.

"Any intervention of any other ecclesiastical dignity

or lay power of whatsoever degree and order is absolutely excluded," says the document.

The new rules also stipulate that two-thirds of the vote plus one are necessary to elect a new pope.

At his own elevation to the chair of St Peter, only a two-third majority vote was needed.

Failing to reach this two-third plus one majority after repeated balloting, the cardinals may themselves decide on a new criterion for the election.

That criterion, the rules indicate, may be a simple majority plus one or the cardinals can cast their vote for one of two candidates who had received the most votes on a previous ballot.

It was known that Pope Paul VI was spending much of his summer vacation at

Castel Gandolfo south of Rome preparing the new rules.

Speculation, therefore, was widespread, many expecting that in line with the principles of the Ecumenical Council of 1962-65, which called for an enlarged sharing of authority in the church, members of the Eastern Rite as well as other dignitaries of the Roman Church might not be in on the elective process.

Even as late as March 5, 1973, Pope Paul had told the College of Cardinals: "We ask ourselves whether it is not the case to study the possibility of utilising, in the election of a pope, the contribution of the oriental patriarchs and of elected representatives of the episcopate — that is, of those who make up the permanent council of the general secretariat of the Synod of Bishops."

Now neither the Eastern

AFES commemorate 40-year fellowship

The Australian Fellowship of Evangelical Students held a special meeting in Sydney on July 17, to give thanks to God for the ministry of the AFES during the past 40 years.

Members expressed appreciation for the work of Mr Ian Burnard, who recently retired from the position of general secretary, a position which he had held since 1962.

The meeting was attended by students and graduates from all states who were in Sydney for the winter general committee meeting. A number of graduates and friends of the AFES from Sydney were also present.

In his opening remarks the chairman and acting general secretary of AFES, Mr Bryan Cowling, spoke of the value of recalling the work of God in past decades, "both for its own sake, in order that our

thanksgiving may be meaningful, and for the value which it holds for present and future activities and direction."

Dr John Hercus, a former president of the AFES, and in whose home the early general committee meetings were held, described the way the first Evangelical Unions were founded in Australia, and how these groups eventually formed the IVF in 1936.

He spoke of the great privilege it had been for him to be a part of that process back in the 1930s and to have been able to participate in the fellowship's growth during the 40 years since 1936.

Changing concepts in child-care

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SU SECRETARY TO ADELAIDE

Norm Bennett, General Secretary for Scripture Union in NSW, has been appointed General Secretary of SU in South Australia from 1977.

In January, 1977, Mr Bennett will have completed five years with SU in NSW.

Coming from Newcastle as a "raw recruit" in 1972, Norm has brought a combination of warmth, strength and broad vision to the NSW work, further consolidating the excellent ministry of his predecessors.

Mr Bennett, commenting on his experience and his call to Adelaide, said that the five years in Sydney had been the most interesting, enriching and rewarding of his lifetime.

"From the voluntary workers, committees and specialist staff I have learned so much about the ministry to children, teenagers and families," he said.

"The relative size of the work in SA means that I will be much more involved in developing field aspects of the work, and the NSW experience has been invaluable," Mr Bennett concluded.

Over the past 20 years, and indeed particularly the last 10, the need for congregational homes has lessened and all three homes have been half full.

Whilst the need for this type of accommodation has lessened, the costs of maintaining such homes has increased and had become a financial burden which could not continue.

The changes which were envisaged were those which had already taken place and were taking place in many of the child care programmes in the statutory and voluntary agencies, the spokesman said.

Mr Norm Bennett

But Eastern Rite members excluded from participation

Rite Catholics nor traditionalists in the Roman Church are satisfied. Eastern Catholics were not anxious to participate in the

election of the pope on the ground that they recognise the Roman Pope as patriarch only of the Western but not of the Eastern Church.

SYDNEY SQUARE SOON TO BE COMPLETED

The city block bounded by George, Druiit, Kent and Bathurst Streets and comprising St Andrew's Cathedral, the Sydney Town Hall, St Andrew's House and Town Hall House, will soon officially become Sydney Square.

The square, owned by the Anglican Church and the City Council, will be some one-and-a-half times bigger than Martin Plaza and will hold 6000 people.

Following a service in the Cathedral on Thursday, September 23, at 6 pm, the Archbishop of Sydney, Archbishop Sir Marcus Loane, and the Lord Mayor, Alderman Leo Port, will jointly participate in the Sydney Square opening ceremony.

The ceremony will include brass bands, a massed choir, and special music has been written by noted composer John Antill.

On Monday, October 11, at 1.30 pm, the State Governor, Sir Roden Cutler, will officially open St Andrew's House.

Larger than Martin Plaza

At St Andrew's Cathedral on Sunday, September 19, at 3 pm, the Archbishop will dedicate the new St Andrew's School at a special "Service of Entry".

The school occupies the two top floors and roof of St Andrew's House.



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COORPAROO: St Stephen's, Brisbane, Cnr Cavendish and Chatsworth Roads. Visitors welcome, 7.30 and 9 am Holy Communion, 11 am Morning Prayer (Holy Communion 1st Sunday), 7 pm Evening Prayer. Recto: Rev Harry Goodwin.

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Enquiries to the Secretary, University Hall, 261 Parramatta Road, Glebe, 2037, or ring 498 2976 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

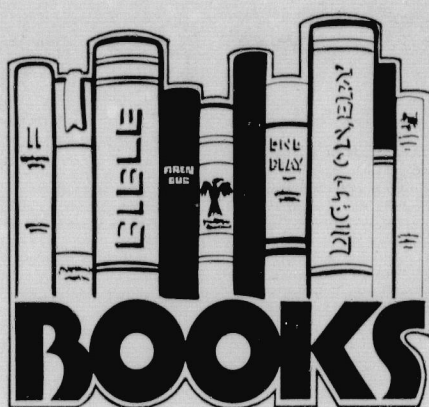
"Call to ministry" clarified in new book

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. Kerle



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 oneself. 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 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



"Kelly Thorman, born at 21 weeks," according to this illustration from the booklet.

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

a pump that will make 3000 million beats in a lifetime."

Dr Liley says: "In a world in which adults control power and purse, the foetus is at a disadvantage being small, naked, nameless and voiceless."

"He has no one except sympathetic adults to speak up for him and defend him — and equally no one except callous adults to condemn and attack him."

"Biologically, at no stage can we subscribe to the view that the foetus is a mere appendage to the mother. Genetically, mother and

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.

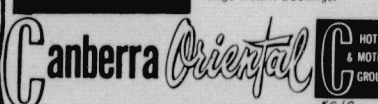
At such churches, a card supplied by the company advises worshippers that the hearing aid is available for use during the service.

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.

The cathedral choir sang a modern version of the "Magnificat" and the "Nunc Dimittis" to a tune specially composed by Michael Hemans, the cathedral organist. The "Gloria" was based on a Jewish melody in which the congregation heartily joined.

The First Lesson was a dramatized version of Genesis 3 acted by members of the Andrew's Club, the cathedral's young people's organisation.

The World Singers brought the modern touch of music, involving the whole congregation, as they sang from the chancel steps.

Students of many of Sydney's church schools were present.

The Dean, the Very Reverend Lance Shilton, congratulated the congregation for finding their way into the cathedral, which was surrounded by trucks, scaffolding, screenings and concrete as Sydney Square nears completion. The sign in George Street reads, "This Cathedral Is Not Stuck In The Mud; Come In And See".

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

"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."

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.

REL. PRESS DEPLORES MOVES TO CENSOR

The executive of the Australian Religious Press Association, meeting in Melbourne, issued a statement deploring a UNESCO recommendation that governments in Latin American countries should control all outgoing and incoming news.

The statement said: "It is incredible that an agency of the United Nations, which is supposed to be committed to human rights, should make a recommendation that would have the effect of restricting freedom of the press."

"What is more important in the world of international relations and world peace than to ensure a free flow of information across national borders about what is happening?"

"Whatever abuses by journalists there may have occasionally been, nothing is serious enough to excuse total censorship by a government."

"The religious editors of Australia deplore the present censorship laws applying in India, the Soviet Union and most communist countries. They deplore the muzzling of dissent and debate within a country and the restriction of foreign correspondents."

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 by 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.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 150 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people: Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$7.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

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.

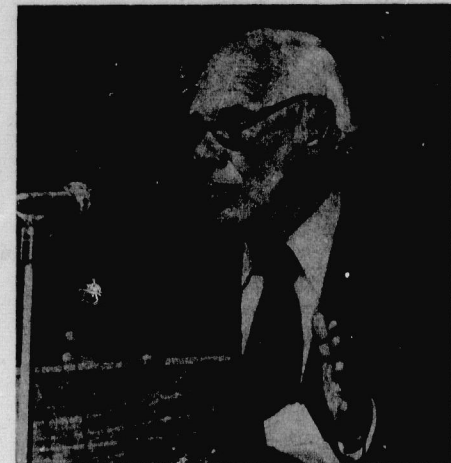
CMS is committed to send out trained personnel at the invitation of churches around the world to serve in partnership with them in Christian work.

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, the newest area of CMS involvement, at the invitation of the Evangelical Christian Church of Iran. 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.

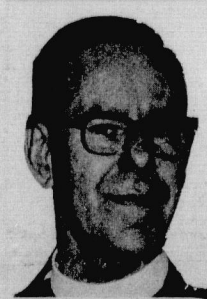
He will make this claim during his delivery of the Olivier Beguin Memorial Lecture for the Bible Society in Australia. The lecture will be given in Canberra, Sydney, Adelaide and Melbourne in October.

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.

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; 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.

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?

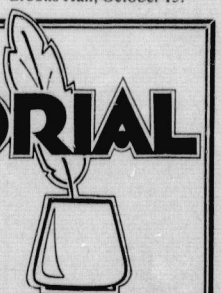
Such material advances have been at the expense of millions of his countrymen who were allegedly of a different class or viewpoint — they were liquidated. In Hitler's or Stalin's case such wholesale massacre is grounds for condemnation. Why not with Mao?

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.