

**MURRAY**  
Rev R. Ankor, Assistant Minister at Naracoote, will be ordained to the Priesthood on April 16 at Murray Bridge.

**ROCKHAMPTON**  
Mr N. Fryer, Mr Keith Slater and Mr Norman Wagstaff were made Deacons on April 13 at St Paul's Cathedral, Rockhampton.

**BALLARAT**  
Rev H. MacGlashan will retire to Ballarat on April 1. He will continue to be part-time Chaplain at the Queen Elizabeth Home and will help in an honorary way in the parish of St Peter's.

**PERTH**  
Rev Brian Haig, at present Rector of the Parish of Rupanyup, in the Diocese of Ballarat, has been appointed Christian Education Officer in the Department of Education Stewardship and Training as from May 1.

Rev S. Fernando has withdrawn his acceptance of the appointment to St Patrick's, Mt Lawley. This is because of delays and complications associated with immigration procedures.

Rev Doug Newman has resigned as Rector of the Parish of Wongan Hills because of ill health as from March 31.

Rev Dr John Neal, at present Rector of the Parish of Floreat Park, has been appointed Chaplain to St George's College and the University of Western Australia as from the beginning of second term.

Rev Derick Catley at present Rector of Northampton in the Diocese of North-West Australia, has been appointed locum tenens of the Parish of Wongan Hills as from April 1.

**SYDNEY**  
Rev D. F. E. Swinfield, Curate-in-Charge at Moorebank has been appointed Rector of St Andrew's Abbotsford from 2nd June, 1975.

Rev J. Derrett, Rector of St Mark's West Wollongong from 1966 has been appointed Rector of St Paul's Gymea.

Rev L. F. Bartlett, Rector of St Thomas' Enfield from 1968 has been appointed Rector of St Michael's Vauluse.

**BUNBURY**  
Rev G. Harvey, has been appointed Rector Bayonup.

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# College of Preachers attracts clergy from North Q'land to Tas

Sydney's Diocesan College of Preachers is attracting enquiries from as far afield as North Queensland and Tasmania.

This year's school for the first time will include three men from Grafton Diocese.

Secretary of the college (the Rev George Robinson) said this last week.

He was giving details about the fourth school which is planned at Gullbulla from June 9 to 12.

"Some time ago we sought to make the school's facilities available over a wider area," Mr Robinson said.

"We first contacted Bishop Donald Shearman at Grafton and he has nominated three men for this year."

"They are the Rev K. G. Shearman, Rev A. G. Shearman, and Rev D. J. Binns, of Anglican Inner City Ministry (St Jude's Carlton), has become incumbent St Luke's Vermont 12th May 1975.

Deaconess L. B. Neilson, has moved from Mission St James and St John to Holy Trinity, Surrey Hills, March 1975.

Rev D. L. De Dear, has resigned from incumbency St George's Ivanhoe, 22nd March, 1975.

Rev E. F. Robinson, died 14th March 1975 (retired 1957).

Rev T. Cole, died 2nd March 1975 (retired 1949).

Rev W. F. Dowell, from incumbency Christ Church Brunswick to incumbency St Philip's West Heidelberg, 24th June, 1975.

Rev A. St John, has been appointed Precentor St Paul's Cathedral, Melbourne, 10th August, 1975.

Rev S. E. Blackler, has resigned from chaplaincy MCEGGS 31st January 1976.

Rev W. N. Lines, died 16th April 1975.

**NEWCASTLE**  
Ven H. Moxham, Archdeacon of Newcastle died suddenly on April 10th at the age of 47.

**KATOOMBA CHRISTIAN CONVENTIONS CEASE**

The Katoomba Christian Convention, after holding seventy years of conventions on their site at Katoomba during each Christmas-New Year period, have decided not to hold any more conventions at that time of the year.

Bishop John R. Reid, chairman of the convention committee and an Assistant Bishop in the Diocese of Sydney, said: "A number of factors have brought the Council to an unanimous decision to hold a number of short conventions over long weekends during the year."

"A Youth Convention has been held for the last two years on Australia Day Weekend; the Easter Convention has been held for a number of years and the long weekend in October will be the time for a new convention which will have a special missionary emphasis."

"The Rev Howard Green, principal of the Sydney

Kyogle and the Rev K. G. Ellem of Bonalbo.

"Dean Adrian Charles of Townsville has sought information and the Bishop of North Queensland is interested in a school being held in his diocese."

"In addition, there have been enquiries about a similar school in Tasmania."

Membership of the school is limited to 24 men each year. It is fully residential.

The chairman of the school, the Rev D. J. Binns, said: "We would like to see the school become a centre for the study of the Bible and the Church's mission in the world."

Subjects by guest lecturers: • "Penetrating the Australian Mind" (the Rev Bruce Wilson). • "How to Grab and Hold Audiences" (Mr Clifford Warne). • "How Do Adults Learn?" (Mr Allan Craddock).

Parish men and their subjects are: • "Overall Planning for Preaching" (the Rev George Robinson). • "Sources, Structures and Types of Sermons" (the Rev Dudley Ford). • "Making the Sermon Relevant" (the Rev David Hewitson).

The Rev John Chapman will join the above three men in leading the workshops.

The forum will deal with "The Place of Prayer in Preparation"; "The Structure of the Service in Relation to the Sermon"; "Other Types of Sermon".

Bishop Reid will conduct morning bible studies.

ACC expresses concern at renewed attack on churches in South Korea

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# Moore College graduate escapes from Saigon

A South Vietnamese pastor, graduate of Moore Theological College in Sydney, and his family escaped from Saigon three days before the surrender of Saigon and the day after the Australian Embassy closed down. He is at present in California and making application to emigrate to Australia.

In the weeks prior to the surrender frantic representations were made to the Australian Government to permit their entry to Australia.

These included a personal phone call to the Australian Ambassador in Saigon, Mr Price, from their Australian sponsor Mr R. Pfeffer and a personal appeal to Mr Bill Morrison, the acting foreign minister at the time.

Mr Morrison told Mr Pfeffer on Anzac Day (the day the Australian Embassy closed) that Hai and Minh, his wife, could not come to Australia but their 3½-year-old daughter Nha could as she was born here and had an Australian passport.

Mr Morrison said Nha could not sponsor her parents till she was 18 years old. Mr Pfeffer told the Church Record — "I was shocked by this inhumanity".

Private efforts were made by Mr Sinclair, Deputy Leader of the Country Party, to get them out of Saigon but the city fell before these could be implemented.

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## BUSH CHURCH AID RALLY

The Annual Thanksgiving Service and Sydney Rally of the Bush Church Aid Society is to be held on Friday, May 30th. The Thanksgiving Service will take place at 6.30pm in St Andrew's Cathedral when the Primate of Australia, the Most Reverend Frank Woods, who is also President of BCA, will be the preacher.

Following the Service light refreshments will be served in the Chapter House by the BCA Women's Auxiliary.

The Annual Sydney Rally will also be held in the

Chapter House commencing at 8pm. Here the Primate will speak; up-to-date news from the field will be given, and a new and outstanding audio visual, "It's a Wonderful World", will be presented by the Reverend Barry Green, Victorian Secretary of BCA. This audio visual is quite a unique production. It can best be appreciated by being seen.

The "Forest 31" choir from the parish of Frenchs Forest will provide special music.

## GRAHAM KING'S REPLY

• To page 2

views and, in some cases, a share of the profits.

"3. The development containing the Edgcliff Railway Station/Bus Terminal complex has run into problems mainly because of the many delays in obtaining planning approvals. Other major factors have been the delay in the opening of the Eastern Suburbs Railway, the surplus office space situation in Sydney and nearby suburbs and the change in economic conditions resulting in much higher building costs with no corresponding increase in rents.

"The Board has decided that it should no longer take the normal course during the construction stage of capitalising interest on the funds already expended on this project. This means that the annual interest of about \$350,000 becomes an outgoing against the income received from the other properties of the Board. It is also limiting its immediate future expenditure to the minimum required to complete the Church's commitment to the Public Transport Commission thus deferring the completion of the proposed shopping centre, offices and parking station.

"4. The Board has purchased a number of modern income producing properties during the last couple of years and almost all are yielding returns of 9%.

"5. It is probable that the Board will have to sell at a loss certain properties bought in Bathurst and Kent Streets. These were purchased with a basic purpose of controlling development opposite the Cathedral but for a number of reasons their development potential has declined considerably in the last year or two.

"In addition they either have or will shortly become vacant and, with certain outgoings continuing and not much chance of reletting the properties, the Board considers that the best course is to sell and re-invest the proceeds on a reasonable income basis. This is a decision taken with considerable regret.

"6. With reference to the sale to the Australian Government of properties at Glebe, Mr Taylor is incorrect in saying that the last Glebe Report 'stated that \$7.5 million had been allocated to the Endowment of

the See'. The Endowment of the See owned the Bishopthorpe Estate and that sum represents the proceeds of the properties it sold to the Australian Government.

"7. Most of the \$10 million received by the Glebe Board from this sale has been invested in short term Debentures. These funds are completely intact and earning interest at current market rates.

"8. The Glebe Board has agreed to a request from Standing Committee to provide the extra funds now required to complete the St Andrew's House project because of the escalating building costs. This is currently estimated to be about \$4.5 million. Although the Glebe Board has managed this project on behalf of the diocese from the outset, previously it was not contributing any of the necessary funds.

"Due to the fact that the capital cost will now be considerably higher and the rents more or less unchanged (and are not likely to increase in the immediate future) from the figures in the final feasibility study just before construction work commenced, the return on this project will now be unsatisfactory in the early years of operation. However, in the longer term we are confident it should prove to be a very worthwhile investment. This is a situation which is facing the owners of all office building projects currently under construction in the city.

"9. The Glebe Board is in a basically sound position but is not escaping unscathed from the current difficult economic conditions. For example, municipal rates have doubled this year for many of the Board's old properties with the result that sharply rising costs are eroding the net income received from some of the Board's property investments.

"The return on the Board's old glebe properties which still comprise nearly half of the Board's total assets has now declined again to less than 1% of their present book value. In 1976 and 1977 the Board's net income is very likely to be less than that earned in 1974 and 1975 but it is hoped that more reasonable returns to provide funds for the various areas of the work of the diocese will be obtained beyond that period."

"The latter were typical of Fundamentalists a generation ago who had concentrated on personal evangelism, he said. Nevertheless, the church was the only society with a

future and only in relationship to that society has unregenerate man any chance of going into eternity. In Latin America, people wanted "hope now".

Pentecostalism and Marxism were both making an appeal to impoverished masses. Pressures of the status quo and the poverty of the area bred a feeling of irrelevance regarding churches which said evangelism was necessary.

There was a great awareness of the gulf dividing many human beings and those living in poverty and suppression. There had to be a "burning interest" in the predicament

of the masses outside the whole realm of human hope, or they would look to secular alternatives.

"What does it mean for the church to be the new society?"

"It might take severe calamity and judgement for Christians to 'find themselves', visiting lecturer Dr Carl Henry told a meeting of Sydney ministers.

He was speaking of the failure of the church to be an "evident twice-born community", particularly in the field of social need.

Dr Henry, a graduate and lecturer of both American and English universities, is also a well-known author and founding editor of "Christianity Today".

He addressed Sydney diocesan in service conference at Ashfield, on "The New Man and The New Society".

He said the first new man was Jesus of Nazareth and in his life the kingdom of God was personally realised.

The new society was not some intangible organism, but was seen in the regenerated church.

The discontent of many young American evangelicals with the status quo had led them to support issues

"The church ministers to the world as a servant for Christ's sake — not to force new structures on society at large, but to be the new society."

and proposals which contrasted with the enduring nature of the kingdom.

Christ was the surety and mediator of a new and better covenant.

He clearly did not intend to bring in a utopian state, but he did establish a new social reality in which justice and grace were a physical and visible unity.

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# Project at Parramatta . . .

## Anglican Maori visit inspired facelift for historic cemetery

Some Anglican Maoris who visited Parramatta about seven years ago had no idea their trip would result in the first facelift for Australia's most historic cemetery.

At a time when graveyards in many areas are weed-infested and forgotten, "God's Acre" at Parramatta is a showpiece which stimulates interest in our early history.

The Maori party came to present a carved baptismal font to the church of St John, Parramatta, where Australia's first rector (the Rev Samuel Marsden) was minister for nearly half a century.

During his 44-year service in the colony, Marsden made seven missionary voyages to New Zealand before his death in 1838.

"We thought we ought to do something to restore the 'Marsden complex' in the cemetery," said the rector of St John's (Canon Peter Loane).

"When we finished the work, we thought, 'Why stop at this?'"

"So we looked around and did some more."

"It was one of those projects which just keep on growing."

"Descendants of the

pioneers, local citizens and those interested in history have subscribed over \$10,000.

"This has led to the restoration of about 30 graves of

people who were in the colony prior to 1800.

"We have over 1000 graves



William Shelley was one of the first Congregational missionaries from England to Tonga — in 1796. He escaped to Australia after the massacre of three of his missionary group. He later became superintendent of the first native institution in Parramatta. He died on July 5, 1815.



Nathaniel Payten, whose memorial is depicted (above), is credited with having built many great landmarks in Parramatta including the female factory and convict barracks. He is also said to have constructed the Darling Flour Mills (now Sydney Woollen Mills) and All Saints Church of England, North Parramatta. Payten, who died on November 22, 1864, was the inaugural owner of "Tara", the Georgian-style mansion in George Street, Parramatta, which was pulled down in 1963 amid bitter protest. He was a trustee of Parramatta Hospital and the Parramatta Park.

becoming a magistrate and pastoralist.

He was the owner of Ultimo as well as Harris Park and other properties before dying in 1838.

The oldest undisturbed grave in Australia is a slab covering the remains of Henry Dodd, who died in January, 1791.

Dodd arrived in the first fleet as Phillip's personal servant.

He was highly regarded and was the first agriculturalist, harvesting the first crop of corn.

He became supervisor of clearing and farming at Farm Cove and later a Rose Hill (Parramatta), and was superintendent of convicts.

His was the first public burial in Australia.

Dodd's grave, being of simple construction, cost only \$75 to restore.

Vaults and vault-like monuments are the most expensive projects.

Some, slanting "like the tower of Pisa", caused a lot of trouble, said Canon Loane.

A 20-member Parramatta Historic Graves Committee is headed by Bishop Donald Robinson.

An architect, Mr John Noller, is vice-chairman, and Mr Les Wickham, a warden of St John's, is secretary.

Canon Loane is on the committee.

• To page 5

# . . . restoring pioneer graves

## 'GOD'S ACRE' SHOWPIECE TO STIMULATE INTEREST IN OUR EARLY HISTORY

• From page 4

He said no money came from church funds.

The local congregation, though not responsible for actual restoration, mows and maintains the grounds.

Included amongst the graves are three LMS pioneer missionaries to Tahiti who were forced to leave by inter-tribal warfare.

Their names, clearly recorded for posterity, are William Shelley, Francis Oakes and Rowland Hassall.

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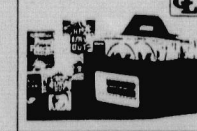
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## MIGHTY MID-MAY SALE

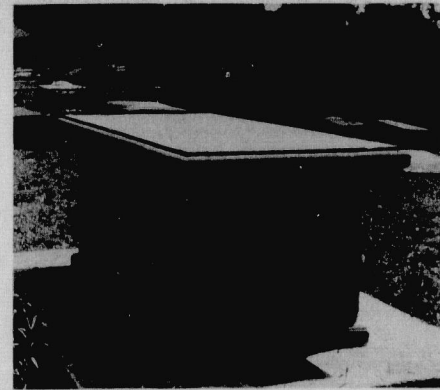
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Sorry, we cannot sell sale items by phone or mail order



Rowland Hassall was a Congregational missionary to Tahiti. He arrived in Parramatta in 1798 and was the father of Thomas Hassall (later the Reverend) who founded the first Sunday School in Australia in his (Rowland's) home. The Sunday School was subsequently transferred to St John's in 1814. Hassall died in 1820.



This is the resting place of Francis Oakes (1770-1844), a pioneer missionary to the South Seas (1796) and Tahiti (1798). Oakes left the mission, arrived in Sydney and took up a grant of 100 acres of land at Dundas. He married Rebecca Small, who was acclaimed as the "first, or the second Anglo-Australian to be married". She was born in 1789 and bore Oakes 14 children — seven sons and seven daughters.

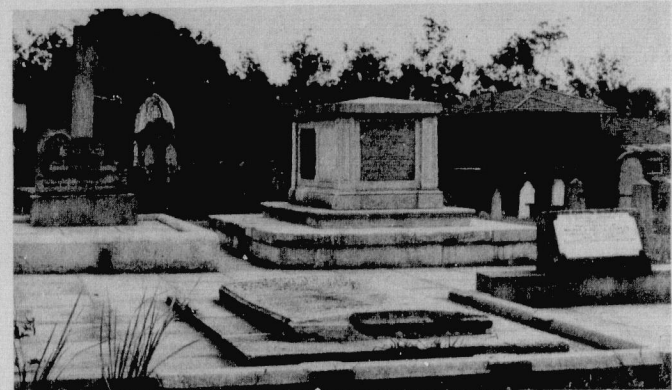
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This is the vault of the Rev Samuel Marsden who arrived in the Colony in 1794 and died on May 12, 1838. He was senior chaplain to the colony and was also a magistrate, superintendent and farmer (he developed sheep breeding and marketing). Samuel Marsden was minister of St John's, Parramatta, for nearly half a century as well as being the first rector in Australia. He made a total of seven voyages to New Zealand as a missionary to the Maori people.



The Hon John Blaxland, who died on August 5, 1845, was Squire of Newington (129 acres) and brother of the explorer Gregory Blaxland. He was founder of the cattle industry and became a cattle raiser and trader. He was also a magistrate and member (non-official) of the Legislative Council (1829-43). He and his brother Gregory were part of the first wealthy family to come out to the Colony in their own ship, with every implement for their own establishment — in 1806.

THE

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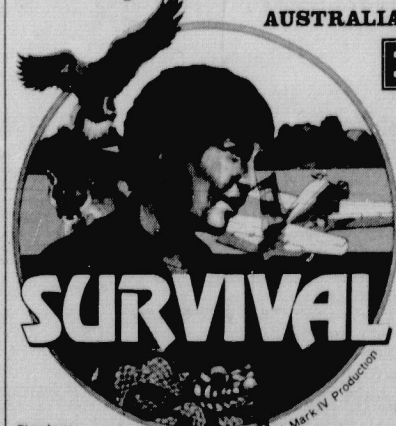
URGES YOU To contribute to THE GENERAL FUND which sends help to "fields of Mission" in remote parts of Australia.

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## CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 51 2975 up to noon 10 days before date of publication. Charge is 6c per word with a minimum charge of \$1.50.

### Interstate Services

**PERTH:** St Alban's, 423 Beaufort Street Services 9.30 am and 7.30 pm. Rector Bryan F. Hall. All welcome.

**COORPAROO:** St Stephen's, Brisbane, Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9.00 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Harry Goodhue.

**SURFERS' PARADISE:** St John the Evangelist, Hamilton Ave. 7 am and 9 am Holy Communion. 7 pm short Evening Service followed by Bible Study. All welcome. Rector: Rev Peter Broadbent.

### Wanted

**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.

### For Sale

**CONCRETE BLOCK MACHINE:** Makes blocks, slabs, edgings, screen-blocks, garden stools. 8 at once and 96 an hour. \$149. Ideal self-help projects. Send for leaflets. Department C.R. Forest Farm Research, Londonderry, NSW, 2753.

### Miscellaneous

**LEARN TO THINK** and live positively. Enquiries for classes 411 2459, business hours or write Box 209, Cammeray, 2062.

**ENJOY** Christian fellowship in the context of a good hobby. If you save stamps and wish to exchange, come along any time between 10 am and 4 pm to All Saints Hall, Moore Street, West Lindfield, on Saturday, 7th June, 2nd August, 27th September. All welcome. Sydney Anglican Stamp Society. Inquiries 465729.

### Positions Vacant

**VERGER-CLEANER-CARETAKER** for St Clement's, Mosman, from 1st July, 1975. Good wage — home provided. Applications in writing to Churchwardens, 144 Raglan St, Mosman, 2088.

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**BIBLE COLLEGE GRADUATE** for interesting position in counselling department. Must be able to type and be self-starter. Phone Miss Verso, 27 3448. The Billy Graham Evangelistic Association.

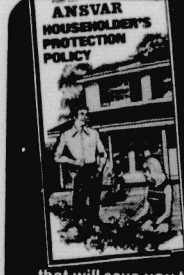
### Painter and Decorator

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## ABBOTSLEIGH

A competitive examination for two Open Scholarships will be held on Saturday, July 26th, 1975. The Scholarships are tenable for four years and open to girls under 13 years of age on November 30th, proximo. Entries close on Friday, May 23rd, 1975. Conditions and form of entry will be supplied on application.

K. L. McCREDIE, Headmistress.



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## Democracy not always regarded reverently

One definition of democracy: Government by low-born high hats, high-born bad hats and tin-horn brass hats.

Be that as it may, democracy was not always regarded as reverently in the West as it is today.

Plato and Aristotle condemned it as inspired by self-interest; the Victorians regarded it with suspicion; it made little headway in America prior to Abraham Lincoln's cry about government of, by and for the people.

Closer to our own interests, the early church was by no means democratic.

Paul and Barnabas appointed elders for the young churches (Acts 14:23); in Crete, the former told Titus to "appoint elders in every town as I directed you" (Titus 1:5).

This was in harmony with the life-style of the Jew. British Chief Rabbi Immanuel Jacobovits once said that of all the great ideals making up whatever is best in "Western Civilisation", democracy alone did not derive its entire inspiration from the creations of the Hebrew genius and heritage.

For the person with a Biblical perspective, demo-

cracy provides the opportunity to do more for the maintenance of the State as a just State than do most other forms of government.

Part of the believer's "reasonable service" is to use every lawful means to influence the authorities to act in accord with God's revealed will.

In a democratic society, rendering to Caesar and being subject to every human institution for the Lord's sake necessarily imply not only passive obedience but active participation in the processes of government and law-making.

Books dealing with the Christian's civic responsibilities include: Cranfield's "Service of God"; J. N. D. Anderson's "Into the World"; Catherwood's "The Christian Citizen"; "Church and State", by Marcellus Kik.

A few months ago, R. G. Menzies spoke of the need for spiritual and moral values in our national life.

The ex-PM's remarks were by and large regarded as the pathetic bleatings of a political has-been.

He has at least one prominent ally in the British tycoon, Cecil King.

In his diary published in 1970, King said "the biggest problem facing all of us is a spiritual and moral one, not a

## On and off the record

— BY DON HOWARD

political or technological one at all."

He quoted one UK Labor cabinet member as saying that England was in need of a man like Wesley to restore the old values.

Such words ought not be sneezed at.

In his time, Cecil King has been director of the Bank of England and of Reuter's, chairman of the British Film Institute, the Newspaper Proprietors' Association and the International Publishing Corporation, as well as being a member of the National Coal Board.

I wrote about William Grimshaw last issue. His life is a reminder (as is that of Wesley) that spiritual movements in the life of a community or nation often trace back mainly to one man.

Wesley said that five men of Grimshaw's stamp would be enough, under God, to move a nation.

This is true in the Biblical period and in later years.

How seriously do we take our Lord's words to pray that labourers be sent forth into the fields that are white unto harvest?

More power to the College of Preachers which seems

destined to exert a Commonwealth-wide (or should I say, "Australia-wide") influence on our pulpits.

English preachers of the 1560's had "exercises of prophesying" which were the same in principle — conferences of preachers devoted to systematic Biblical exposition.

According to Professor Patrick Collinson ("Puritanism and the Elizabethan Church"), "the prophesyings did more than any other agency to propagate and establish the new religion in Elizabethan England."

While on preaching (a good topic at any time), some men find it an ordeal to recognise another preacher sitting in the congregation.

Philip Henry, father of Matthew, urged his fellow-ministers to make the most of such opportunities.

But he advised them to sit, "not as masters, but as scholars; not as censors, but as hearers."

Professionals (sic) tend to think when in the congregation, "Is what he saying right? How is he saying it?", when they might be better engaged asking, "What has he to say to me?"

## Scriptures for the victims of Indo war

In the midst of the heart-break and agony of the wars in Vietnam and Cambodia the Bible Societies moved among the people offering the comfort of God's Word.

More than a quarter of a million copies of Scripture were printed for distribution among refugees and service-men.

Before the fall of Phnom Penh, the Bible Society representative there, Son Sonne, said: "Refugees are crowded around the city. Hospitals are packed full, even out on the sidewalk. People everywhere are crying for help."

"The Church continues to grow in number. Every church is full to capacity every Sunday. The opportunity to spread the Good

News is greater now than ever before.

"We request for more prayers. Please pray and ask others to pray for our country. The hearts of the Cambodian people are very open to the Gospel".

These were among the last words from Son Sonne. The Bible Societies await further information of his present whereabouts and safety.

In April, the Bible Societies air-freighted 10,000 Vietnamese New Testaments to Saigon and 5000 Vietnamese Bibles and 7500 Rade New Testaments and Psalms were rushed from Hong Kong. There was free emergency distribution of Scriptures to refugees and hospitals.

The Bible Society in

Vietnam printed 50,000 copies each of three Selections: Consolation (1 Corinthians 1:3-7); Love (1 John 4:7-12); and Hope (Psalms 121). These were distributed to refugees and servicemen. The Society also printed 100,000 copies of John.

In a letter to the United Bible Societies Regional Centre in Singapore, Vietnam Bible Society Secretary, Mr Nguyen Van Van, said: "In order to meet the spiritual needs of refugees, we have given to each pastor or Christian family a copy of the Bible. To the new converts among the civilians and military personnel we have given copies of the New Testament and The Man You Can't Ignore."

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## Apartheid 'doctrine of racial superiority'

Sir, Bishop Bradley's article in "The Church Record" of April 17 cannot go unanswered.

In his endeavour to speak for the country which has hosted him and in which he has worked for over 35 years, he has gone overboard in extending "charitable Assumption" to the intentions of white minority Government, at the cost of facts.

This is a trap many Christians fall into.

The "German Christians" (four-fifths of the Church in Germany in the 1920's and 30's) went along with Hitler because in some respects he appeared to be doing good — stopping unemployment and inflation, reconstructing the country etc; only a minority the "Confessing Church" from the start discerned the anti-Christian

## Letters

TO THE EDITOR

philosophy which lay underneath.

Prime Minister Vorster was detained in the Second World War for his pro-Nazi sympathies.

He candidly stated then that the antidemocratic principle called "Fascism" in Italy, and "National Socialism" in Germany was called "Christian Nationalism" in South Africa — and that is the basis of the apartheid policy which has been implemented by the Nationalist Government over the last 25 years.

It has the same doctrine of racial superiority as Nazism.

Bishop Bradley's last paragraph is ironic. Certainly the "best people in the world to deal with the ... affairs of South Africa, with its many nationalities, are the South Africans".

Only the four million whites have the vote; the sixteen million Africans and

the two million Coloureds are disenfranchised.

No black trade unions are permitted by the white masters. "Apartheid" or "separate development" in practice means:

- That 87 per cent of the land is reserved for white South Africans with only 13 per cent for the African Bantustans.

- That schooling is compulsory and free for white children with the government spending the equivalent of £160 sterling on each white child's education and only £9 on a black child's; black parents have to pay for their children's education, and 45 per cent of black children don't go to school.

- That £190 million is applied by the Nationalist government to military expenditure and only £8 million to black education.

- That because of the "migrant labour policy" and the Group Areas Act which prevents black and white living in the same districts, 50 per cent of the black workers are forced to live apart from their families, confined to single sex hostels for 11 months of the year.

- That the average income for a white family of five is £60 per week and for a black family of five is £4.50 per week. In the city of Johannesburg seven out of 10 black workers receive less than the "poverty datum line".

- That the infant mortality rate among blacks is 15 times greater; one in three children die in their first year.

- That the profits in some foreign-owned industries in South Africa are five times greater per worker than in other countries because of comparative low wage rates.

- That over the last 30 years on average there have been three deaths per shift in the gold mines; 18,000 have died through the risky work and inadequate safety provisions; while the total wages amount to £50 million, profits are £280 million per annum.

- That the white "big brother" instrument of control, the "pass book", which has to be carried by all blacks over the age of 16 years, has resulted in 6 million blacks being arrested during the last 10 years!

- That the Apartheid policy means the forcible removal ("resettlement") of another four million blacks to the overcrowded Bantustans where there is much malnutrition — one in five have tuberculosis, 50 per cent of children die before five years, and there is one doctor to every 44,000 blacks (compared with 1:400 whites).

"Separate development" is double talk.

White South Africans enjoy the highest standard of living in the world — and naturally want to keep it that way.

Their life style is built upon the economic exploitation of the blacks; with no black trade unions, and most efficient secret police and military, it has been easy to keep wages down and profits up.

Separate development means separate and permanently unequal.

No Christian who has studied the Scriptures can accept injustice on the charitable assumption that a Government has "the welfare of developing people at heart".

A consistent demand of the Bible from Genesis on — (from Cain and Abel, the "Law" given through Moses, the prophets especially Amos and Isaiah, through to Christ's manifesto — Luke 4:16f — and His ministry) is to do justice now — not

inflict some theory of apartheid in the hope that in some distant future, by separating races, there may be racial harmony.

Even if, in this highly technical and mobile world, such a policy of separating races were possible, for the Christian the end cannot justify the means.

The brutality of the Pass Laws, the unequal distribution of the wealth of that rich country, the deliberate policy of destroying black family life requires that we protest.

We must point out to our Christian brothers and sisters like Bishop Bradley that they have through the social pressures upon them, drifted into practical heresy by denying the Godly image in every man.

Gradually Christians and others in Australia are waking up to the fact that we Australians have acted with much the same effect towards Aborigines and underdeveloped countries from which we have drawn most of our raw materials and wealth.

We too have sinned, and many Australian Christians are working today to remove the plank from our own eye — at the same time as telling our brother about the speck in his eye.

CLIVE H. NORTON  
Mortdale, NSW

The sovereign grace of God and the discharge of His people's responsibility run side by side ... Canaan was God's free gift to Israel, yet they had to fight for possession of it — let that be carefully pondered, and remember it was typical.

ARTHUR PINK,  
Gleanings in Joshua.

## BOOKS

### 'The Shape of the Church to Come'

A book title as provocative as this is certain to arouse the interest of many Christians.

Protestant Christians will be particularly intrigued to see that it is the work of German Jesuit Karl Rahner (English Translation SPCK, 1974, \$7.25).

Author of more than 2000 books and pamphlets, this 70-year-old theologian continues to be a radical voice, challenging the institutions of Catholicism from within.

Beginning with a brief sociological analysis of the role of the Church in present-day Western society, Rahner argues that the decline of the institutionalised churches is very much related to changes in society.

We live in "the age of mass society where authority is regarded as merely functional"; the problem for church leaders to consider now is "how the Christian faith must be proclaimed when it is no longer propped up by prevailing social realities".

Fundamentally, Rahner believes there must be a transition in thinking about the nature of church, membership being considered not in institutional or sacramental terms but involving "those who have struggled against their environment in order to

reach a personally clearly and explicitly responsible decision of faith.

"This will be the Church of the future or there will be no Church at all." (p 24)

It is both surprising and encouraging to read such an analysis of the nature of the church, coming from within Roman Catholicism, and there are many points at which Rahner speaks with relevance to our own situation.

He argues strongly for a "decentralised church" where all except a very few functions of the priest are exercised by others (including women, where it is "socially acceptable").

He argues that the church of the future must be built "from the roots"; based on true commitment to Christ and the Gospel.

Although he does not argue explicitly from Scripture in this book, it is clear that many of his assertions are much closer to the New Testament teaching about church and ministry than traditional Catholicism.

There are, however, some annoying arguments which show that the author is often motivated by pragmatic con-

• To page 8



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## Mainly About People

**SYDNEY**  
Rev B. C. Wilson will be inducted Rector Christ Church, Blacktown, on 23rd May.

Rev D. Howell, curate St Matthews, Manly, has been

appointed curate-in-charge at St Aiden's, Hurstville Grove, WILLOCHRA  
Rev B. Frost, missionary at Port Pirie Missions to Seamen and Assistant Curate at Port Pirie will be ordained Priest on 23rd May.

## NGUYEN VAN HAI'S ESCAPE

• From page 1

has recently happened. Pray that God willing we may get back to Australia for a while to have ourselves recuperated and made as some kind of feed back. To get out of South Vietnam now is a miracle for us. To stay behind to bear a faithful witness to the Lord under 'restrictions' is also a miracle indeed. Please do pray for us in these matters — our God is the God of the impossible. We trust in him."

Application for their sponsored immigration was made on April 3, while they

were still in Saigon, on May 3 a letter was sent to their Australian sponsor Mr Pepper, saying that the matter had received their prompt attention and that they were unable to come to Australia because they did not come within the criteria as laid down by the Prime Minister.

But on May 9 a phone call from Canberra to Mr Pepper stated that their case had been reviewed and in view of the "fresh evidence" they would now be eligible, and they promised to cable Los Angeles the same day so that the Hais could be notified.

## NEW INNER CITY DIRECTOR

A new Director of the Inner City for the Anglican Diocese



Rev Alan Donohoo

of Sydney was announced this month.

He is the Rev Alan Donohoo, Rector of All Souls', Leichhardt, and a man who has been involved in inner city church one which years.

Ordained in 1959, a graduate of Moore Theological College, Sydney, Mr Donohoo is a dedicated man who considers the work of an inner city church one which demands responsible and committed people.

At the beginning of his ministry he made a personal commitment to God to give himself to inner city work

## CHURCH PLEDGES UP IN CANBERRA

The Impact '75 programme conducted by the Diocese of Canberra and Goulburn has resulted in an increase in financial pledges from parishioners.

"The Canberra Times" quoted the Archdeacon of Canberra-Goulburn, the Ven Frank Woodwell, as saying he had not expected high pledges from parishioners in the rural areas, because of the economic situation.

But he had been surprised to learn that towns in rural areas had pledged more this year than last year.

The diocese, which includes 58 parishes from Albury to Marulan, began accepting pledges late in April which would be fulfilled throughout the year.

In two months, the archdeacon said, each parish would be asked to make its

pledge to the diocese based on the parishioners' individual pledges to their own parishes.

## Manager for new Sydney FM radio station

The manager of radio station 4SB Kinaroy, Mr Ben Whitnall, has been appointed manager of a proposed FM stereo station in Sydney.

The station will be operated by the Christian Broadcasting Association Limited subject to a licence being granted.

The announcement was made by CBA chairman, the Rev Vernon Turner.

Mr Whitnall faces the task of putting to air a unique broadcasting station (if licensed) based on "Quality of Life" and a 24-hour Caring Service.

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## GRAHAM CASE DISMISSED

**NEW YORK**  
Charging that Dr Billy Graham had slandered her, Madalyn Murray O'Hair, a champion of atheist causes, filed a \$3-million damage suit against the evangelist in Federal Court, Kansas City, Kan, on June 21, 1973.

Mrs O'Hair, who was instrumental in getting the Supreme Court to ban prayer in the public schools, alleged that Mr Graham had said on national television that she had sent him an obscene letter.

She denied in her suit that she had sent such a letter.

The Billy Graham Evangelistic Association in Minneapolis says no subpoena was ever served on Mr Graham.

The District Court in Kansas City, reported that the suit was dismissed on March 6, 1974, by Judge Earl E. O'Connor "for lack of prosecution."

"They filed it and never did do anything in the case," the court official said of the plaintiff and her lawyer.

"The judge sent out a showcause order, and they never did answer it," the report stated.

and since then he has worked in parishes in Rozelle, Balmain, Cook's River and Leichhardt.

In 1971 he was made Rural Dean of Balmain, and last year that area was extended to cover South Sydney as well.

He will take up appointment from June 1.

## WCC CALL TO MAKE PENTECOST SUNDAY A DAY OF PRAYER

The presidents of the World Council of Churches have asked for combined prayer on the day of Pentecost — this year on May 18 — in preparation for the forthcoming Fifth Assembly of the WCC.

The Fifth Assembly will be held this year in Nairobi, Kenya, during November 23-December 10.

Theme of this conference will be: "Jesus Christ Frees and Unites."

Prayers were sought on May 18 "so that the Holy Spirit may lead all of us and our churches in the preparation for this Assembly and during the Assembly itself," a statement this week by the Australian Council of Churches said.

The statement said: "We live in a world where technology is offering freedom from limitations under which men have suffered in the past.

"But our economic problems, and very especially the fact that millions of people are hungry, demonstrate that we are slaves rather than masters of the material world."

It said the Fifth Assembly this year would be held "in a continent where in the last 15 years political freedom has

come with great rapidity for many people."

But there were as yet many peoples elsewhere who did not enjoy that right and who were deprived of basic human rights.

Outlining the details about the original Day of Pentecost, the statement went on to say that "thus the very life, witness and service of the community, the Church as the Body of Christ in history, depended and depends on the continual invocation of the Holy Spirit."

## Boone presents plaque to "Family"



American entertainer Pat Boone (right) here presents a plaque marking "The Family's" first album released in the USA. The album was released there on March 13 last and is entitled "Family Free on Fire". "The Family's" latest album, "The Word becomes Music", will also be released in the USA soon by Pat Boone's Record company.

## British Catholics are leaving at rate of 250,000 each year

Figures published in London showed the Roman Catholic Church in England and Wales had been losing members at the staggering rate of 250,000 a year, "The Age", Melbourne, said recently.

According to Mr A. E. Spencer, a Catholic sociologist at Queens College, Belfast, the Church in both countries, was undergoing a crisis of "rapid contraction".

The Roman Catholic Church is the second largest religious denomination in England and Wales.

Mr Spencer's survey was first outlined in a Roman Catholic review, the "Month", and was reported extensively in the "Times" and the "Guardian."

Using statistical tables — some of them not published before — Mr Spencer produced new estimates for the baptised Roman Catholic population up to 1971, the last year when all the necessary information was available.

He found that this population in 1958, estimated at 5.5 million, included an estimated 249,000 former members alienated to the

Would you have guessed there are 15-million Gypsies spread around the world? It is reported that one-third of the Gypsies in France are now active Christians and a New Testament is being prepared in their language.

at the three great turning points of life — birth, marriage and death. By the end of 1971, he found about 2.6 million out of seven million baptised Roman Catholics were

alienated to that extent.

Clifford Longley, religious affairs correspondent of the "Times" commented: "There is no valid reason why the trend should not have been continued since 1971, giving an 'alienated' baptised

now of 3.3 million.

## 'SHAPE OF THE CHURCH TO COME'

• From page 7

siderations rather than theological. With respect to missions, for instance, "it is certainly permissible to assign the greater part to the mission to those people who represent the greater historical potential for the future of the world and to leave other people simply to God's grace."

This strategy may appeal to some, but it is neither consistent with the command of Christ nor with the example

of the Apostles to make such a distinction.

Rahner's stark alternatives are unnecessary and misleading (eg "to win one new man of tomorrow for the faith is more important for the Church than to keep two men of yesterday") — or "it means more to win one new Christian from what we may call neo-paganism than to keep 10 'old Christians'".

On the subject of ecumenism, Rahner is impatient with attempts to iron out doctrinal differences between the churches.

He wants to see a form of institutional unity of the major denominations established first and supposes that a closer doctrinal unity will be achievable under such circumstances.

Of course, this point of view is not new, but it is certainly open to the charge of being naive, considering the very profound theological issues that continue to divide Christians.

One of these, of course, is the role of the papacy.

On this question Rahner is both conservative (it is "part of the binding content of our faith itself") and concessive: in a united church the Pope would continue to exercise an exclusive and far-reaching authority for Catholics whilst Protestants would only admit "a certain function" for the Petrine ministry.

In matters such as this, Rahner is too vague to be helpful.

Rahner's book, then, is both encouraging and annoying.

It is encouraging to share something of his vision of the "church from the roots", the "church of real spirituality" and the "church concerned with serving".

David Peterson

The Australian

# Church Record

No 1587

First published 1880

Registered for posting as a newspaper—Category A

MAY 29, 1975

2 JUN 1975  
20 cents

## CMS-supported hospitals may have to close down

Bishop Yohana Madinda, Bishop of the diocese of central Tanganyika has said that the two major hospitals in his diocese, Mvumi and Kilimatinde may have to close down through lack of money.

In a letter the secretaries of CMS Australia received on the 7th May, the bishop made an urgent request for special prayer for the hospitals. Both hospitals, which are staffed by Australian CMS missionaries face crippling shortages of finance.

On April 25, last the authorities at Kilimatinde made the following decisions "We shall have to close Kilimatinde hospital on the 1st May and the hospital shall remain closed until we receive the additional grant requested from the Ministry of Health."

The Bishop reports that Kilimatinde needs \$25,700 AUST to keep going. Meanwhile Mvumi, a 200-bed hospital, needs \$29,000 to keep functioning.

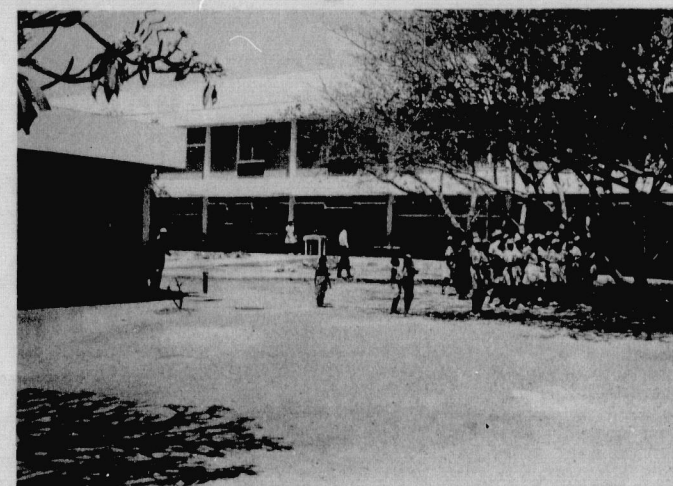
The CMS overseas secretary, the Rev Peter

Dawson, told the Church Record that he hadn't heard whether the hospitals had in fact closed. He doubted whether they would close down entirely, but expected some wards and departments to shut down pending the provision of more funds.

"CMS is not in a position to give more money," Mr Dawson said. "At present we make a significant contribution by providing staff. This staff attracts from the Tanzanian Government a cash grant, all of this except the missionaries' stipends is made available to the hospital."

"We want to know what the Tanzanian Government is doing," Mr Dawson said. "The problem is a recurring one and places tremendous strain on the resources of the Church in Tanzania. We would expect the Government will eventually take over the hospitals as they did the Church schools. In the case of the schools this did not lead to any restrictions as far as evangelism is concerned and we wouldn't expect this to be any different in the case of the hospitals."

The Bishop's letter explains how the budgets have been trimmed to the bare essentials. He concludes "I thought it right to let you know the position and that you would want to share with us in this burden of prayer. I know the Lord is the King of Kings and he will overrule and meet this need as soon as possible that His Name may be glorified."



Part of obstetric block, Mvumi Hospital, Tanzania

## GOVT GRANT FOR HOMOSEXUALS ALARMS CHURCHES

The NSW Council of Churches has protested to the Prime Minister's Department about a grant of \$4000 to CAMP (NSW) to conduct seminars on homosexuality.

The Council passed a resolution which stated: "CAMP is in our view not just against discrimination."

"It has a much more serious purpose of undermining traditional attitudes to sexuality in Australian society, including even acceptance by society of marriages and adoptions by people of the same sex living together."

"It is our view that the Prime Minister's Department should not regard these purposes as coming within the scope of educational grants for International Women's Year."

"We regard such a grant as an act of discrimination against traditional and Christian morality as held by most Australians."

The NSW Council of Churches secretary, the Rev Bernard Judd said this week: "The Council is not, of course, in favour of any kind of discrimination, but it regards CAMP as existing to change community attitudes rather than reflect them. 'The attitude of CAMP towards Australian sexuality is really that of anarchy'."

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## EDITORIAL

## Greed — a national disease

A prominent English socialist recently declared that the unrestrained greed of the British union movement was sending Britain bankrupt. Australia is not so different and politicians from both sides of the political fence are calling for restraint on the part of unions so that Australia can have a chance to overcome its inflationary problems.

It is true to say that greed is at the heart of many of our national ills. Not only do unions claim more than they should but companies charge more than they should in order to maximise their profits. But union leaders (those who are not politically motivated), and business leaders are really reacting to an underlying pressure from either their members or the market for more, more, more.

The average Australian is never satisfied with what he has so he puts pressure on his union, his politician or his trader to meet his demands. He doesn't care if it means

the jobs of thousands, so long as it is not his job. He doesn't care that inflation robs many of their life savings and security so long as his income keeps pace. He doesn't care if his demands create an energy crisis or contributes to unfair distribution of the world's resources causing world-wide poverty so long as it doesn't affect him.

Greed controls so much in our society that it is very hard for people to act compassionately or to recognise real injustices as opposed to the shallow complaints that gain prominence in the media.

That is what is happening today. People don't want to get directly involved — let the government do it — leave it to the churches or the Red Cross or whatever group it is. Of course people will buy a badge, better still a raffle ticket but all this is sheer tokenism in the same way it is hard to escape the suspicion that most politicians, of

both sides, are motivated more by self interest than a genuine desire to help the needy.

On restrained greed is one sign of a people who have neglected God in their lives, a people no longer concerned to give account to anybody for what they do.

It is easy to rationalise ones desire if you reject absolute standards and this is what has happened throughout the western world and is at the seat of its enveloping troubles. No God, no ultimate responsibility.

Only the gospel of Jesus Christ will change this, not the social gospel of the Liberal dominated churches or the activism of the ecumenical movement. It is only the gospel that brings men and women into living relationship with God and change them so that they are no longer dominated by greed.

The present-day troubles should cause Christians to rededicate themselves to gospel preaching and witness.

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