

MAINLY ABOUT PEOPLE

SYDNEY

Rev G. Mason will resign as Curate at Frenchs Forest on 15 September, 1976, to become Curate-in-Charge of Wannassa in the Diocese of Canberra-Goulburn.

Rev P. Kemp is to resign as Chaplain of Trinity Grammar School to become Rector of St John the Baptist at Sutherland from 16th December, 1976.

Rev L. F. Monaghan is to resign as Rector of Holy Trinity Panania as from 15th February, 1977.

Rev K. F. Baker is to resign as Rector of St Stephen's Mittagong as from 31st December, 1976.

Rev R. L. Coleman is to resign as Rector of St Albans, Belmont as from 29th January, 1977, to become Rector of St John's Mona Vale.

Rev R. N. Langshaw has resigned as NSW Secretary of the Bush Church Aid Society from December 31st, to enter on retirement.

PERTH

Rev P. Mills was commissioned as Port Chaplain to the Missions to Seamen on Sunday, October 10.

Rev D. Hiscock, SSM, will be commissioned as Rector of the Parish of Girrawheen on Thursday, November 18 at 8 pm, following the transfer of Fr Jonathan Ewer, SSM, to St Michael's House, Crafer, SA.

Rev K. Wheeler has accepted an appointment as Rector of the Parish of Wyal-katchem.

Rev R. Greenhalgh has accepted an appointment as Rector of the Parish of Lynwood.

Canon B. Albany has announced his retirement as Rector of the Parish of Kalamunda as from January 31.

ADELAIDE

Rev R. A. W. Haire has been appointed Locum Tenens at St Francis' Church, Northfield, from 15th August, 1976.

Rev A. Hudson has been appointed Locum Tenens at St Paul's Church, Adelaide, from 15th August, 1976.

Rev P. L. Williams took up his appointment as Assistant Curate at St Jude's

Church, Brighton on 29th August, 1976.

Rev Canon E. O. Auricht has been Locum Tenens at St Michael's Church, Mitcham, with St Wilfrid's Church, Torrens Park, from 1st September, 1976.

Rev M. B. Hillier resigned as Assistant Curate in the Parish of Plympton on 24th October, 1976. He took up a new appointment as Associate Minister in the Parish of Walkerville with Hillcrest from 25th October, 1976.

Rev A. W. Cheesman was inducted as Rector of St Michael's Church, Mitcham, with St Wilfrid's Church, Torrens Park, on Friday, 5th November, 1976 at 8 pm.

Rev W. A. C. Petersen has tendered his resignation as Chaplain at the Royal Adelaide Hospital. His resignation will take effect from 30th November, 1976.

SERMON BY DEACONESS

The Annual Festival of Bible Readings and Christmas Music will be held at St Peter's, Bourke Street, East Sydney, on Sunday, December 12, at 10 am.

The Rector, the Reverend Bernard Judd, has invited the Principal of Deaconess House, Deaconess Margaret Rodgers, to preach the Sermon on this occasion.

The music will be under the direction of Mr Norman Johnston, who has been organist at St Peter's for many years. Mr Johnston is also the organist at the University of Sydney.

The Bible Lessons will be read by the recently appointed headmistress of Sydney Girls' High School, Miss Dorothy Shackley, Mr Len London (of 2CH), Mr Martin Royal and Mr Bruce Menzies, both of the Australian Broadcasting Commission.

ABC personalities regularly read the Lessons at this annual service. Over the past 30 years St Peter's has become "the Parish Church" of the Australian Broadcasting Commission.

Mr Judd has very strong links with 2CH through his long years as Secretary of the NSW Council of Churches. The Sydney High School representation arises from the fact that Mr Judd has given religious instruction lessons at the school since 1951.



Mary Chang making a point to the jungle doctor Paul White and Jean Philip, the development officer of World Vision International. WVI is a new Christian women's group, born out of World Vision of Australia. Dr White was speaking at the first planning session of World Vision International. His theme was Women to Women.

SUICIDE

Hundreds of persons watched in horror as Protestant pastor Oskar Brusewitz doused himself with gasoline, then lit a match on the square in Zeitz in East Germany. He died of burns.

One of two signs he carried said, "The churches accuse the Communists of oppressing young Christians."

Embarrassed government leaders alleged that the clergyman was a sick man who suffered from delusions.

Several hundred Protestant pastors have asked for permission to leave the country, but church leaders want them to stay put; their congregations need them.



Deaconess Rodgers

Centenary of SU campsite

Special celebrations to mark the centenary of Scripture Union's campsite at "The Grange", Mt Victoria, NSW, will be held at the site on Saturday, November 27.

Activities will include a barbecue lunch with food and drinks provided, at 12.30 pm, pony rides for the children and a special address by Mr Vincent Craven, Director of Christian Camping International, Canada, and first General Secretary of SU (NSW).

The occasion will also be an official farewell to Mr Norm Bennett, SU (NSW) General Secretary, and his family, before their move to a similar position in South Australia, and to Keith and Merle Cox and their daughter Narelle.

Keith and Merle have been superintendents of "The Grange" for 12 years, and

have been instrumental in making it into an excellent conference centre.

"To add an extra touch to the festivities, we'd like people to come in period costume if they can", Mr Bennett said this week.

"Besides the other attractions, there'll be special historical displays and the Blue Mountains Band."

"The programme will start about 12 noon and end around 3.30 pm."

"There will be an offering taken, proceeds of which will go towards the cost of further extensions at 'The Grange'."

Mr Bennett asked people planning to come to phone Joan Rowley on 290 1944 for catering purposes.

KGB versus Christians

A Christian worker associated with an underground printing press in the Soviet Union had been released after being arrested by the KGB, "Underground Evangelism" reported recently.

The arrested worker, Ida Korotun, said to have been associated with an underground church printing group known as "Khris-tianin", was taken into custody by the KGB on October 16.

The KGB had discovered a technical laboratory being used by the unofficial printing group, the report said.

"Underground Evangelism" also reported that a Christian believer in the Ukraine named Nikolai Deinega had died violently recently.

Deinega, who came from the Chernigov district in the Ukraine was found "horribly

Struggle in Soviet Union

battered and unconscious" on a bench at a bus stop.

His wife, Evdokia, had described the circumstances leading to her husband's death as "clearly implicating local authorities" (whom she named) who had also been responsible for the destruction of their home in 1974.

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World Vision to widen activities

World Vision International will be launched into action early next year because many people believe there is a need for a group such as this in the development aid area.

The aim of World Vision International is to bring together women from all Christian denominations who have a common desire to play a role in the development of people in the Third and Fourth Worlds, particularly women. The motto of WVI is "Women With World Concern".

It is hoped to set up suburban groups in all States and each month members could meet over lunch.

World Vision International's development officer, Jean Philip, says that already large numbers of women have shown interest in forming local groups.

"Members will be playing a major role in advancing the work of World Vision of Australia, but in their own individual way," says Jean.

Jean believes that the statement by Dr Paul White and WVI's planning session will spur on women to take up the challenge.

BIBLES TO BURMA

The Buddhist government of Burma has granted permission for the printing of 5000 copies of a Bible correspondence course, 7500 copies of material designed to show how to become a Christian, and 30,000 copies of a letter to be used in replying to people who respond to a radio broadcast beamed by the Far East Broadcasting Company, according to a report of the Pennsylvania-based Christian Literature Crusade.

Consensus sought on women's ordination

The Archbishop of Adelaide has called for a consensus on the issue of Women's Ordination.

Archbishop Rayner's comments were reported in the November issue of the Adelaide Guardian.

The Archbishop said "there are some who would prefer this question not to be raised at all, but it is a live issue both inside and outside the Church."

"The facts are that a few women have been ordained to the priesthood in Hong Kong; the General Synods of Canada and New Zealand have resolved to permit the ordination of women; while in the United States, following the recent uncanonical ordinations of women by certain retired bishops, the Episcopal Church will be declaring its mind at its General Convention in the near future." (That body has now decided in favour of admitting women to the priesthood from next New Year's Day.)

"I raise the matter in this address simply to emphasise that the time has come for us to think deeply and theologically about the issues involved."

"We should not be unduly influenced either by in-



Archbishop Rayner

grained prejudice (whether male or female) on the one hand, or by the strident demands of some women seeking ordination on the other — demands which if made in this form by men would certainly cause them to be rejected as candidates for ordination.

"The fact is that scriptural and theological arguments can be adduced on both sides of this debate, and the question will not be resolved by quoting biblical texts out of context, nor by scoring clever-debating points. Similarly, the cultural and sociological argument can be twisted either way; to show either that St Paul and the New Testament may be dismissed as culturally conditioned, or that the modern thrust for the ordination of women may be dismissed as a merely fashionable modern fad."

"The issues are profound, because they raise all kinds of fundamental questions, such as the nature of Scripture, of ministry, of man-woman relationships, of the home and family, and many others. This is why this debate takes on such emotional overtones. I doubt if we have faced these questions seriously enough in this diocese as yet. I hope we shall try to do so in this coming year."

"I would make one final point: if there is to be any change in the practice of nineteen centuries of Christian tradition that only men should be ordained to the priesthood, such change should result from the conviction that it represents a further opening out by the Holy Spirit of the implications of the Gospel."

"Such conviction will be testified to, not by bare majorities in synods, but by genuine consensus among the People of God."

CLERGY LOSS REPORTED

Figures just released by the House of Bishops show a 45 per cent increase in the rate of loss of clergy in the Church of England.

In the first six months of this year the number of clergy dropped by 273, compared with a fall of 338 in each of the previous two years.

A spokesman for the Church of England's statistical department said if this rate continued, by 1981 there would be 10,700 clergy in the Church of England compared with 13,105 in 1973.

The main reason for the accelerating decline is a reduction in the number of candidates for ordination. Next year there will be only 290 new priests compared with an average of 500 a year for the past 12 years.

Another factor is the increasing number of clergy who leave the parish ministry to take up positions as teachers or social workers.

The number of parochial churches in the country is 17,212.

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DEVALUATION HITS AT MISSIONARY SOCIETIES

The recent devaluation of 17.5% of the Australian dollar is causing serious financial problems to Australia's Missionary Societies.

The Federal Treasurer of the Church Missionary Society, Mr Eric Stockton, in answer to a question at the Overseas Committee meeting on December 2, stated that devaluation will cost CMS \$25,000 over the next six months.

The Rev Peter Dawson, Overseas Secretary of CMS told the Church Record: "This represents a challenge to the supporters of the Society to give over and above what they would normally give to CMS."

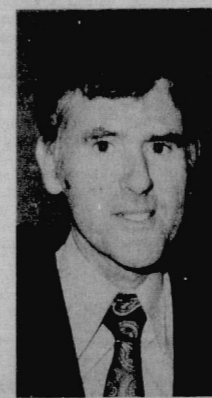
All our missionaries around the world still have to be paid every month and they are paid in local currencies. The simple fact of devaluation is that the Australian dollar now buys less of those currencies."

In addition to this Mr Dawson said that inflation is a serious problem for Missionary Societies.

He quoted a letter he recently received from Mr Paul Clark, general secretary of Scripture Union in Latin America, stationed in Peru.

He wrote, "The cost of living is going up at an incredible pace. I venture to say that the overall cost of living may well have gone up a good 50% since June."

Mr Dawson said this kind of thing directly affects the



Rev Peter Dawson

Society support for Miss Gay Mercer and Miss Leslie McGrath in Peru.

"This serves to illustrate the kind of thing that is happening in all the areas of the world where Australian CMS

missionaries are serving and greatly affects the budget of the Society."

The Bible Society is also seriously affected by devaluation.

The General Secretary of The Bible Society in Australia, the Reverend James Payne, said that although this decision may assist the Australian economy, it will greatly effect the missionary giving by Australians for overseas missionary projects.

The Bible Society in Australia has promised to support the world-wide work of the United Bible Societies' Translation, Production and Distribution programmes to the extent of \$475,000 for 1977. This will now have to be increased by \$85,000 to do the same job. It will mean that Australia's contribution will have to be increased to \$560,000.

Mr Payne, who is also Chairman of The United Bible Societies Executive Committee, said: "Global Scripture needs are so urgent that every dollar is needed in the World Budget. We appeal to Bible loving Christians in Australia to help us to raise the needed \$1535 a day before October 31, 1977."



Rev Jim Payne

Archbishop on casinos

In his latest letter to be published in December issue of Southern Cross magazine, Archbishop Sir Marcus Loane, speaks out against proposals to legalise gambling casinos in New South Wales.

He said that, "right-minded citizens must always express the hope that a newly-formed government will use its powers for the good of the whole State and will make a contribution of lasting value to the common welfare."

"It is therefore with great regret and dismay that the majority of church people in this Diocese have learned of the proposal by the present Government to introduce legislation which will legalise casinos in New South Wales. There has been an ever expanding provision for gambling facilities during the last fifty years."

"The introduction of lotteries, the establishment of TAB and the provision for poker machines, have all helped to make gambling a way of life for many people, men and women, young and old."

"It is impossible to measure the moral and social effects on the welfare of the community. We stand strongly opposed to any extension of gambling on moral grounds."

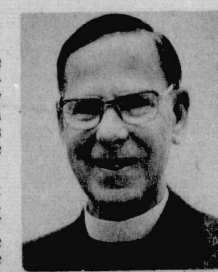
"The element of risk, or adventure, or excitement is understandable. But gambling is selfish in motive and harmful in effect. It is an attempt to get something at someone else's expense. The gambler's prayer is a caricature of the words which Jesus taught His disciples to pray. It runs like this: Give me this day my brother's bread."

"People who are on restricted salaries may be tempted to try to improve their situation, but are

generally left worse off than before."

"The proposal to legalise casinos is in flat contradiction to the assurance given by the Premier to a deputation from the New South Wales Council of Churches before the Election."

"It is impossible to accept the statement that such legislation will meet the wishes of the great majority of people when no active steps have been taken to ascertain whether this is so."



Archbishop Sir Marcus Loane

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Why celebrate Christmas?

Christmas is coming (each year it seems to arrive sooner!) and hectic preparations are being made in many circles to celebrate the event.

Why do we persist in celebrating Christmas? The early church knew nothing of this; the Puritans even made a parade of work on December 25 as a protest against what they considered a pagan practice.

For better or worse, most of us prefer the view of a latter-day Puritan: "I wish there were ten or a dozen Christmas Days in the year!" cried stout old C. H. Spurgeon.

What we must ensure is that our celebrations (as all else that we do) are directed by the Word of God.

The heavenly host, the New English Bible says, proclaimed "Glory to God in highest heaven, and on earth his peace for men on whom his favour rests."

Dr Leon Morris points out that Luke is "not saying that the birth of the Babe means peace to everyone, including those who, entrenched within their sinfulness,

exude a genial good-fellowship to all. He is saying that the coming of Christ means peace to those on whom God sets his good pleasure, that is, to the elect, those who are saved."

Jesus Christ did not come into the world as an act of vague goodwill; He did not come merely to make it possible for people to share in salvation; He came into the world to SAVE SINNERS — to infallibly secure the salvation of a multitude that no man can number.

The Father in heaven chose out of the world of lost sinners a people for His Son. This Son has done all necessary to save those "chosen" and "given" to Him by the Father, and now the Spirit, proceeding from them both, brings to faith those "on whom His favour rests".

The birth of Christ was an advance into enemy territory by One whose claims to divinity were verified not only by birth, but by His life, death and rising again. Bethlehem was one act in a redemptive drama

EDITORIAL

wrought not only on earth but in heaven. What began at the throne of God is to have its consummation when the One who sits upon that throne vacates it to return — "the appearing of the glory of our great God and Saviour Jesus Christ."

Before this God and the salvation He came to bring at such tremendous cost, one must either shake one's head in unbelief or one must worship and adore.

"There is no other alternative," says Helmut Thielicke. "I must worship. That's why I celebrate Christmas."

NOTES & COMMENTS

Don's party

Last week the phrase "Party Politics" took on a new meaning in Canberra. It consisted of celebrations by Liberal-Country Party Members during which a woman came out of a "cake" and performed a semi-naked striptease for the entertainment of the members.

In Parliament the Speaker, Mr B. M. Snedden, tried to dismiss the matter as being frivolous deserving, as he put it, "seven years in the colonies". The man responsible for this stupid happening, Mr Don Cameron MHR, attempted to pass it off as a joke that got out of hand. On the specific question of who the woman was, who hired her, and how long she performed, he was very vague.

One would have to be grotesquely naive to have believed that having hired such a performer, all she was expected to do was pop up and wave a flag.

The whole episode is one which brings disgrace to the participants, most of whom ran for cover as soon as the story broke. Most were married men and, for them, Mr Cameron should not be permitted to carry the blame alone. To have allowed such a thing to happen throws doubt not only on their judgement but their sense of propriety.

Australians are entitled to better than this, especially from men who last year were roundly condemning the ALP as the most corrupt Government Australia had ever seen. Whatever the ALP Government's faults were, their personal conduct was never questioned and their behaviour did not sink to this level.

It is not good enough to let one man, Mr Cameron, bear the blame, nor is it good enough to pass it off as a joke as the Speaker apparently did. If Members and Ministers cannot be trusted to uphold basic standards of conduct when they are away from home, if their sense of responsibility is so defective that they are unable to see how they should behave when together and out of the glare of publicity, then they don't really deserve to represent citizens in the Parliament.

NOTICE OF CHANGE OF ADDRESS

We would ask our readers to notice that we expect to move our office to St Andrew's House, Sydney Square, in the New Year. Already our postal address is there, but owing to delays on the new site, we cannot yet say exactly when we will be moving. Our office address, therefore, is still Room 311, 160 Castlereagh Street, Sydney.

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ON & OFF THE RECORD

BY DAVID HEWETSON

MAN AND THE MOLECULE

"You believe what you believe because of the way you were brought up," said an Oxford undergraduate to William Temple. The Archbishop replied, "You believe that I believe what I believe because of the way I was brought up, because of the way YOU were brought up." Touche. Also dead heat. Or deadlock.

This kind of "psychological mud-slinging" (as Malcolm Jeeves describes it in a recent book) can keep going round in circles and get us nowhere.

To describe some of the mechanisms behind certain human experiences is never the whole truth, and rarely the most important truth about them. We recognise — and mostly thank God for — the powerful influence of the family upon our attitudes and actions. But in focussing on it we have done little more than examine the texture of certain raw materials which we use in our own unique fashion.

Those Christians who had little or no Christian influences in their upbringing may regret it and try to ensure that their own children do not miss out. But they will also recognise that God's grace takes whatever is there and transforms it and that this puts them in one sense on a par with any company of believers.

MAN THE MACHINE

The most mechanistic of psychological observers are the behaviourists. To them all life is a response to stimuli. There is nothing inward, nothing abstract about man, certainly no place for soul or spirit, and in the long run no real escape from the electro-chemical impulses of the brain and the nerves. To a real behaviourist William Temple could not have turned out in any other way than he did: "he had no say in it, no say in it at all."

This kind of description has been dubbed "molecule talk" (by Charles Martin in his book "How Human Can You Get?"). It is utterly different from, but neither opposed to, nor excluded by, "me-talk". It tells us something of man which may be of value, but it has in it little of the mystery and marvel of being human and feeling it.

Indeed if molecule-talk is applied to our inward convictions and experiences the magic evaporates. It is as when a man, faced with the beauty of a landscape or a musical work misses the splendour because he is lost in scientific analysis of the paint and fabric or the physics behind the sound. It is not that his description is not "true". But of what weak and beggarly truth beside the rapture that the works of art are really offering him? So

much so that we are justified in declaring that he has missed the real truth of the matter (despite his protestations that he alone is detached, objective and thus in touch with reality).

Perhaps there is an analogy here with Jesus' insistence that his "babes" had caught on to things missed by those more sophisticated; or that unless we become as children (presumably before they are made sceptical by their elders and sometimes their educators) we will never see the most important truth that anyone ever gets to see concerning the Kingdom of God.

DO I REALLY MATTER?

"A man will suddenly conclude that all he does and thinks can be accounted for in terms of genes and environment: he is small, insignificant and replaceable." This is the reaction, says Charles Martin, when the personal element has been so explained away that all is reduced to molecule-talk. This man, he continues "sees little point in his bit of the anti-hill. Few people would care if he died and those few would soon get over it. Hence the cry 'Who am I?' 'Do I matter?' or the suicide note when some final straw tips the balance: 'There's no point in living any more.'"

Modern society makes a man feel that he is no more than a cog in the great industrial machine. Existentialists "amuse" him with novels and films based on the conviction that all things are absurd. And when he turns to his other gurus, the scientific fraternity, he finds that some of them also look upon him as a machine which can only respond to signals sent backwards and forwards along his nervous system.

It is any wonder that unless he goes overboard about some political ideology he often just sinks down into the torpor of "enjoying" himself. He is not really happy. But because of a host of props (which are now major industries in our society) he is able to attain a certain euphoria which stops his condition from hurting too much. Naturally he does not really welcome anyone who appears likely to take his props away. And, sadly enough, that is often what he thinks Christians are really up to.

CLOSING THE GAP

That misunderstanding is partly his fault, partly ours. Believing that we have nothing to say to him he hardly ever gets close enough to find out. He has often written Christianity off in his teens, hardly opening a Bible or discussing the matter seriously since.

For our part we have been so threatened by his attitude that we leave him to his own devices, and though our Christian experience is real enough to us, it often looks very formal or forbidding to him, and not too obviously impregnated with the sense of life's meaningfulness that is its essential hallmark. To close this gap remains still the great challenge of our time.

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NEW BIBLE LAUNCHED

The Bible Society in Australia launched its recently-completed "Good News Bible" with a function at the Opera House, Sydney, on December 3 which was attended by parliamentarians, government officials and church and civic dignitaries.

The "Good News Bible" is the complete work of which the "Good News for Modern Man" was the New Testament section.

The New Testament section sold 50 million copies worldwide in the English language edition in 12 months. Its sales outstripped those of the world best-seller, Dr Spock's book on child-care.

The "Good News Bible" is the first Bible to be translated and then produced by the Bible Society itself. It was expected to become the world's best-selling book in 1977, a society official said this week.

A special public launching of the new Bible was also held in each capital city throughout Australia.

In Brisbane special church services were held on Sunday, December 5, at St John's Anglican Cathedral and at Wavell Heights Presbyterian Church.

In Sydney on Tuesday, December 7, a presentation to church leaders was conducted and a televised Thanksgiving Service from St Andrew's Cathedral was held on December 5, in the presence of the Governor, Sir Roden Cutler.

In Melbourne, a special service was held on December 5, at Scots Church and on Monday, December 6, a special ceremony of presentation to church leaders was conducted.

In Adelaide, a special broadcast service of thanksgiving was arranged on December 5, at Maugham Methodist Church. On December 6, a media conference at Bible House was followed by distribution in the Rundle Mall with the Kinderkrist musical group.

In Perth, a press and trade conference in Bible House was held on December 3, followed by special services of thanksgiving on December 5. The Governor of WA was presented with a copy at a service at St George's Cathedral. On December 6 the Bible Society's annual general meeting included a presentation to church leaders.

In Hobart, a special service of thanksgiving was held on December 5, at St David's Cathedral.

Translation team for the "Good News Bible" was headed by Dr Robert Bratcher, a full-time employee of the American Bible Society's Translation Department.

The team included such

eminent scholars as Professor Howard Kee and the Rev Harold Moulton (for the New Testament) and Dr Roger Bullard, the Rev Dr Keith Crim, the Rev Dr Herbert Grether, the Rev Dr Barclay Newman, the Rev Dr Herbert Peacock, the Rev Dr John Thompson and the Rev Brynmor Price (for the Old Testament).

The new translation was centred around a concept which Dr Bratcher called "dynamic equivalence", the Society official said.

Dr Eugene A. Nida, executive secretary of the Translation Department of the American Bible Society had defined the principle of "dynamic equivalence" as:

"To try to stimulate in the new reader in the new language the same reaction to the text as the one the original author wished to stimulate in his first and immediate readers."

"This means that no attempt is made to translate a given Greek or Hebrew word every time it occurs by the same word in English but always to use the English word or expression that most faithfully and naturally represents the meaning of the Greek or Hebrew word in the context in which it is used," the official said.

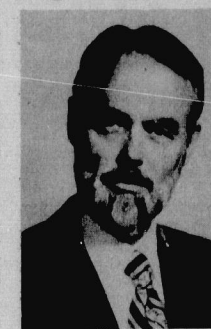
"Nor does the translator try to follow the word order or imitate the word classes of the Greek or Hebrew, but seeks to express the meaning of the original as naturally as possible in English."

An Australian translator who understands how "dynamic equivalence" works is the Rev Evan Fry, translations secretary for the Bible Society in Australia. He explained the term as "reproducing the meaning of the text in the language of the reader in such a way that he will respond to it essentially as the original readers or hearers did — both in terms of his understanding of it, and in the sort of feelings he has about it."

"In following this principle, the translator is concerned with the meaning of the original text, rather than with the form of words in which it comes."

"And he pays constant attention to how his average reader is likely to understand and to react to what he produces," he said.

First translation by society itself



The Rev Dr Robert Bratcher, who headed the translation team, is an ordained minister of the Southern Baptist Convention, USA. He was Professor of New Testament, South Brazil Theological Seminary, Rio de Janeiro, during 1949-54. He was Dean, South Brazil Theological Seminary, Rio de Janeiro. He was appointed Special Secretary, Research Associate, Translations Department, American Bible Society in 1957. Dr Bratcher was translator of the TEV New Testament "Good News for Modern Man", and chairman of translations panel of TEV Old Testament which with the revised New Testament forms the "Good News Bible".



Miss Annie Vallotton, whose illustrations appear in the "Good News Bible", showed unusual artistic abilities while still a small child, and accordingly she was encouraged by her parents to study art. This she did at Strasburg University with eagerness, including the classical, modern and ancient art. Finally, she settled upon line drawing as her preferred technique in illustrating books, especially books written for children. "In her line drawings she has achieved a singular capacity to say a great deal with only a few lines," a Bible Society spokesman said. The real power in the Vallotton drawings rests in the depth of spiritual insight. Miss Vallotton has explained: "By using few lines the reader fills in the outlines with his imagination. That's when the drawing begins to communicate." This dynamic Swiss artist now lives in Paris.

Memorandum 'basis for radical new translation'

On April 1, 1959, Miss Annie Cressman, a Canadian missionary translator working in Liberia, published a translation of the Gospel of Mark into a simple form of English for use by Liberians.

The text was examined by the American Bible Society's translation department at Miss Cressman's request.

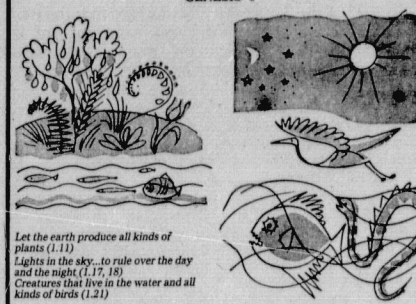
November 14, 1961: The Rev M. Wendell Belew, of the staff of the Home Mission Board of the Southern Baptist Convention, wrote to Dr Eugene A. Nida, Executive Secretary of the Translation Department of the American Bible Society, concerning the need they felt in working with new literates and foreign language groups in the United States for Scriptures "translated for the fourth-grade level."

This was the most specifically articulated request for such a translation received to date, although on various occasions during recent years similar inquiries had been received from various overseas locations.

To page 4

Creation story in new wording

GENESIS 1



Let the earth produce all kinds of plants (1.11)
Lights in the sky...to rule over the day and the night (1.17, 18)
Creatures that live in the water and all kinds of birds (1.21)

The Story of Creation

1 In the beginning, when God created the universe, "the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness, and the power of God was moving over the water. "Then God commanded, "Let there be light"—and light appeared. God was pleased with what he saw. Then he separated the light from the darkness, and he named the light "Day" and the darkness "Night". Evening passed and morning came—that was the first day.

6-7 Then God commanded, "Let there be a dome to divide the water and to keep it in two separate places"—and it was done. So God made a dome, and it separated the water under it from the water above it. He named the dome "Sky". Evening passed and morning came—that was the second day.

9 Then God commanded, "Let the water below the sky come together in one place, so that the land will appear"—and it was done. He named the land "Earth", and the water which had come together he named "Sea". And God was pleased with what he saw.

11 Then God commanded, "Let the earth produce all kinds of plants, those that bear grain and those that bear fruit"—and it was done. "So the earth produced all kinds of plants, and God was pleased with what he saw. "Evening passed and morning came—that was the third day.

14 Then God commanded, "Let lights appear in the sky to separate day from night and to show the time when days, years, and religious festivals begin; they will shine in the sky to give light to the earth"—and it was done. "So God made the two larger lights, the sun to rule over the day and the moon to rule over the night; he also made the stars, and he placed the lights in the sky to shine on the earth, "to rule over the day and the night, and to separate light from darkness. And God was pleased with what he saw. "Evening passed and morning came—that was the fourth day.

20 Then God commanded, "Let the water be filled with many kinds of living beings, and let the air be filled with birds." "So God created the great sea-monsters, all kinds of creatures that live in the water, and all kinds of birds. And God was pleased with what he saw. "Then he commanded, "Let the earth produce all kinds of animals, those that bear grain and those that bear fruit"—and it was done. "So the earth produced all kinds of animals, and God was pleased with what he saw. "Evening passed and morning came—that was the fifth day.

26 Then God commanded, "Let man be made in our image, after our likeness; they will rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and will rule over the creeping things that creep on the earth." "So God created man in his own image, in the image of God he created him; male and female he created them. "Blessed be they, and let them be fruitful and multiply, and fill the earth and subdue it; they will rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and will rule over the creeping things that creep on the earth." "And God blessed them, saying, "Be fruitful and multiply, and fill the earth and subdue it; they will rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and will rule over the creeping things that creep on the earth." 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Bible 'dressed in new clothes'

In 1611, King James the First decided that the Bible should be translated into the English language of the day so that more of the "common" people could understand the great wisdom enclosed between its covers.

Officially this version became known as the King James Version or the Authorised Version — but unofficially it was nicknamed the "peoples" Bible.

But language styles change and now in the last quarter of the 20th century it is sometimes fairly difficult for the everyday man and woman to easily understand the "thees" and "thous" of the colourful English of King James' time.

Also, since the King James Version, more ancient texts have been discovered, some dating back to the early

Call to the nation not Salvation by works

Sir,
It certainly is gratifying to see that some men see themselves as defenders of Reformation faith, however, the ideas of Peter Bloomfield just pass the limit!

What's wrong with Roman Catholics, Jews or Waterside Workers, if on this issue they recognize a healthy respect and awe for the one true and only God, who has given us

laws for our own preservation.

If some of those groups have an insufficient understanding of the persons and work of the Trinity, does

LETTERS

that take away from the fact that as Godfearers they are subject to God's laws? Surely this is the reason why the Sovereign God raised up the Festival of Light!

The bible tells me that God's laws have a second purpose; that is to teach us that we can't possibly keep them all! They give us a true sense of sin, unworthiness and need for forgiveness!

Yes, the law drives us to the God of forgiveness, ie the Christ of the Cross — who atoned for our sins "once and for all". In other words, God's laws act as a signpost to the Cross (Rom 3:20). Yes, without the law there is no Cross!

(Rev) JOHN ABBAS,
Georges Hall.

• Topage 7

Good News Bible's gifted illustrator

Illustrations in the Good News Bible were drawn by Miss Annie Vallotton, a Swiss-born artist who lives in Paris and whose drawings convey a maximum of meaning with a minimum of line — almost a kind of picture shorthand.

Working on the hundreds of drawings that appear in the Good News Bible, Miss Vallotton would often make 30 or 40 sketches before one satisfied her.

"Depicting evil," she says, "is easy... you can always portray a villain, or convey some emotion like anger or greed. Portraying good is

much harder."

Sometimes, in her quest for simplicity, she would ask children for their opinion. Once, illustrating the passage in Matthew where Jesus urges each of his disciples to take up his own cross, she drew a whole crowd of cross-burdened humanity following a Saviour who was striding on ahead.

One young critic was troubled: "Jesus looked too carefree," he said, "too unconcerned". The artist's final solution was to take Christ out of the picture altogether and leave only his footprints leading the way.

Sometimes the Vallotton drawings are gay caricatures — the proud Pharisees become fat and pompous and foolish. At other times, what is left out seems to speak louder than what it put in.

Bible Society officials are pleased because the drawings transcend such things as nationality, language, or race.

part," says Bratcher, "was trying to blot out all my academic and theological training and put myself in the shoes of a reader for whom English might be only a second language."

"But in a way, you know, the men who set down those words 19 centuries ago had the same problem."

"They weren't primarily concerned with literary form; they were trying to reach the widest possible audience with language that would be instantly understood. That's what I tried to do, staying as close to the original meaning as possible."

It was painstaking but exciting work. "The hardest

New variation of old theme

GOOD NEWS BIBLE

KING JAMES VERSION

23 The LORD Our Shepherd!
The LORD is my shepherd;
I have everything I need.
He lets me rest in fields of green grass
and leads me to quiet pools of fresh water.
He gives me new strength.
He guides me in the right paths,
as he has promised.
Even if I go through the deepest darkness,
I will not be afraid, LORD,
for you are with me.
Your shepherd's rod and staff protect me.

5 You prepare a banquet for me,
where all my enemies can see me;
you welcome me as an honoured guest
and fill my cup to the brim.
6 I know that your goodness and love will
be with me all my life;
and your house will be my home as
long as I live.

HEBREW TITLE: A psalm by David.

PSALM 23
A Psalm of David.
THE LORD is "my shepherd; I shall not want.
2 He maketh me to lie down in green pastures; he leadeth me beside the still waters.
3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me:
5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

English has become the closest thing to a world language since KOINE Greek — common Greek — was used in the Roman Empire 2000 years ago.

As the tide of world-literacy rises higher, more and more requests from all over the world are for a version of the scriptures through which the authors of the Bible will "just talk in print" in clear understandable English.

It is just for that very reason the new "Good News Bible", comprising the Old and the New Testament in today's everyday English, has been released.

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BACKGROUND "SCENARIO" FOR BIBLE

• From page 3

November 29, 1961: Dr Nida replied sympathetically to Mr Belew and forwarded a memo to Dr Holmgren suggesting that we develop "a translation of the New Testament into simple English."

He also sent a memo to Dr Bratcher: "Here is another job for you. How would you like to serve the Southern Baptist Convention by giving them a good simple New Testament?"

December 4, 1961: Dr Holmgren replied to Dr Nida's memo stating that he was sure that "any specific proposal for a simple English translation for use among new readers at home and abroad would receive the hearty endorsement of the board of managers. Let's go." Dr Nida forwarded Dr

Holmgren's memorandum to Dr Bratcher with the comment "You've got your work set out for you."

January 15, 1962: Dr Bratcher sent a memorandum to Dr Nida, entitled "Random Thoughts on the Nature of a Simple English Version New Testament," in which he set forth some of the guiding principles for such a translation.

"It was that memorandum which became the basis of this radical new kind of translation which has probably revolutionised not only translation of Scripture, but probably all sorts of historical texts," a Bible Society spokesman said.

HELP LEGACY

SAY "NO" TO RECEIVE

Total abstainers do better in health benefits by being in the...

INDEPENDENT ORDER OF RECHABITES

ASSURANCE — SICKNESS
(Contribution ceasing at age 60 for women, 65 for men)
MEDICAL, HOSPITAL, ETC. FAMILY COVER

SEND FOR COUPON

Mr Angus Barr,
District Secretary,
I. O. Rechabites,
1st Floor, Rechabites House,
85 Campbell St, Surry Hills, 2010

Please send Rechabite information

Mr/Mrs/Miss

Postcode

SOUTH PACIFIC PASTOR'S CONFERENCE



You can share in strengthening community leadership

South Pacific pastors often feel that they work in a cocoon. An island in the South Pacific may be divided by miles of ocean, by language, and by culture, from its neighbour.

It was this isolation which prompted a group of pastors from the South Pacific to ask if Australians would support a World Vision Pastor's Conference in Fiji.

Three hundred pastors from a dozen island groupings from Truk Island in the Caroline Group, to Tahiti, four thousand miles away, will meet together from 8-13 January at the University of the South Pacific in Fiji.

Conceived, planned and co-ordinated by South Pacific Pastors, the conference will provide many with their first-ever chance for fellowship with other pastors, spiritual renewal, support, study and the chance through sharing to learn new skills and methods.

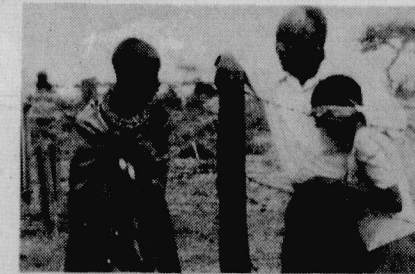
The South Pacific Pastor's Conference will be an historic event, including pastors from nearly every denomination. Catholics with Free Wesleyans. Anglicans with Pentecostals.

The pastors agree that such a meeting will demonstrate that those who are of one blood desire to be of one Spirit.

South Pacific Speakers



World Vision's Dr. Samuel Kamaleson (left) will be joined by two South Pacific speakers and Dr. Ted Engstrom, Dr. Paul Rees, Rev. John Mpaayei, and the Very Rev. J.O. Rymer, in leading the conference. Church management, spiritual renewal, preaching and pastoral counselling are among subjects to be covered in the week-long conference.



Rev. John Mpaayei, M.A. (Oxford) was the first Maasai ever to graduate from university. He will bring valuable knowledge and experience from his ministry in Africa.

How can I help?

The South Pacific Pastor's Conference will cost \$60,000. The average cost per pastor is \$200.

This \$200 will cover one pastor's accommodation in Fiji, all his conference expenses, including stationery, literature and translations, and his travel to Suva.

The costs of getting the pastors together will account for 78 per cent of the total budget. Some have to fly 2000 miles.

Your gift of \$200 to sponsor one pastor recognizes that strong Christian leadership contributes to effective community development in the South Pacific.

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☐ Yes, I wish to sponsor a pastor.
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Hon. Chairman: Robert Coles Executive Director: Harold Henderson

World Vision is an international Christian humanitarian organisation founded in 1950. The Australian office opened in 1966 and is autonomous in its operation. World Vision of Australia is the nation's largest non-government development aid body.

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AUSTRALIAN COUNCIL OF CHURCHES
TG CB 2

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Glory to God in the highest-

and on earth...



Give to the Christmas Bowl AUSTRALIAN COUNCIL OF CHURCHES TG CB 2

"Effect of Christ's rule on the Church"

Ninety European evangelical theologians convened a 3-day conference at Heverlee, Leuven, Belgium, in September.

Ninety European evangelical theologians convened a 3-day conference at Heverlee, Leuven, Belgium, in September.

Inspiration for the meeting came first from the 1971 European Congress on Evangelism at Amsterdam and later from the 1974 Lausanne

Preached in mosque

Anglican Bishop Festo Kivengere recently preached Christ in the Muslim mosque in West Buganda, Uganda.

He was preaching at a local church in the town when Muslim citizens invited him to come to their mosque.

After the custom-shattering invitation the Africa Enterprise team asked per-



Bishop Festo Kivengere

mission for one of their lady members to attend. "Let her speak," the people asked.

So, contrary to Muslim practice, the Ugandan Ruth spoke of her love for Jesus Christ.

Muslim ladies at first looked out from behind the curtain to see her but then burst out of their area and came forward into the mosque.

The team, all Ugandans, reported "astonishing response" to the gospel message in other evangelistic endeavours throughout the country.

— Lausanne Information Bulletin.

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European evangelical theologians look to the future

Congress. Although coming from 17 countries and from Lutheran, Reformed, Anglican, and Free churches, there was a rich fellowship enjoyed.

Only one or two theologians from Eastern Europe were able to attend. Among the missing was Pastor Josef Ton of Romania. A telegram was sent from the conference to President Ceausescu requesting him to authorise the return to Pastor Ton of his theological library which was confiscated in October, 1974.

The conference theme, "The Kingdom of God and Modern Man", sought to relate a central theme of the Bible to some pressing issues of today, declaring in conclusion: "We believe that the rule of God broke into the world in a new dynamic way through Jesus Christ, for He announced that the kingdom of God had arrived."

"So we have thought how the rule of Jesus Christ confronts modern man in his alienation and in his self-confidence."

"We have considered what effect Christ's rule should have on the Church (its community, worship, and lifestyle) and on society as a whole. We have asked how evil can flourish if Christ reigns, and we have glimpsed in the future neither doom nor Utopia, but the full and final glory of the rule of God which He has promised to establish."

"At times our different languages and traditions have made it difficult for us to understand each other or to reach complete agreement. Nevertheless we have experienced a deep unity through our common desire to submit to the same rule of Christ which we have been studying."

It was resolved to form a European Fellowship of Evangelical Theologians in order to stimulate Biblical thought on contemporary questions, and to facilitate closer co-operation between European evangelical theologians by correspondence.

The advisory council consists of Professor Peter Beyerhaus (Germany), Dr Henri Blocher (France), Dr Klaus Bockmuhl (Switzerland), Dr Jose Grau (Spain), Dr Josip Horak (Yugoslavia), Professor Klass Runia (Holland), the Rev John Stott (Britain), and Bishop Erling Utne (Norway). Professor Runia agreed to serve as chairman of the working committee.

— Lausanne Information Bulletin

WORLD NEWS

The Canadian Society of Muslims says it will lodge a complaint to the United Nations' human-rights commission concerning alleged discrimination against Islam in school textbooks in Ontario.

Marriages in the United States in 1974 totaled 2.2 million, a figure 54,000 lower than the preceding year's; this was the first decline in marriages in sixteen years, according to a government study.

The decline continued in 1975; early reports indicate 2.1 million marriages.

It's time to debunk dangerous beliefs in astrology, faith healing, UFOs, reincarnation, exorcism, and ghosts, says the American Humanist Association.

The AHA has appointed a group of intellectuals to its new Committee to Scientifically Investigate Claims of Paranormal and Other Phenomena to do exactly that.

Mitsuo Fuchida, 73, Japanese commander of the air strike against Pearl Harbor in 1941, died of diabetes in a Tokyo hospital. Converted in 1950, Fuchida became a widely known Christian evangelist, sometimes teaming up with Jake DeShazer, an American who bombed Tokyo and who became a Christian in a Japanese POW camp. DeShazer is now a missionary in Japan.

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The Word and Life

D. B. KNOX Principal
Moore Theological College, Sydney

The Bible enunciates an important principle of human behaviour in a verse in Proverbs 23:7 which reads: "As a man thinketh in his heart so he is".

Modern western life (of which Australia is a part) has very little thought for anything else except having a good time and seeking its own pleasure.

The emptiness of modern western life and thought means that we have no principles nor determination by which to resist the inroads of error, whether in the form of immorality or Communism.

We modern Christians are involved in our Western predicament of unbelief.

Our neighbours don't believe, the group in which we mix don't believe, and as a consequence we are tempted to water down our own faith.

As a whole it is true to say that we modern Chris-

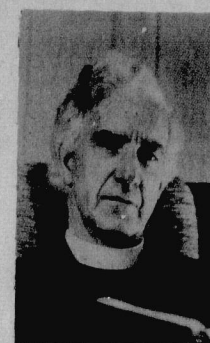
tians have relaxed our belief in God as Sovereign Lord, the Creator and Controller of all.

We have relaxed our belief in God's holiness, and so in His judgment, in spite of the fact that the Bible clearly says that God's judgment is so complete that even every idle word will come up for examination.

We have relaxed our conviction on the centrality of Jesus Christ in history, Jesus Who came from God to be our Saviour, Who is the One through Whom God has come into a relationship with mankind for the purpose of blessing and salvation.

"As a man thinks, so he is". Our modern Chris-

MAN IS 'WHAT HE THINKS'



Dr D. B. Knox

tianity has become weak in faith and so is flabby in witness.

It has no real message to

the God-forgetting society around us.

As individuals we engage in little personal evangelism, and as congregations we have a very weak witness.

I do not say that we don't invite people to church, but do we testify to Jesus Christ as the only Mediator between God and man?

Because our beliefs are weak we turn aside from evangelism whether personal or corporate and instead engage our attention in building up our institutions and church organisations.

These church institutions and organisations appear to be more tangible to those weak in faith because they are things of this world.

If we modern Christians

are to be saved in the Judgment which is inevitable, we must deepen our faith in God as Sovereign Lord, in the Holy God Who judges, and yet the loving God Who saves.

We need to renew our faith in the purposes of God which find expression in Jesus Christ crucified, risen and coming again.

For God's purposes did not cease 2000 years ago at the resurrection but are still being completed and will be completed.

We need to renew our faith in Christ as Lord and in His coming kingdom.

If we believe these things we will have something to say to our God-forgetting community, but we cannot generate a renewed faith out of our own resources.

First we need to pray for one another, for faith is the gift of God; and secondly we need to have fellowship with one another on the basis of our common faith; for fire kindles fire, and fellowship strengthens faith.

"As a man thinks, so he is". This principle implies that if we are to be Christians we need to keep in the forefront of our minds the facts of revelation.

We should think constantly on the great truths that God is Creator and Judge and Saviour; that we have a great future inheritance; that Jesus Christ is the One in Whom God has a relationship with us, and through Whom we become the sons of God and inheritors of God's purposes. Jesus Christ is Lord!

STILL NEED MISSIONARIES — AFRICAN BISHOP

Bishop John Rusibamayila, Bishop of the Diocese of Victoria Nyanza, Tanzania,

passed through Sydney, upon his return from the Partners in Mission Conference in New Zealand.

Addressing the Church Missionary Society luncheon, he claimed, "Our's is a missionary diocese, not one of established churches. The need is now. The opportunity is now! If only we could tear ourselves into many bits, to attend to all the needy areas."

"In many villages, Christians are now living and working there, so there is no need for evangelists. The witness is already there! But there are many villages where there is no witness. We need brothers in Australia to come and help us."

A financial plan was explained whereby for \$500 per year, a national pastor could be supported in a church situation. Local churches are too

poor to raise this money, but such financial support would give the work a chance to become established.

Although village evangelism is better carried out by local people, there is

• Topage 8

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Your help, large or small, would encourage folk in the out-back.

There is, for instance, the Carpentaria Aerial Ministry, needing large sums to maintain visits to lonely cattle stations.

Please contact



the Reverend T. J. Hayman
Honorary Secretary
NATIONAL HOME MISSION FUND
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MAINLY ABOUT PEOPLE

GIPPSLAND

Rev Athol Cox, deputy-registrar of Gippsland Diocese, will be raised to the ministry next year and appointed as a part-time assistant to the Parish of Bairnsdale. He will live in Paynesville. Part of his ministerial duties will include oversight of Noma Noma and Lake Tyers. Mr Cox has served at the Diocesan Registry for 15 years.

Mr Frank Johnson has been appointed Diocesan Registrar. He had been on the staff of the accounts department in the Diocese of Sydney since 1965 and has also worked in the office of the Anglican General Synod. Mr Johnson will be taking up residence in Sale in February 1977. He will replace the Venerable Norman McDonald who will take up the appointment of full-time Archdeacon of Gippsland.

Rev David McLeod, now at Noma Noma, has been appointed assistant Curate to Dean Ray Elliot at St Paul's Cathedral, Sale. The appointment will be effective from February 1, 1977.

Rev Graham Reynolds will take up appointment as assistant Curate to St James, Traralgon in February next year. He will replace the Rev Robert Carter, who will return to Melbourne Diocese.

CANBERRA-GOULBURN
Rev D. W. Rien resigned from the Parish of Marulan on 18th October.

Rev D. M. Hill, Assistant Minister at South Wagga, has become a RAN Chaplain.

Canon F. A. Hart, Rector of South Wagga, has resigned to become Rector of the Parish of the Good Shepherd, Curtin, ACT.

Rev H. T. Cox has been appointed Minister in the Special District of Christ Church, Central Belconnen.

Rev D. Benley, Rector of Wentworth in the Diocese of Riverina, has been appointed to the Special District of St George's, Pearce-Torrens, ACT from 1st January, 1977.

Rev R. J. Tate, Rector of Bodalla, died on 3rd October.

BATHURST

Rev J. P. Lane was made Deacon on 29th September

and has been appointed to the Parish of Lands under direction of the Rector of Rylstone.

Rev M. Birch has been appointed Assistant Minister at Mudgee.

ADELAIDE

Rev J. P. Collas has resigned as Rector of the Parish of St Stephen, Glenunga, from 28th January, 1977. Mr Collas has accepted the position as Rector of the newly established parish of St Wilfrid, Tea Tree Gully.

CORRECTION

In the list of newly elected Rural Deans shown in the Diocesan Notices for November 1976 the name of the Rev B. R. Jones, Rural Dean of the Western Suburbs, was inadvertently omitted.

BENDIGO

Rev A. Bignoux who trained in Melbourne and is at present working in Mauritius, has accepted the parish of Pyramid Hill/Boort. He will commence duties on Sunday, 19th December, and will be inducted on that Sunday at 7.30 pm.

Canon R. Davis, present Rector of Mildura, has accepted the parish of Christ Church Castlemaine. He will be inducted into the parish on Friday, 4th February.

Rev D. Griffen, at present curate of Greensborough, is to be Assistant Minister of the parish of Kerang/Quambatook. The extended parish will be inaugurated and Mr Griffen Commissioned on Sunday, 6th February.

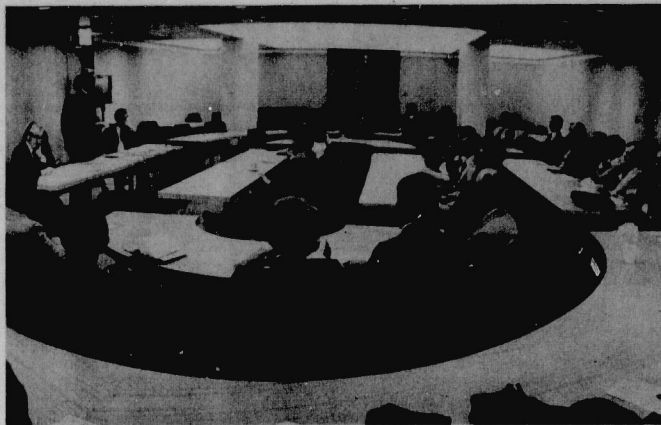
Rev F. Lee of Merseyside in England has sailed with his family to take up duties at Golden Square. He will be inducted on Monday, 20th December, at 8 pm at St Mark's and will be responsible for the Christmas services.

MELBOURNE

Rev D. A. Dickinson from Incumbency of St Mark's, Templestowe to parish of St Paul's, East Kew. To be inducted by Bishop Dann on January 6, 1977, at 8 pm.

Rev E. J. M. Millar from the Incumbency of St Mary's, Chadstone to a position of teacher of Religious Education at Korowa Church of England Girls' Grammar School, from February, 1977. Resignation from St Mary's, Chadstone to take effect on Monday, February 7, 1977.

Rev R. Oliver from Incumbency of St Andrew's, Aberfeldie to take up appointment



Bishop John Reid (standing) launching the Evangelical Media Foundation (EMF) in the new Cowper Room, St Andrew's House, before Sydney's evangelists and Christian media people.

Media Foundation launched

Evangelical Media Foundation, a new Christian communication organisation has been set up to initiate creative and experimental use of the media to communicate the Christian gospel. Until sufficient funds are acquired EMF must be called the Evangelical Media Fund.

The new unit will not set up a production unit, but will direct projects through existing Christian production houses.

At the launching of EMF, in the new Cowper Room in St Andrew's House, Sydney Square, Bishop John Reid, the chairman of the non-denominational group, said that EMF would be happy to receive submissions from individuals or groups seeking financial support for various specific projects.

The five objectives of EMF are:

- To commission and pay for the production of radio and TV programmes and printed material of an evangelistic nature.
- To pay the cost of putting on air in good audience time suitable radio and TV programmes produced for the Fund or for others.
- To ensure wide distribution of printed material of an evangelistic nature at subsidised prices if necessary, and to mass audiences un-reached by other means.
- To engage in, or assist others engaged in, research into unreached audiences and

as Chaplain of Trinity College, February, 1977.

Rev D. Paproth from Assistant Curate of St Mary's, Caulfield to Minister-in-Charge under the direction of the Regional Bishop in the parish of All Saints', Northcote. Commissioning by Archbishop on Tuesday, December 16, 1976 at 8 pm.

Rev A. Richardson from Assistant Curate, St Peter's, Box Hill to Incumbency the Epiphany Hoppers Crossing. To be inducted by the Archbishop Monday, February 7, at 8 pm.

Rev A. F. Sage from Minister-in-Charge St Luke's, Mt Isa, North Queensland to the Incumbency The Church of the Ascension, Springvale. To be inducted by the Archbishop on Friday, January 14, 1977 at 8 pm.

Rev A. Clarke, resigning from the parish of St Agnes', Black Rock as from 14th February, 1977.

Rev J. V. Gason, to retire from April 30, 1977.

Rev L. M. Howell, to retire from February 16, 1977.

Rev R. G. Moutney, to retire from January 31, 1977.

Rev J. Wills, retired as from November 15, 1976.

THE AUSTRALIAN CHURCH RECORD:
Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people - Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

the effectiveness of programmes or material produced by the Fund or others for the purpose of evangelism.

• To raise, invest or pay out moneys for the above purposes, and to establish such funds, investment or endowments for the above purposes as may be required.

The first projects are:

- An evangelistic column for women to be placed in five consecutive issues of a national women's magazine such as "New Idea". Margaret Yee, Presbyterian deaconess and clinical psychologist, is the author. The column will answer typical questions in people's minds, such as quality of life, loneliness, depression, coping with change, real love. Each column will give some opportunity for response and follow-up. Cost: \$4000.
- A series of articles on business ethics from a Christian point of view, using as resource Christian businessmen working in the City of Sydney. A professional journalist would interview businessmen and draw out in either interview form or feature form important ethical angles relevant to today's business world. These would then be offered as a national financial newspaper which has already indicated interest. Total cost: \$1000.

• A series of television commercials with a Christian outlook geared to the personality of women who watch such television programmes as "Days of Our Lives". In the commercials women would be interviewed who have been helped through some kind of crisis (of the kind depicted in "Days of Our Lives") by their faith in Jesus Christ. The total cost of \$3300 would produce an initial run of commercials which would be offered to commercial stations for running in statutory time.

The Committee of EMF is: Bishop John Reid (Chairman), Assistant Bishop, Anglican Diocese of Sydney and Bishop for the Media; Mr Neville Malone (Hon Treasurer), an executive of a major oil company; The Rev

Alan Nichols (Hon Secretary), Director of Information Anglican Diocese of Sydney; Deaconess Margaret Rodgers, Principal of Deaconess House, Sydney; Mrs Margaret Yee, a clinical psychologist and Presbyterian deaconess; Mrs Beverley Homel, a graduate in law, Dr Ernest Watson, a Baptist clergyman and Australian Director of the Haggai Institute for Leadership Training; The Rev Alan Patrick, former bookshop manager, Rector of St John's, Camden; Mr Neville Cush, Congregationalist, a Sydney businessman; Mr Geoff Holt, an advertising executive; Mr Warwick Olsen and Mr Graham Wade, Directors of Pilgrim International.

The Evangelical Media Foundation is administered by the Anglican Information Office, St Andrew's House, Sydney, Telephone: 2 0642.

Bishop tells of needs

• From Page 7

work, is of utmost importance.

1970 was the beginning of a campaign against illiteracy, with the teaching being in Swahili. This will result in most people being able to understand one language. The people are learning to read, so now is the time to give them the Scriptures to read, "or they will soon find other material", said Rt Rev Rusibamayila.

The Literature Committee is trying hard to find suitable books and the Christian Council of Tanzania is concerned that the right type of literature be found as soon as possible.

There is also a need for someone to co-ordinate the Youth Work. The Bishop explained, "We say children are not interested. Many times we are not making them interested. We need someone who will be able to reach secondary students."

At present there is no political unrest, especially "anti-European feelings" in Tanzania. The opportunities exist now!

Ramon Williams



Bishop John Rusibamayila

Church Record donations

The Church Record recently launched an appeal for funds. We wish to express our sincere appreciation to those who have so far responded and gratefully acknowledge the following donations.

May we invite readers who buy their Church Record from their church to share in this appeal which is to help the paper through the current financial difficulties.

Donations received in answer to the appeal letter:

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Applications are invited from Ordained Ministers. The management of the appointment will be in the joint care of the interchurch Chaplaincy Committee of Victoria and the Deafness Foundation (Victoria). Stipend is negotiable and a suburban residence and car will be provided. The successful applicant will be required to become conversant in the necessary communication skills and training will be available.

It is anticipated that the appointment will commence in April 1977 and Applications should be forwarded to:—

The Secretary
Deafness Foundation (Victoria)
597 St Kilda Road
Melbourne, Vic, 3004
by the 15th January, 1977
Telephone enquiries 51 9961