

# 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 Gilbulla 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 of Grafton and he has nominated three men for this year. They are the Rev K. G. Ellem of Bonalbo, the Rev A. G. Shephard of Woodhouse, and the Rev D. J. Binns of St John's, Morpeth."

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

an emphasis on the advantages of expository preaching," Bishop Reid said. "Workshop sessions will deal with its practical aspects."

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## ACC expresses concern at renewed attack on churches in South Korea

This action follows the arrest of April 3rd and 4th of 4 prominent Protestant Ministers, including the Rev Kim Kwan Suk, General Secretary of the National Council of Churches in Korea, on charges of mis-using missionary funds from a West German Church Agency. The money which had been given for facilities for needy children was given to the families of political prisoners and the prisoners' lawyers.

## Russian violinist back in Australia

The noted Russian violinist, Georgi Ermolenko (pictured left), who was recently permitted, with his parents, to leave Russia, has been staying at St John's College, Morpeth, as the guest of the Warden, the Rev Lance Johnston (right).

## Meeting of Standing Committee

The aim of this consultation, which was first discussed at the ACC annual meeting last February, will be to develop relationships, remove misunderstandings and share criticisms.

Standing Committee appointed a committee to be responsible for the production of the draft Prayer Book being prepared by the Liturgical Commission for presentation to General Synod in 1977.

The committee, comprising Bishop Cecil Warren, Canon Eric Barker, Mr John Denton, Mr Stacy Atkin, Bishop Donald Robinson, and with the Rev Alan Nichols and one other person to be co-opted, will determine, in consultation with the Liturgical Commission, the precise contents of the Book, and the general format and style.

Standing Committee ratified the transfer of Phillip Island from the Diocese of Melbourne to the Diocese of Gippsland.

**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.

Rev L. V. Gedge, of the Diocese of Edmonton, Canada, is to be Vicar of Creswick-Clunes. His induction will take place in May.

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

Ven 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. Bartlet, Rector of St Thomas' Enfield from 1968 has been appointed Rector of St Michael's Vaucluse.

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

Rev D. Finlay, of Gnowangerup has been appointed Rector of Margaret River.

Rev R. Cheek, has been appointed Minister-in-Charge at Ravensthorpe.

Rev F. Harris, from Pringelly has been appointed Assistant at Bunbury Cathedral.

Rev Canon L. G. Mauger, Rector of Cranbrook, retired on April 1.

Rev Boyd Tott, was ordained Priest, February 24.

**MELBOURNE**  
Rev D. A. Sankey, from Precursor St Paul's Cathedral to incumbency All Saints', E. St Kilda (St Kilda/Prahran Team Parish) 14th July 1975.

Rev P. F. George, has been appointed leader St Kilda/Prahran Team Parish, from the end March 1975.

Rev H. F. Lousada, has been given permission to Officiate from March 1975.

Canon Mutten, has been given permission to Officiate from March 1975.

Rev M. R. T. Hazell, incumbent All Saints' Preston has been appointed to Chaplaincy Department (Royal Melbourne Hospital), 14th April, 1975.

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. Dowel, from incumbency Christ Church Brunswick to incumbency St Philip's West Heidelberg, 24th June, 1975.

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

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

Rev V. 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, has 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

## Ermolenko, guest at St John's, Morpeth



Georgi Ermolenko (left), who was recently permitted, with his parents, to leave Russia, has been staying at St John's College, Morpeth, as the guest of the Warden, the Rev Lance Johnston (right).

Missionary and Bible College, Croydon, and Mrs Don Richardson, an outstanding missionary from West Irian, will be the speakers in October.

It is hoped that the Katoomba Convention will sponsor in 1976 an additional convention during the June weekend, but because of the cold weather in the Blue Mountains in June, it will be held at another venue.

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The Rev Lance Johnston, who became Warden of St John's College at the beginning of this year, is keeping in touch with the young musician, who regards him as his first friend in Australia.

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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. Peffer and a personal appeal to Mr Bill Morrison, the acting foreign minister at the time.

Mr Morrison told Mr Peffer 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 Peffer 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.

As far as anybody in Australia knew, Hai and his family were still in Saigon when this city fell but two days later Hai rang from Honolulu to say they had escaped on the Saturday, April 26. The details of how they escaped are not yet known, it appears that representations were made to a Christian and Missionary Alliance missionary by a Thai Christian friend. Somehow this missionary was able to get them on a flight to Guam.

Hai studied in Australia for five years and obtained his ThL and BD from London University while a student at Moore College. He was originally brought to Australia by CMS, IVF and Moore College.

Minh, his wife, was born in North Vietnam and fled South when the Communists took over in 1954. She is a qualified teacher.

In a letter written on March 27 Hai and Minh evening classes and then made his way to Hue, the last opportunity he could visit the ancient capital of Vietnam. In Hue he had two TEE meetings, one evangelistic meeting for Uni and High school students.

He left Hue on 16th March after having preached at the Hue church. Just two days after people in Hue started to flee to DaNang in any possible way — taking buses, riding bicycles, motor bikes, walking ... The fleeing was so chaotic that many tragic accidents happened across Hai Van's pass. Cars rolling down the abyss. Children, falling down at night-time from trucks, were crushed by the on-going stream of cars.

Yet the tragedy of this flight through Hai Van's pass was less tragic than the more agonising flight of people from the provinces of the highlands, Kon Tum, Pleiku, Plu Bon. They were taking a more dangerous road, cold, hunger, thirst and were ambushed, shelled, pursued and killing by the VC.

Concerning their position as they saw it then they wrote ... "The closing down of our ministry is seen through what

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"The day following (March 11) Hai went to Tam Ky for TEE class. On the road he saw the fresh marks of last night's fighting; market place burnt down, and bodies of killed soldiers along the road. Hai stayed overnight in Tam Ky just to feel the drastic change of the situation. The TEE class could not be organised at Tam Ky as the curfew started from 8 pm.

"Back again in DaNang, Hai was holding two TEE evening classes and then made his way to Hue, the last opportunity he could visit the ancient capital of Vietnam. In Hue he had two TEE meetings, one evangelistic meeting for Uni and High school students.

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Rev Nguyen van Hai, his wife Minh and Nha

## GLEBE BOARD NOT IMMUNE FROM ECONOMIC DIFFICULTIES

BUT IT IS IN A BASICALLY SOUND POSITION — SAYS CHIEF EXECUTIVE OFFICER

Mr Graham King, chief executive officer, wishing to further an understanding of the Glebe Board has issued the following statement in reply to the questions raised by Rev Geoff Taylor in an article published in the ARC last issue.

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## EDITORIAL Government implies responsibility

To many Australians the fall of South Vietnam means the end of our responsibilities and at long last the end of that divisive issue. Yet the presence of over one hundred thousand refugees declares that this is not the case.

For most the problems seem far away and impersonal. Few Australians know any South Vietnamese and it is hard for us to visualise the problems let alone see a solution.

However, when a particular case comes to light it is easier to see the human predicament and it is easier also to see what might be possible.

If the treatment by the Australian Government of the appeals on behalf of the Rev Nguyen Van Hai and his family is typical (and the protests by Vietnamese students suggest it is) then it must brand this Government of ours as one of the most heartless that any so called civilised nation has ever had.

Here was a family, of outstanding personal credentials, a pastor in the Church of Vietnam, a graduate in Science and Divinity, trained in Australia. Here was a child born in Australia and the present possessor of an Australian passport. Yet despite representations to the highest Government level they were refused entry papers to Australia. They were to be left to their fate in Saigon.

It is well-known what the Communists do to religious leaders and their families, especially those trained in

foreign countries; there is little doubt that had the Hai family been captured by the Viet Cong the probability of their being executed was very high.

Yet in reply to a personal appeal by Hai's Australian sponsor, Mr Morrison, the acting foreign minister at the time, said only the child may come to Australia but the parents could not. When asked if the parents would come within the guidelines if the daughter was here, Mr Morrison said no — they would have to wait till she was 18 years old. So the Government was prepared to see the family separated, the parents left in great danger and the child given the uncertain prospect of reunion in 15 years time. That was the best the Australian Government was prepared to do in this case.

Would any Australian have ever expected to hear such a disgraceful and heartless proposition from its Government?

It is no use Mr Morrison saying the guidelines could not be varied — they must have been varied to admit the 30 nuns in those final days.

We rejoice that the nuns were able to come, we regret that more could not come, but why, if the guidelines could be stretched for them could they not have been stretched for the Hai family — equally in danger of persecution or reprisals on religious grounds, especially since the daughter had an Australian passport?

Christians have long questioned the capacity of the Australian Government to make sound moral judgement in the areas of abortion, pornography, divorce laws, drug offences and so on. Last issue we questioned whether the Government had any compassion but we wonder in the light of this one case whether in fact they possess what most people describe as common decency.

It appears that Mr Whitlam has relented somewhat and is prepared to consider admitting refugees provided other countries do their fair share. This change of mind is to be welcomed but we ask Australia's standards of compassion to be determined by the standards of other countries? Can't the Australian Government for once do something because it is right and not because other people are doing it?

However having said this it has to be pointed that if the refugee problem is to be handled correctly individual Australians will have to help as well. There is a need for sponsors, for people willing to open their homes and their hearts to these people, to make them welcome and help them rebuild their lives.

Who better to do this than the Christian church? There needs to be a broadly based programme of support from the Australian Council of Churches, from Dioceses and local congregations and individual Christians. If we don't do our part — what right have we to criticise the Government for not doing its part?

## 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, 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

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

"3. The development containing the Edgely Road 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 outgoing 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."

He contrasted the attitude of the Herodians (opportunism, the Pharisees (compromise) and the Essenes (withdrawal).

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

Dr Carl Henry, well known American author and founding editor of "Christianity Today" has criticised attempts by the Christian Church to impose moral standards on an unregenerate society when its own members fail to live by the standards of the "coming king."

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.

Dr Henry criticised attempts by the church to impose moral standards on an unregenerate society when its own members failed to live by the standards of the coming king.

"God works through the Christian community to change the world," he said.

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

He contrasted the attitude of the Herodians (opportunism, the Pharisees (compromise) and the Essenes (withdrawal).

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## Calamity, judgement Christians' requisites to 'find themselves'

"Christ ... 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."

future and only in relationship to that society has unregenerate man any chance of going to 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



Dr Carl Henry

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

This would result in competitive movements away from the ideal of the New Testament church.

The fragmentation of the Christian church was a tragedy, he said.

"The otherwise twice-born community is often in fragmentation, competition and rivalry," Dr Henry said.

"The failure of the church to be that evident community is perhaps the biggest liability and shows in the field of social needs.

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

"It might take severe calamity and judgement for Christians to find themselves."

## 'TRUTH ANTIDOTE FOR SLANDER'

"These so-called apostles of Christ are self seeking adventurers."

"They aim to make themselves a name and to fill their wallets at your expense."

"They have tricked you by their flatteries and pretended holiness into accepting their new-fangled faith."

"Now that trouble and danger has arisen they creep away like cowards leaving you to be persecuted alone."

"And likely enough you will never see them again!"

Thus the Jews may well have slandered Paul in the ears of the Thessalonian Christians.

How will he defend himself for the sake of his converts? He will point to his past and present behaviour.

WHAT HE HAD DONE AT THESSALONICA V 1-12

Truth is the antidote for slander. Paul had one aim at Thessalonica, "to please God."

This explained his courage. No wonder he would experience the flogging, stocks and gaol at Philippi and still withstand angry Jews at Thessalonica! His message was God's gospel.

This also explained his indifference. No wonder he would not flatter his hearers nor desire their money as he preached! The mission had been entrusted to him by God.

This further explained his diligence.

No wonder he cared for them as a mother would her baby and a father would his son! As a candle is made to be burnt, so Paul's time and energy were to be expended for his God.

Here is the model for all ministry. When will Christians be rid of that absurd notion of wanting the reputation of being "a good fellow" or "intelligent and original" or "dignified and respected"?

It will certainly not be soon if we will not recognize that all ministry stands or falls before God alone.

Only as ministers aim to please God will slander intent on destroying them and His people be rendered ineffective.

WHAT HE WAS DOING AT CORINTH: V 13-20

The ministry at Corinth had its own difficulties, yet Paul still remembered the Thessalonians.

The second in a new series of meditations — on 1 Thessalonians — by the Rev Reg Piper, soon to become rector of Christ Church, Kiama, NSW. This study is from 1 Thessalonians 2.

He thanked God for them and hoped soon to return to them.

Such prayer and concern grew out of his high view of ministry.

The message he preached was God's Word.

He didn't falter when it cost the converts trouble. This was their lot as it had been for Jewish Christians, the prophets, the apostles and Jesus. The enemy he encountered was Satan.

The Jews at Thessalonica were merely agents for this far more sinister foe. The end

he kept in view was the parausia.

He awaited the Day he would present the Thessalonians to his Lord.

Here again we find a model for all ministry. Our message is no human composition, our enemy is not merely flesh and blood and our results are not to be gauged by numbers in our group or money on the plate.

Slander directed against ministries where there is such an awareness of the cosmic nature of the struggle will find difficulty in destroying either the minister or God's people.

## RELIGION IN USSR

"ZARIA VOSTOKA", 54/74, describes the trial of a group of believers in SUHUM (Soviet Union). Their guilt consists in having gathered twenty children in a wood to teach them the Christian faith. The atheist TOPURIA was surprised to find out that his son was among the young believers. The child called as witness in court was encouraged loudly by his father to speak out against the defendants.

The boy, NODAR, answered: "You are my temporary, earthly father. My heavenly, eternal father is our God, Jehovah." The accused got two to five years of prison and were deprived forever of their children.

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C. R. JAMES  
Chief Executive Officer

## 'Today it's fashion for people to set own moral standards — it's each one for himself'

The founder of The Salvation Army, William Booth, was a prophet, standing in spiritual descent from the prophets of the Old Testament.

Just before the turn of the century he warned that the world was moving toward the place where it would have a morality without God.

His prophecy has proved all too true. The prevailing morality of the western world is not on speaking terms with God.

Neither does it turn to spiritual realities as the source of truth.

Because of this, our civilisation stands in grave danger; and the danger doesn't come from outside, but rather from within.

Today it's fashion for people to set their own moral standards. It's each one for himself.

We've done away with self-control in the home, in the school, and in society at large.

In fact, society seems to have lost its moorings altogether. It's drifting, but doesn't know in what direction.

When a young teenager gave the closing address for her high school last year, she said: "We're proud of our country! It's a wonderful land, a free land."

"But what is the use of glory and freedom if we don't know where we're going?"

How can a civilisation survive without self-control, with everyone doing as he likes, irrespective of the effect on others?

Self-control is the heartbeat of civilisation. Without it, civilisation rots away.

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many large cities of the world.

It brings together in one devastating complex, crime, corruption and gambling, vice and pornography, drugs and alcohol.

It destroys lives, robs people of dignity and decency.

Those who profit from its nefarious traffic surely merit the condemnation of Jesus when He said it would be better for certain exploiters of human-kind to have a millstone fastened to their necks and be thrown into the sea, rather than that they should survive to continue their dastardly deeds!

Human life is cheap. So cheap indeed that a person is little more than an IBM card.

Some time ago I visited a cemetery on the east side of Lake Constance in Germany.

It held 171 graves — not a name on a gravestone.

But at the entrance was a large plaque with the inscription: "Here lie 171 nameless ones!"

They were victims of the Dachau concentration camp not far away, near Munich.

They were slaughtered by a regime that had forgotten God, that had no respect for the human person, whose morality was the morality of the mob.

They didn't even bother to put a name on a gravestone.

But we need not go past history to discover gross disrespect for life.

It occurs today at the very inception of life with wholesale abortions.

And there are agitators for euthanasia who seek the right to demean life at its conclusion by early despatch of the incurable and aged.

To diminish the sanctity of life at its beginning and its end would surely lead in time to its total dehumanisation.

Between the trauma of birth and the trauma of death there is violence on every hand; the violence of war, of class struggle, of gangsters in our streets and drunken drivers on our roads.

Uncontrolled sex is violent. It disregards the sanctity of the person, allowing another person to be "used" for another's sensual gratifications, like an animal.

In fact, it is significant that one of the modern analogies for man is the animal — the naked ape!

Sexual promiscuity breeds coarseness; it reduces a relationship that should be tender, beautiful and enduring, into something brutish, unlovely and superficial.

Even marriage has been cheapened and the sanctity of the family threatened.

Some couples actually approach marriage on a

## 'MORALITY WITHOUT GOD' IS NOW A POSSIBILITY SAYS SALVATION ARMY LEADER

tentative basis, fully determined that if it doesn't work, divorce is an easy way out.

Others try out living together before marriage. What matter if there are children!

A psychologist said Long ago, Ernest Hemingway expressed this idea in aptly banded and made available to the people of the world on a just basis!

We have a long way to go in the effort to make a better world, but there are hopeful signs.

Some governments and individuals are beginning to recognise we can no longer accept the unjust economic imbalances that prevail on our planet.

People say they don't have to be bound by such rules! A person should be free to create his own private criteria for conduct.

When I was much younger than I am now, I followed the career of the great Indian, Mahatma Ghandi, with deep admiration. One of his remarks has never left me: 'There's enough in the world for everyone's need, but not enough for everybody's greed.'

From what I have already said, I think we begin to see why. Some time ago, a prominent American spoke

when he wrote: "What is moral, is what you feel good after, and what is immoral, is what you feel bad after."

In other words, there's no real right or wrong for morality is simply a matter of feeling — it's highly subjective — each person becomes his own judge of right or wrong.

Those who talk like that forget that we are all "members of one another" — no man is an island.

What any two people agree to do either strengthens or threatens the moral and social fabric of our society as a whole.

Adoption of private moral standards eventually leads to public moral anarchy.

Many years ago, the English historian, Arnold Toynbee, reminded us that society is a "field of action"; but the source of all action is in the individuals composing it!

There is one Book that really shows us up, warns and all. It is the Bible. It conceals nothing.

King David is not only revered as the Psalmist! He is exposed relentlessly as the sinner who stole another man's wife!

Surely the time has come for us to get back to the Bible.

Our day demands a moral renaissance, and the first step in that direction is to start being honest with God, honest with ourselves, and honest with our neighbour.

Greed is another cause of modern violence — corporate greed and private greed. It is revealed in nations, in business and in individuals.

All greed tends to become rapacious. It rides roughshod over the rights of others to gain its own ends.

When those who hold power use it in a calloused manner, insensitive to the way they hurt others, surely they act in a violent and immoral fashion.

When I was much younger than I am now, I followed the career of the great Indian, Mahatma Ghandi, with deep admiration.

One of his remarks has never left me: "There's enough in the world for everybody's need, but not enough for everybody's greed."

Even today, in spite of the population explosion, I believe this to be true, but only if our precious natural resources are properly hus-

These are extracts from an address given by a Salvation Army leader, General Clarence Wiseman, at a luncheon reception in Sydney on April 14.

The affluent and the starving; the poor and the rich, live cheek by jowl in a spaceship so small we simply must learn to share in order to survive.

Otherwise the international violence we have already seen — the terrorists who hold innocent victims hostage, the marauding bands of murderers on the borders of disturbed nations, the hijackings — will appear as mere pastoral pursuits in comparison with the holocaust that might envelope us if we stand by and do nothing about it.

Why have morals slipped so badly over the past few decades?

From what I have already said, I think we begin to see why. Some time ago, a prominent American spoke

to a group of student leaders in Washington.

He talked about restoring moral values to our culture. He was enthusiastic about moral values.

When he finished, there was dead silence. Then a Harvard man stood up and asked: "Sir, upon what base do you build your values?"

For a few moments the speaker gazed toward the floor. Then he admitted quietly, "I don't know."

As I have already suggested, our society, by and large, has rejected the only sure base on which moral values can be built.

We have played around with numerous false philosophies of man and life while ignoring the spiritual significance of existence.

## WORLD VISION SUPPORTS REFUGEES

World Vision of Australia has offered to help in the resettlement and assimilation of all the Vietnamese refugees on ships in Singapore Harbour.

"We have poured millions of dollars into refugee aid in Vietnam," said World Vision director, Mr Bruce Ogden.

"Just because they are no longer on Vietnamese soil doesn't make them less worthy of our help."

World Vision is prepared to provide staff and interpreters to help settle the refugees into temporary accommodation. Using personnel specialised in Vietnam affairs they can act as a liaison between the various voluntary and church agencies to assimilate the people into the community.

Mr Ogden said "We can call on the assistance of 25,000 people who already support World Vision. But we are confident most of the community will stand behind a government decision to

accept these stateless refugees."

The world is waiting to hear a humanitarian "Yes"

from the Australian Government to welcome these unfortunate families as new citizens.

## SCHOLARSHIP AWARDED TO KENYAN WOMAN

Australian Church Women, sponsors of the Winifred Kiek Scholarship, has awarded the scholarships for 1975 to Mrs Mary Weme, who comes from Kenya. There was no Scholar in Australia in 1974. It was awarded to Miss Myung-Rae Song, BA from Korea, who was unable to take up the scholarship.

Mrs Mary Weme is our first married scholarship holder. Her academic background is the Kenya Primary Education Certificate, Teachers' Training Certificate and a Diploma of the National Christian Council of Kenya.

While in Australia, Mrs Weme will be studying in Adelaide as the Working

Committee of Australian Church Women is located there. She hopes to develop several skills. Firstly, she wants to learn more about group work in community organisation, and secondly but equally important, she is learning the practical skills of spinning and weaving, which will enable her to further stimulate the growth of cottage industries in her area.

Because of extensive prior experience, Mrs Weme will be spending a considerable period of time on interstate visits, observing many of the new developments in community organisation.

Mrs Weme will visit Sydney in August, 1975.

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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



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.

\$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



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.

together and so far have restored those of leading historical interest.

"Average cost is \$350, though some vaults (including Marsden's) have cost over \$2000."

Canon Loane said a typical example was that of local doctors who paid the cost of restoring the grave of Surgeon John Harris.

Harris served with the NSW Corps in 1790, before

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.



Rowland Hassall was a Congregational missionary to Tahiti. He arrived in Parramatta in 1798 and was the father of Thomas Hassell (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 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.

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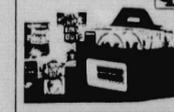
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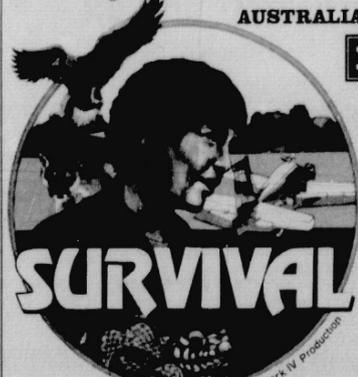
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A competitive examination for the Jubilee Scholarship will be held on Saturday, July 26th, 1975. The Scholarship is tenable for four years and is open to girls under 13 years of age on November 30th, proximo who are daughters of Abbotsleigh Old Girls. Entries close on Friday, May 23rd, 1975. Conditions and form of entry will be supplied on application.

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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.

Close 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 Labour 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 prophesying 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?"

**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 the 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 4:16 — and His ministry) is to do justice now — not

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**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 servicemen.

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 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

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**SYDNEY'S 'DAY OF PRAYER' ANNOUNCED**

The Archbishop of Sydney (Archbishop M. L. Loane) has announced a Diocesan Day of Prayer, as a result of requests from time to time.

Archbishop Loane said that following consultations, he had decided to arrange for a Day of Prayer, on Friday, June 6.

"I hope this will allow clergy and lay people throughout the diocese to meet and pray as members of a family about the many matters which are of such great concern today", the archbishop said.

Archbishop Loane said: "We will meet for prayer in two sessions from 10.30 am-12 noon and 7.45 pm-9.30 pm. These sessions will be held at St Andrew's Cathedral Chapter House, St John's Cathedral Parramatta, St Michael's Cathedral Wollongong, St Andrew's

Sons Souci, St Alban's Lindfield, St Simon's and St Jude's Bowral, Christ Church Springwood.

"There is no doubt that we live in times which challenge our Christian beliefs and our standards of behaviour, and the need to call upon God to bless us as a nation and in our Diocesan life is urgent.

"I hope you will encourage the people of your parish to make this Diocesan Day of Prayer a priority.

"The Lord Jesus Himself said that — 'men ought always to pray, and not to faint'. (Luke 18:1)"

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**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-



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## 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".



Bishop Yohana Madinda

### 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 contribute 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

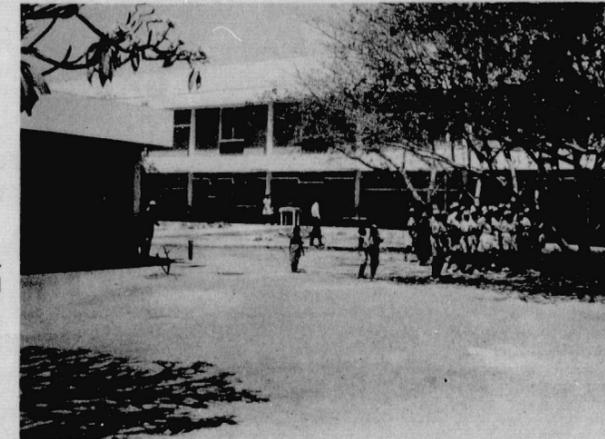
both sides, are motivated more by self interest than a genuine desire to help the needy.

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 one's 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.



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 attitude of CAMP towards Australian sexuality is really that of anarchy".

### INSIDE THIS ISSUE

- Reg Piper on I Thessalonians — Page 2.
- Stacy Atkins on the plight of church schools — Page 4.
- The christian view of death — D. B. Knox — Page 6.
- On and off the record — Page 6.
- Special review on International Dictionary of the Christian Church — Page 7.

## 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 which was issued 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 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."

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."

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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.

## Mainly About People

SYDNEY — Rev B. C. Wilson will be appointed 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 Peffer, 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 Peffer 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 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.

Ordnained 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

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

## 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

## Manager for new Sydney FM radio station

The manager of radio station 4SB Kingaroy, 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.

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

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## 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.

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## '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.

