

MAINLY ABOUT PEOPLE

BATHURST
Rev A. J. Cook, Rector, Rockley, died on August 11.

ARMIDALE

Rev P. J. Dowe, Vicar of Uralla, has been appointed Vicar of Narrabri.

Rev R. D. Turner, Vicar of Bogabri, has been appointed Vicar of St John's Tamworth as from October.

Rev D. R. J. R. Irwin, assistant at Gunnedah, has been appointed Vicar of Baradine.

Mr John Jenner was admitted to the Diaconate at Christ Church Gunnedah in July and subsequently licenced as assistant in the Parish.

Rev D. L. Lashbrook has resigned as Vicar of the Parish of Wee Waa as from November 30.

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WELCOME TO PASTORS FOR SYDNEY'S INDONESIAN CONGREGATION



In the picture: the Sydney Indonesian Christian community welcomes the Rev Mary and The Rev Musa Sinulingga as their pastors. Left to right: Mr F. Hutabarat, Secretary for the Macquarie Street congregation; the Rev Musa; the Rev Mary Sinulingga; Mrs and Mr D. Latumahina, Indonesian Consul in Sydney; Miss Jean Skuse, ACC General Secretary; and Mr I. Shinaga, Secretary for the Randwick congregation. Photo: Rollason, ACC.

Husband and wife ministers, the Rev Musa and The Rev Mary Sinulingga, were commissioned recently by Australian Council of Churches General Secretary, Miss Jean Skuse, as pastors for the Indonesian Christian Community of Sydney.

Mr and Mrs Sinulingga have come to Australia at the invitation of the Australian Council of Churches under the joint Indonesia-Australia Mission Group project. They will also act as consultant staff to the ACC in its partnership programme with the Council of Churches in Indonesia.

Representatives from the two Sydney Indonesian congregations attended the Commissioning Service held in St Stephen's Uniting Church, Macquarie Street. One congregation meets monthly at St Stephen's church and the other meets each Sunday night at the Randwick Presbyterian Church. The minister of the Randwick church, the Rev S. J. Clements, also attended the Commissioning Service.

The Consul General for Indonesia in Sydney, Mr D. Latumahina, read a lesson in the service and Mrs Latumahina conducted the Indonesian choir.

Propaganda war

CHURCHES IN Czechoslovakia have been hit hard by government persecution in recent months.

A number of Catholic priests and laymen have been jailed, leaders in other church bodies are being harassed, and the government is waging a propaganda war, extolling atheism through seminars and written materials.

OM man killed

OPERATION Mobilisation worker Dave Goodman has been killed in Turkey, shot in the back by two men who came to his front door. His wife, Jenny, has since given birth to a child. OM leaders believe he was murdered because of his American citizenship.

Medical Group Calls for Improved Care of the Dying

A conference of Christian doctors has expressed its strong support for the modern hospice movement. Members of the Christian Medical Fellowship of Australia meeting in Perth discussed and approved current developments in the care of terminally ill people. Notable amongst these were the provision of hospices on the British pattern, in which patients are cared for in an atmosphere of encouragement and warm human concern, and the greatly improved means now available of relieving pain and other forms of distress.

The doctors rejected the alternative of euthanasia, so-called mercy killing, as outdated, unnecessary and both morally and medically unacceptable. "There are," they said, "far better ways of showing mercy to people than killing them."

The conference emphasised the fact that doctors should be carers and not killers. It was good medical care to allow terminally ill patients to end their days with dignity, free from the distress of measures that merely prolonged the act of dying.

But euthanasia, the deliberate termination of life, was a different matter. It

raised serious medical problems, the doctors said, in relation both to assessing the patient's condition and to judging the usefulness of a life. Its use would lead to destruction of the bond of trust between doctor and patient. As Christians the doctors held that life was a gift from God, held in trust. It was precious, even though it did not have to be maintained at all costs.

With the use of the well developed technical skills and the informed concern that made up the essence of the modern hospice concept, a patient's last days could be a time of peace and enrichment, both for the patient and for those about him.

287 PYJAMAS PER NIGHT

The Sydney City Mission is in desperate need of used furniture and clothing to help low-income and unemployed families.

It requires 287 pairs of pyjamas every night to give to the men who sleep at Campbell House and Swanton Lodge in Surry Hills.

Homeless men tend to wear the pyjamas the Mission gives them under their clothes on cold days to keep warm. This increases the wear and tear on the pyjamas and leads to shortages.

There is also a need for men's pyjamas, dressing gowns, blankets and sheets.

The prevalent high unemployment has meant an increased demand on the Mission's resources.

Wardrobes, dressing tables, kitchen settings, crockery, cutlery and beds are especially required.

Anyone able to help with used furniture or clothing can phone the Mission's Clothing and Relief Depot on 516 2832 to arrange for a van to call.

MARR'S YOUTH CONFERENCE

Anglican Youth Workers in Sydney Diocese enjoyed their annual conference at Rathene Conference Centre August 22-24. Youth Workers from twelve parishes attended the conference plus six students from the Diploma of Youth Ministry Course.

Bible Studies were presented by Bishop Ken Short on themes from Philipians.

The principle input of the Conference was provided by the Reverend Alan Marr, associate pastor of Blackburn Baptist Church in Melbourne.

Alan has been involved increasingly in youth ministry to unchurched teenagers through a regular drop-in centre, youth refugees and a crisis accommodation ministry in the Blackburn area.

He covered a wide area of youth ministry in the conference sessions, including an in-depth look at the "mission" of the church today, developing a strategy for our "mission", developing a local outreach ministry, and resolving dilemmas in church youth work.

Plane crashes—and MAF pilot is killed in Indonesia

MISSIONARY Aviation Fellowship pilot Jim Lynne, 39 was killed in Irian Jaya, Indonesia, when the turbo-powered twin-engine Nomad he was flying crashed in an isolated area.

Jim Lynne was alone with a load of cargo in the 14-passenger aircraft at the time. A few minutes prior to the crash he had reported good weather and normal flight conditions. Wreckage was scattered over a wide area indicating a possible in-flight structural failure. Because of very rugged terrain, helicopter landing at the accident scene was not immediately possible.

Jim Lynne is survived by his wife Donna and sons Kevin, 12, and Kurtis, 9. He was a Navy veteran with 150 Vietnam combat missions. The Lynnes initiated service with MAF in 1971.

PRAYER BOOK PROFITS \$138,335

After considering policy guidelines for twelve months the Standing Committee in April determined its policy for a period of three years concerning the moneys which have accrued to the General Synod as a result of publishing the first edition of the Prayer Book. The second and subsequent editions are the responsibility of the Anglican Information Office (Sydney).

Standing Committee capitalised the sum of \$138,335 (as at December, 1978) being royalties, profits and interest on An Australian Prayer Book and invested the sum for three years at 10 1/4%, only the income therefrom to be expended.

The Standing Committee took the view that the real priorities for the expenditure of some \$13,000 a year had not yet emerged, but grants were made for the following purposes:

- \$5000 (actually from the 1978 income of the Prayer Book Fund) to the Social Responsibilities Commission;
- \$3000 to the Ministry Working Party;
- \$2500 so that the Social Responsibilities Commission and the International Affairs Commission might meet twice in the financial year 1979;
- \$300 to enable the Liturgical Commission Executive to meet with fares paid;
- \$4400 provision for research assistance in anticipation of submissions from commissions or the Missionary and Ecumenical Council which have not yet finalised their priorities; and
- an initial grant of \$1000 to fund "Soundings".

Standing Committee takes the view that the funds available do not allow for additional staff appointments but believes that a great deal of initiative can be enabled by judicious allocations of the income from year to year.

Soundings
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Plane crashes—and MAF pilot is killed in Indonesia

The aircraft was partially funded through Dr Bob Pierce and Samaritan's Purse. It was used extensively in post-earthquake rehabilitation activities following severe earthquakes in 1976. Thousands owe their lives to its daily delivery of 10,000 pounds of food for several months.

Nine killed

This follows by one week an accident suffered by Australian MAF in Papua New Guinea in which nine persons were killed. Passengers were an expatriate missionary family and two Papua New Guineans. The pilot was James Johnston of Australia. Missionary Aviation Fellowship operates some 120 aircraft in 22 countries serving missions and national churches.

The Australian

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WORST SHAPE SINCE DEPRESSION

(ARCHBISHOP OF SYDNEY'S SYNOD ADDRESS)

"Australia has been in worse shape during the 70s than at any time since the Great Depression which began 50 years ago," the Archbishop of Sydney, Sir Marcus Loane, said while addressing the Annual Synod of the Diocese of Sydney.

This has been evident in the life of the community in the form of unemployment and inflation, rising costs and increased wage demands, strikes and factions.

"Unemployment," he said, "was linked to the constant demand for a larger income: one of its side effects was the fact that more than half of the unemployed were under 25 years of age."

In speaking about unemployment, the Archbishop said, "There are many who want to work, but cannot find it; the long-term danger in their case is that they will grow mentally accustomed to this situation. The element of frustration resulting from inability to find work could only undermine their dignity and self confidence."

"There may be signs of an economic upturn as the 70s draw to a close," the Archbishop said. "They are welcome, however tentative they are. The main bonus in the Government basket to offset a dying economy has been the hope that new sources of wealth will soon become available."

Need New Moral Integrity

"Drugs, sex, marriage break-down, easy divorce, homosexual publicity and de facto relationships were moral problems facing Australia in the 80s," Archbishop Loane said recently.

He said repeal of the Summary Offences Act had also widened current moral issues. The effect had been to legalise prostitution and homosexual conduct between consenting adults.

These are life-styles which have never had the sanction of law in this country, but

once on the Statute Book, laws on such matters will prove very hard to repeal or change.

The Archbishop also attacked white collar crime which, he said, had grown in the last ten years. Fifty-five solicitors had been struck off the roll in New South Wales between January, 1968 and February, 1979. Medibank frauds, an abuse of the social service system all pointed to a break-down in common morality.

"What this country needs," the Archbishop said, "is a new birth of moral integrity."

Education Commission Biased

The Working Party set up by the New South Wales Government to investigate the establishment of an Education Commission was weighted in favour of particular interests.

He said that the Working Party had had no representatives of the Independent Schools' Association of NSW or the NSW Public Service Board.

The Archbishop said, "The Working Party's proposals for membership of the Commission were also open to serious objection. Three persons representing the policy of the Teachers' Federation could lead to a clash of sectional interests within the Commission."

The Archbishop also said that the Australian Teachers' Federation Annual Conference in Hobart in January this year recommended that teachers should increase political strength by seeking affiliation with the ACTU.

PRIME MINISTER MEETS CHURCH LEADERS ON WORLD MISSION



The Prime Minister (the Hon Malcolm Fraser) was recently presented with a book about Australia by an Indonesian. The occasion was a discussion between Mr Fraser and leaders involved in preparations for the forthcoming World Council of Churches Conference on Mission and Evangelism. The Conference will be held at Melbourne University High School next May.

In presenting the book, convenor of the World Conference Arrangements Committee (the Rev Hamish Christie-Johnston) said it was designed to inform the 500 participants about mission in Australia. Edited by Dr F. Ukur it forms part of a series of studies on mission leading up to the Conference.

Mr Christie-Johnston was accompanied by the Secretary of the Australian Churches' Preparatory Committee (the Rev Douglas Dargaville), and the Convenor of the task group on transport and services (Monsignor Brian Walsh).

Matters discussed with the Prime Minister included arrangements for reception of the participants who were from 85 countries. Many of the delegates have corresponding migrant groups in Australia, said Mr Christie-Johnston. The Conference will include sizeable delegations from Orthodox Churches of the Middle East and Asia, he said.

One full plenary session of the Conference will be on Australia. This will enable conference participants who will be meeting Study groups around Australia during the first weekend of the meeting to gain background information. It is hoped that the Australian Tourist Commission and the Australian Information Services will provide material and information for this session.

Similarly one of the groups in the conference will be considering questions related to Aborigines. The group sought appropriate contact with the Department of Aboriginal Affairs.

This confirmed the political orientation of the Teachers' Federation and would mean that three members of the Commission would always represent one particular political party.

The Archbishop said, "Every parent in New South Wales has a vital interest in the education of their

children. To allow the control of education to pass from the Minister of a Department to a Commission, some of whose members serve sectional interests, should be challenged by members of the electorate before it found itself confronted with a fait accompli."

ON OTHER PAGES

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EDITORIAL

C. S. Lewis found himself accidentally praying "that we may so pass through things spiritual, that we finally lose not the things temporal" instead, as the collect states "that we may so pass through things temporal, that we finally lose not the things eternal".

Is that slip a reflection of the contemporary Christian scene and the unspoken wish in our hearts? If it is, then it shows a degree of stupidity that must make the Christian church the laughing stock of the world and place a severe credibility strain on our credal affirmations.

We are living in a world that is scheduled for demolition, but are living in it in such a way as to deny the truth of its ultimate end and all that God's Word says about it. 2 Peter 3:12.

We would regard a person who put all of his wealth and time and effort into a building that had a sign on it "Scheduled for demolition" as mentally unbalanced. We would want to know precisely why in the face of the facts, he continued to operate contrary to them, why put so much of his life's work into a temporary edifice which will be torn down?

Why is it that as a Christian community we live praying that we will so pass through things

spiritual that the things temporal will remain unscathed? Why is it that we are afraid lest we, like the rich young ruler might be told to sell all that we have? Why is it that so much of our time is taken up with our material welfare and comfort, and yesterday's luxuries which are today's necessities?

The answers to those questions are not found by looking at the Christian's influence on the world, but rather the reverse, the influence of the world with its high-powered advertising techniques on us.

The remedy lies in the area of our interests and life style. Every Sunday we recite in the creed that we look for the resurrection of the body and the life of the world to come with our tongues in our cheeks. The creed simply reflects such passages as 2 Peter 3:12 where the Christian is to look for and earnestly desire the coming of the day of God. That outlook however often brings the charge that you will become so heavenly minded as to be of no earthly use. On the contrary contemporary Christianity is so earthly minded that it is in danger of being of no heavenly use.

The life style of the Christian is determined by the temporary nature of this world and the

consequence is the nature of our personal life "What manner of persons ought you to be in all holy living and godliness?" 2 Peter 3:11.

We are called upon to look for new heavens and a new earth in which dwells righteousness. Compassion and positive help for the needs of our present society must not obscure the outlook of the Christian to that new place where contrary to the present character of this unrighteous world, only righteousness will dwell there.

We are also under clear obligation to be kind to our friends, neighbours and colleagues. If we knew that they were putting their life's savings and efforts into a building scheduled for demolition, how could we claim to love them as we love ourselves if we did not tell them the truth? We would instinctively warn them before it was too late that they were dissipating all efforts in a temporary situation. God offers them an everlasting kingdom and a permanent mansion in heaven. The answer as to why we are silent may lie in the fact that we are so caught up in the temporary world, that we are afraid to speak of that new world because of our earthly mindedness, or we have simply ceased to look as God commands us to that future that lies with all its certainty before us.

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MY FAITH and MY POLITICS

by HON. MARGARET THATCHER,
Prime Minister of Great Britain

Extracts from an address given to a lunch-time audience at the Church of St. Lawrence Jewry, in the City of London, when Mrs. Thatcher was Leader of the Opposition.

IN POLITICS there are few simplicities and certainties, and loads of dilemmas.

All men of goodwill must, of course, be concerned with the relief of poverty and suffering, and in most Christian countries this has come to be regarded as one of the primary concerns of politicians.

But it is one thing to say that the relief of poverty and suffering is a duty and quite another to say that this duty can always be most efficiently and humanely performed by the State.

Once you give people the idea that all this can be done by the State, and that it is somehow second-best or even degrading to leave it to private people (it is sometimes referred to as "cold charity") then you will begin to deprive human beings of one of the essential ingredients of humanity — personal moral responsibility.

You will in effect dry up in them the milk of human kindness.

If you allow people to hand over to the State all their personal responsibility, the time will come — indeed it is close at hand — when what the taxpayer is willing to provide for the good of humanity will be seen to be far less than what the individual used to be willing to give from love of his neighbour.

Virtue

So do not be tempted to identify virtue with collectivism. I wonder whether the State services would have done as much for the man who fell among thieves as the Good Samaritan did for him?

I am not saying that the State has no welfare functions. This would be wholly against the tradition of my Party. We have always believed that there must be a level of well-being below which a citizen must not be allowed to fall.

But the role of the State in Christian society is to encourage virtue, not to usurp it.

Now no-one would deny that in every age and in every society there are features of which we should be ashamed, but can we honestly say that the system built up on private enterprise and freedom of choice has not produced an immense change for the better in the lot of all our people?

Would a system dominated by the State have produced the wealth, well-being and freedom that we enjoy today? In this life we shall never achieve the perfect society in spite of the optimism of much humanist writing.

Today, it seems as if people are made to feel guilty about being well-off. But Christ did not condemn riches as such, only the way in which they were used and those who put their trust in them.

It is one of the Church's tasks to guide us about our use of this world's wealth. But it seems strange to me that a

man can be appealed to for substantial contributions to many church and charitable causes, and yet be half-criticised for having the means to give generously.

Nevertheless, there is one heresy which it seems to me that some political doctrines embrace.

It is the belief that man is perfectable.

This takes the form of supposing that if we get our social institutions right — if we provide properly for education, health and all other branches of social welfare — we shall have exorcised the devil.

Devil with us

The devil is still with us, recording his success in the crime figures and in all the other maladies of this society.

For a nation to be noted for its industry, honesty and responsibility and justice, its people need a purpose and an ethic. The state cannot provide these — they can only come from the teachings of a faith. And the Church must be the instrument of that work.

Freedom will destroy itself if it is not exercised within some sort of moral framework, some body of shared beliefs, some spiritual heritage transmitted through the Church, the family and the school. It will also destroy itself if it has no purpose.

There is a well-known prayer which refers to God's service as "perfect freedom." My wish for the people of this country is that we shall be "free to serve."

So we must have freedom and we must have a morality. But even these are not enough: man is inherently sinful and in order to sustain a civilised and harmonious society we need laws backed by effective sanctions.

Looking at this country today, I am bound to say that upholding the law is one area of life where I would wish the state to be stronger than it is. Freedom can only exist on a basis of law to be observed by governors and the governed, and to be rigorously and fairly enforced.

So the state's role in a democracy is first and foremost to uphold the rule of law.

But sometimes in history we have been so impressed with this truth that we have forgotten that ultimately true harmony consists in the willing co-operation of free men, and is not served by an over-regulated society.

What is more, even when freedom, as it sometimes does, seems to be working against social harmony, we must remember that it has its own intrinsic value, just because men and women were born to be free.

Conflict

It appears to me that there are two very general and seemingly conflicting ideas about society which come down to us from the New Testament.

There is that great Christian doctrine that we are all members one of another expressed in the concept of the Church on earth as the Body of Christ. From this we learn our interdependence, and the great truth that we do not achieve happiness or salvation in isolation from each other but as members of society.

That is one of the great Christian truths which has influenced our political thinking; but there is also another, that we are all responsible

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A visit to Britain by eminent American theologian and communicator Carl Henry, sometime editor of Christianity Today, provided an opportunity for people in the media to hear a paper from him and air some of the preoccupations of his task.



moral beings with a choice in the eyes of their Creator.

You might almost say that the whole of political wisdom consists in getting these two ideas in the right relationship to each other.

Of course there are many sincere Christians who will disagree with my practical conclusions. Totalitarian Marxists will disagree with me in principle. They make no bones about rejecting all the assumptions from which I begin.

I believe that their philosophy is utterly inconsistent with the Gospel and the teaching of the Church.

What I am working for is a free and responsible society. But freedom is not synonymous with an easy life. Indeed, my own faith in freedom does not rest in the last resort on utilitarian arguments at all.

Righteousness

Perhaps it would be possible to achieve some low-grade form of happiness in a thoroughly regimented state; but in such a state men would not be treated as what they are and what Christianity wanted them to be — free and responsible human beings.

There are many difficult things about freedom: it does not give you safety, it creates moral dilemmas for you; it requires self-discipline; it imposes great responsibilities; but such is the destiny of man and in such consists his glory and salvation.

In such too consists our national greatness. As the Book of Proverbs says: "Righteousness exalteth a nation."

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A vocation

He said ministers should speak to their young people of God's call to a life in the media. It represented a vocation and should be presented as such. There was also a need for co-operation on the part of the specifically Christian media so that more could be accomplished.

Robert McLeish, head of training for BBC local broadcasting, mildly took Dr Henry to task on the issue of truth. Partiality and selectivity were facts of media life but one

ought to be able to say that any account presented was trustworthy.

Like Dr Henry, Mr McLeish spoke with some passion of the need for a fuller representation by Christians in the media, commenting, "God's world needs Christian craftsmen to do their work professionally and with the highest skills. If we are to obey him and use our talents for his supreme purpose."

World Vision and Life of Faith sponsored Dr Henry's visit.



Carl Henry

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CRUCIAL FIND OUT OF THE DUST

"Sensational!" "More important than the Dead Sea scrolls." "The find of the century." Even scholars are using expressions such as these to describe the Ebla excavations in northern Syria, announced in recent months.

What constitutes a great archaeological discovery? Bringing a lost civilization to light? Uncovering a previously unknown language? Pushing history a thousand years farther into the past? Causing scholars to rewrite their textbooks? Ebla is all of these—and more.

The Ebla Tablets. What began as a dig into a supposed Arab citadel may end up to be the archeological find of the century!

Several of the more fascinating items translated from the 20,000 cuneiform tablets unearthed at Ebla include:

1. Reference to a god whose name has the same root as Yahweh of the Old Testament.

2. Mention of such Biblical place names as Sodom, Gomorrah, and Jerusalem long before they appeared in the Bible.

3. Names such as Adam, Israel, Saul, and David being used for Eblan citizens a millennium before such names would be written in Scripture.

Until now, Mesopotamia has dominated the scene in the cultural genesis of the ancient Hebrews. Now in the ashes of a lost Syrian empire, tablets in the earliest Semitic language yet known have opened up the ancient world a thousand years farther back in time. If, as seems most likely, Eblaite is a direct ancestor to Hebrew, then Ebla's culture may be parental as well. The effect on Biblical studies, as well as on Judeo-Christian faith, can only be intriguing, fascinating, and positive.

How it all happened is a tale that may one day rank among the great archeology stories. In 1964 a young professor of Near East archeology at the University of Rome, Paolo Matthiae, arrived in Syria with a small archeological team to explore what was generally deemed an unpromising area, a series of mounds in northwestern Syria. The mounds, or tells, as they are called in that area, denoted ruined ancient villages, but so many similar tells in Mesopotamia and Egypt—the great empires of the ancient Near East—remain to be explored that colleagues wondered at Matthiae's interest in the northwestern "Fertile Crescent." This area, midway between the two superpowers of the time, was generally deemed the boondocks of antiquity.

Nevertheless, Matthiae, only 24 at the time, started digging into the largest of the mounds about 30 miles south of modern Aleppo. Locals

called it Tell Mardikh, a massive rise that jutted 50 feet above the Syrian plain and sprawled across it for 140 acres. Why was the mound so large? Four thousand years earlier this had been the storied metropolis of Ebla, capital of an immense empire extending from Egypt to Assyria and beyond. Strangely, nearly all information on Ebla had slowly disappeared since, and the young Italian archeologist could not even know the name of the site into which he was digging. At first he imagined it was an Arab citadel from the seventh century A.D.!

Tell Mardikh was slow to yield its secret. It was not until the fourth year that the archeologists discovered a statue that bore a dedicatory inscription by one Ibbit-Lim, king of the city of Ebla. An identification at last! Tell Mardikh was ancient Ebla. Still, it was no occasion to contact the wire services. Ebla was barely known to ancient historians. On several cuneiform tablets, the Akkadians, people of one of the earliest Mesopotamian empires, boasted that they had conquered a place called Ebla, but since hundreds of other ancient sites had received similar passing notice, Ebla had been deemed nothing more than a large village.

Persistence and patience, how-

Many Bible names and places appear for the first time in secular sources.

ever, finally paid off for the Italians. After a decade of digging at Tell Mardikh, Matthiae and his team finally uncovered items far more significant than the usual pottery, tools, or jewelry artifacts. In 1974 they came upon 42 tablets in the cuneiform wedge-writing system first developed in Mesopotamia. The following year they unearthed two rooms stacked with an astounding 16,000 tablets. This was no less than the royal archives, a treasure trove that will take decades to fully process, translate, and interpret.

Some translation, nevertheless, began almost at once. Professor Matthiae called in a philologist colleague at the University of Rome, Giovanni Pettinato, who began trying to decipher the scramble of triangular wedge marks on the clay tablets. A little more than a century ago this task would have been impossible. But so far has our knowledge of ancient Near Eastern lan-

guages progressed that Pettinato was soon reading Sumerian on the tablets. The world's oldest written language, Sumerian was developed by people of the first civilization known to history.

Ebla was not a Sumerian citadel—Sumer lay 500 miles down the Euphrates to the southeast—but soon the riddle cleared itself. On about 20 percent of the tablets, Pettinato discovered other cuneiform characters that did not convey Sumerian at all, but a hitherto unknown northwestern Semitic language that

he dubbed "Paleo-Canaanite," or Old Canaanite. (Whether that tag will endure, or if "Eblaite" will take its place, the future will decide.) Evidently the scribes at Ebla had borrowed the writing system developed at Sumer—cuneiform—as a vehicle for their own language at Ebla, much as the alphabet employed in this article serves French or German, for example, as well as English.

What made this find so important was not merely the discovery of a lost ancient language, but the antiquity of that language. From the archeological stratum in which they were found, and on the basis of information on the tablets themselves, the Italian team dated them to 2400-2250 B.C. Thus they predate the earliest writings in the Old Testament by a thousand years. But they were produced in an era reported by the Bible, so that any correlations of names, places, and institutions discovered in the Ebla tablets with the earliest books of the Old Testament would be of obvious import.

Matthiae and Pettinato suggest that it may take two hundred years to explore the rest of Tell Mardikh, as well as the surrounding northern Syrian sites, and to digest all the data. Still, they have translated enough of the royal archives to group the tablets into certain categories.

Economic and administrative texts appear most often, as would be expected. If our civilization were suddenly to vanish, but all its written records remained to be discovered thousands of years hence, the largest category would similarly be commercial paper, bills, checks, ledgers, advertisements, and the like. The tablets at Ebla report lists of rations and inventories, tax rolls, records of grain and livestock, and particularly some sophisticated international ledgers of trading in metals and textiles—Ebla's export

By Paul L. Maier, Ph.D., professor of history at Western Michigan University, Kalamazoo, Michigan.

specialties. These show that Ebla's commercial and political horizons, astonishingly, extended from Sinai and the borders of Egypt in the southwest to Mesopotamia in the east and the headwaters of the Tigris River in the north.

No Near Eastern scholar had imagined commerce to be this extensive this early in history, especially from a trade center that until two years ago was deemed little more than pasture land for nomadic tribes. One tablet places Ebla's population at the time at an incredible 260,000 people—although this quarter million may have been spread across her empire, rather than merely in the city. The city of Ebla itself was divided into two main sectors: the upper city, or acropolis,

The finds at Ebla predate the earliest writings of Scripture by 1,000 years.

where government officials had their residences, and the lower city, where everyone else lived.

Scientific and geographical lists include school exercises; animal, fish, and bird lists; enumerations of places and occupations; and other materials that relate closely to similar lists from Mesopotamia. So far, some five thousand place names have been identified on the tablets, a majority of which were previously unknown to scholars of ancient history.

It seems apparent, however, that the excavations at Ebla should have far-reaching implications for Biblical scholarship, particularly in the area of chronology. Sodom and Gomorrah, for example, may have to be dated earlier, as well as the patriarchs. Professor David Noel Freedman, director of Jerusalem's Albright Institute, concludes: "We may suppose, therefore, that the events described in Genesis 14, which have never been located satisfactorily in the second or first millennia B.C. by scholars, actually belong to the third millennium, and also that the patriarchs, or at least Abraham, must go back to the same period."—LSA (Spring, 1977), p. 18.

Such revisions, plus greater dimensional depth on persons and places in the Old Testament, should follow further translation of the Ebla tablets and well qualify this as the Biblical find of the century.

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JAMES KATARIKAWA
THE REVEREND JAMES KATARIKAWA is an evangelist and associate of Bishop Kivengere. Both became Christians in 1941 and held various administrative positions in the schools of Uganda. James became a deacon of the Church of Uganda in 1974. He later prepared as a full-time evangelist at Fuller Theological Seminary, California. Today he is building a team of evangelists working with the Church of Uganda.

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REPORT ON ACC-4 RELEASED — NEW ANGLICAN DEVELOPMENTS

The Anglican Church has reached a second and formative stage, according to the Report of the fourth meeting of the Anglican Consultative Council, which was released in London on July 2.

The ACC, which represents about 65 million Anglicans in 27 provinces throughout the world, met at Huron College, Ontario, Canada, May 8-18. In the US, the three-million member Episcopal Church is one of the 27 autonomous provinces.

The Report, a book of 87 pages, to be distributed worldwide by London Publishers SPCK, says that during the Anglican Church's first stage Anglicanism spread throughout the world, principally due to the initiative of the Church of England.

And for the most part Anglicans worldwide looked to the Church of England for leadership. In recent years, however, many "mission fields" have become autonomous provinces, with local, rather than expatriate leaders. This has led to a second stage where, according to the Report, "daughters have become members in one world family".

"In the past the Church of England has been the norm," ACC Secretary General Bishop John Howe told a press conference. "Today our norm is the universal Church throughout all the ages."

The fourth meeting of the ACC, he said, was universal in tone. "And this is the likely line of future development."

One of the evidences of growing maturity was that at a Council which brought

together people of all kinds and colours "disputes about churchmanship did not at any time arise."

What was evident, he said, was a concern to deal with contemporary issues in a strategic way in the light of the Gospel and the life of the Church as Anglicans understood it.

For example, the Council has asked each province of the Anglican Communion to think through its priorities for mission during the next five years.

In the section on Mission the Report identifies three contemporary challenges for Anglicans: China, the revival of Islam, and Urbanization.

On China the Council noted what appears to be a change in attitude to other nations and religions, but was concerned to warn against "misguided enthusiasm" by Christians in the event of contact with the Church in China being restored. It called for ecumenical consultation on this matter.

On Islam it noted the need to discover in depth "the common theological factors with Islam, recognizing that such factors are basic for responsible dialogue and interaction".

On Urbanization it noted the rapid growth of cities and towns over the past three decades and accompanying problems such as deviant youth culture, unemployment, marriage breakdown and poverty. The Report asserts that "The Church

should not only be preoccupied with alleviating symptoms of spiritual malaise... but should address itself to the basic cause of them."

The Report also gives an account of ecumenical dialogue between Anglicans and other churches, and notes new initiatives between Anglicans and the World Alliance of Reformed Churches.

Asked what he meant in a recent statement that the ecumenical movement had "reached a dangerous stage", the Archbishop of Canterbury, Dr Donald Coggan, who was also present, said he feared that too many people were content merely with inter-Church co-operation in welfare work with limited forms of ecumenical worship.

"We cannot be content until we enter full intercommunion," he said. Bishop Howe said that one of the problems facing the Roman Catholic and Anglican Churches is that phenomena such as Agreed Statements represented a new experience for both Churches. "The issue is, where do we go to from here."

The Archbishop foreshadowed a new Commission whose work would be to build on the achievements of the three Agreed Statements and to undertake discussion on a range of new subjects.

FILM SOCIETY MAKES SENIOR APPOINTMENT

A qualified accountant and Bachelor of Economics has been appointed to the new position of Administration Manager of the Australian Religious Film Society.

He is Mr Ray Grindley, who began work at the Society's head office at North Ryde, in Sydney's northern suburbs, earlier this month.

The appointment is a particularly strategic one for the Society's growth and development. It frees the managing director (Mr Esdras Giddy) from a heavy administrative burden, and enables him to concentrate full-time on film and audio-visual production — a field

where there is a rapidly growing demand for the Society's services.

"We're thrilled about Ray's appointment, and deeply grateful to the Lord for it," Mr Giddy said recently. "It will certainly increase our administrative efficiency, which will help us to give an even better service to churches in film rental and audio-visual sales."

Mr Grindley was for many years a youth leader in the

old Manly Methodist Circuit. He served for 12 months as a volunteer missionary in Papua New Guinea under the Order of St Stephen, and was very active in Christian Endeavour circles. He and his family live at Davidson, a northern Sydney suburb. They worship at the Christian Faith Centre at nearby Wahroonga.

Mr Grindley was for many years a youth leader in the

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OTHER DEPARTURES ON 4th July and 23rd August, 1980.

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New Canterbury Appointee Speaks



Dr Robert Runcie with his wife, son Robert, aged 20, and daughter Rebecca, aged 17, in the grounds of Church House, Westminster.

NEW BROOM FOR CANTERBURY — MRS RUNCIE SPEAKS

We can all safely assume, I think, that things are going to be different at the top end of the Church of England with Rosalind Runcie there as wife of the Archbishop of Canterbury.

It is a sad commentary on the Church that she is what everyone imagines a clergyman's wife not to be: pretty, attractive, vivacious, independent and outspoken. These attributes have for a long time earned her a good deal of head-shaking in ecclesiastical circles, so it is one up to the Crown Appointments Commission for not heeding the opinions of such people.

Now if Mrs Runcie is allowed to be herself, she can do more than any other single person to alter the stuffy image of the Church and to win it a significant place in the life of the nation. No matter how hard he tries to resist, her archbishop husband is bound to be tied up with the more important people of what he calls the Church ghetto; but she has a gift and a liking for making friends with ordinary people, including many who normally have little contact with the Church.

Moreover (you can see why some Churchpeople disapprove of her) Mrs Runcie is not pious in the imagined clergy-wife fashion — "I

believe in God, but I'm not on my knees all day". She is not immersed in her husband's work — "Why should we wives be unpaid curates?" And then the comment which became one of the most-quoted remarks recently — "I can't bear a lot of religious pomp and circumstance... Too much religion makes me go off pop".

It's Christianity Mrs Runcie doesn't believe in, really. For her, God is one thing, the trappings of institutional religion another. Not an easy outlook to manage when your husband is already part of the religious establishment and about to become its chief figurehead.

She views the prospect of living at Lambeth Palace with dismay — "Do you realise that our bedroom there is the size of most people's council-house?" Also what is to become of their private lives? She is a strong believer in privacy for people. Will the Canterbury job wipe out any possibility of that for the Runcies?

One way and another, it's hardly surprising that, at about the time the Commission was deciding that Bishop Runcie was their man, Mrs Runcie delivered herself of that other now-famous remark: "The only way I ever want to leave St Albans is feet first, in a coffin". She and her husband laughed it off as being merely an expression of the affection in which they have come to hold the place, but perhaps something a little more serious lurks beneath the surface of the comment after all.

For at St Albans Mrs Runcie was able to have her own identity as a concert pianist and teacher and reviewer of music. She worries over whether her husband's new job will put paid to all that. Yet it was her conviction that people ought to be allowed to do their own thing which enabled her to say to her husband, when the call to Canterbury came: "Well, you know I don't want it, but if you do and you think it's right, then of course you must do it".

Susan Young

BISHOP RUNCIE TALKS OF HIS "DOUBLE MISSION"

A war hero and a man of the people — that's how the secular media see the Right Rev Robert Runcie, who is to become the 102nd Archbishop of Canterbury in January.

But the man himself, at present Bishop of St Albans, made it clear at his Press Conference in London recently, that he sees himself as a "radical Catholic" with the double mission of opening up the Church of England to wider consultation and commitment and of tightening it up in its witness, thinking and decision-making.

Thought to have been in the running for the Primacy five years ago, when Dr Cogan was awarded the post, Bishop Runcie (who will be 58 next month) is the first archbishop to be chosen by the new Crown Appointments Commission. He lost no time in outlining the sort of Primacy he hopes to be: "I don't want to live in the church ghetto, but equally I don't want to be a platitude machine outside it". Nor did he hesitate to say what he thought about the Church of England — "a most lovable and most infuriating body".

Bishop Runcie admitted to astonishment and trepidation on first hearing that he had been appointed; but soon, he said, a certain excitement had begun to kindle — "I think it is a Christian's duty to believe that what you have been given to do is God's will and you should enjoy it".

And, indeed, enjoyment showed plainly in his face and manner as he sketched out the plans which he has already begun to formulate. He hoped to shift the Anglican Communion in the right direction, he said, away from the fuzziness and ambivalence which baffle and annoy so many people, and towards a state in which it can be known "where we stand in faith and what our decision-making processes are".

THE RADICALS

The radical was long past, he added, when Anglicans could try to solve their problems without reference to other Churches; and, while his ecumenical involvement has been particularly with Orthodoxy, he expressed his keenness for discussions with leaders of other Churches and faiths. He also wants to see the Church of England progress further towards unity with Rome and is hoping to meet the Pope as soon as possible.

Asked about his attitude to the work of the more radical theologians, Bishop Runcie said he was a rather more conservative person than they. On the other hand, he recognised the importance of their work in trying to communicate with those — "and, let's face it, it is the majority of the population" — who did not hear the Good News because they felt that the Church was wedded to outmoded intellectual ideas and

was part of a dated theological world.

The Bishop's humour and frankness barely faltered when the journalists bowled him curly ones — questions about women priests, remarriage of divorcees, abortion and homosexuality. All were played with an honest straight bat in accordance with his declaration that the Archbishop of Canterbury was "primarily in the business of truth, morals, trust, compassion and integrity".

WOMEN PRIESTS

At present he was against the ordination of women, and not only for practical reasons. While he was evenly balanced on the point of principle, he felt that the arguments against had been insufficiently considered — in deciding that there were no fundamental objections, the General Synod had not sufficiently weighed the case against put up by the Orthodox and Roman Catholic Churches.

Some of the arguments against the ordination of women were deplorable, the Bishop said, but some were reasonable; besides, ordaining women did not solve all the problems of a better deployment of women in the Church, "which frankly is in urgent need of reconsideration".

His sense of responsibility for the whole Communion in this matter had to be taken into account, Bishop Runcie added. Meanwhile he would welcome an Anglican woman ordained overseas as a person whose ministry he believed in, but whose orders he believed to be irregular.

REMARriage

He upheld the Christian tradition of marriage as a life-long relationship, but equally any Christian marriage jurisdiction had to include the possibility of forgiveness and renewal. He therefore believed that there should be opportunity in certain circumstances for divorcees to be remarried in church.

Bishop Runcie, who has spoken along these lines in the General Synod, said he would continue "to try to push the Church in a more charitable direction".

ABORTION

The Bishop said that he wanted more help and information before expressing an opinion on the subject.

HOMOSEXUALITY

Here also Bishop Runcie did not wish to comment yet, preferring to wait for the Church's report, due out next month. "I will hope to respond to that," he said.

Church Times

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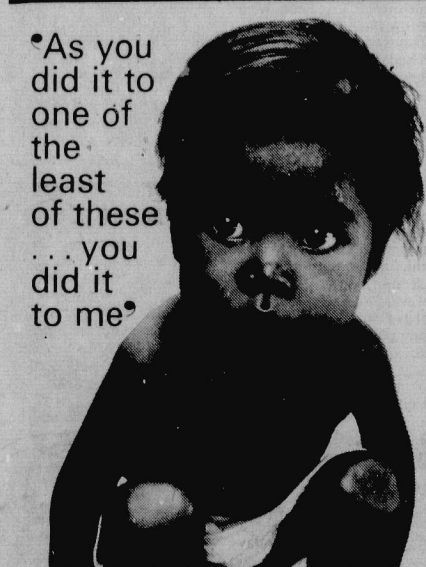
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Compassion and Social Justice

Sir,
I wholeheartedly support Dr Knox's eloquent plea for Christians to be more compassionate in their dealings with other people, but I question if it is correct to say that social justice should not be a Christian concern (*Church Record*, Sept 10, page 2).

I would have thought that the Old Testament clearly taught that Yahweh was a God who demanded that men act justly, individually and corporately (eg, the book of Amos).

I agree that equality per se is not a Christian ideal, but social justice does not necessarily imply this idea. It involves, rather, ideas such as equality before the law, equality of consideration and equality of opportunity.

Dr Knox raises the issue of slavery, which is indeed important. It is true that many Christians in the 18th and 19th century said that only compassion was needed in regard to slavery. It was the abuse of slaves that was sinful. In these people were opposed to abolition.

Those who said the institution must go, on the other hand, were opposed to slavery itself. They said it was an institution, as it was the known, dehumanised slave in bondage. It was a sin against humanity and before God. These people believed in compassion, but they also had a social conscience.

Interestingly recent research has shown that slavery in Biblical times and slavery in 18th and 19th century America had very little in common.

In New Testament times, for instance, free men and slaves were not distinguished by colour, nor separated by social standing. Some slaves were philosophers, architects, poets, administrators, etc, nor were slaves permanently bonded.

This shows us that those theologians such as Hodge, Dabney and Thornwell who used the Bible to support slavery, as they knew it, were not only fully caught up with the values of their own society, but also were misusing Scripture.

They limited Christian responsibility to the area of compassion for individuals and thereby failed to see the social sin in their midst. The abolitionists with their more profound analysis of the problem were able to more accurately grasp the mind of God.

KEVIN GILES
Anglican Chaplain
University of New England

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LETTERS

Offences in Public Places Act 1979

Sir,
Your latest issue, in which you allow the Dean of Sydney to expound at great length on his feelings about the above Act, has hurt and worried me. In his article I find the Dean telling me that only a member of the police force is able to tell me what I, as a "reasonable person", may think about an activity which I may witness.

The new Act allows us, Christian or non-Christian, to make a judgment for ourselves, and, if necessary, to appeal for the assistance of the police force under any circumstance which we feel may warrant the use of the new law.

Why does the Dean of Sydney feel that he needs the wholehearted support of the Police Association of New South Wales to express his feelings on the social behaviour of this state's citizens? Under the new law I have the authority to call on

their help; but I do not for a moment need them to make the judgment of right or wrong for me.

The new law is a good law, since it leaves with us citizens the task of adjudicating the rightness or wrongness of any activity we may see; just as it leaves with us the duty to take whatever action we may deem necessary.

At last the members of the NSW Police Association must take the full responsibility for the judgments which they have felt free to make (on my behalf, whether I have agreed with them or not) for the past few years.

I am not prepared to have the members of the NSW Police Force act as my personal and God-given conscience.

PETER BONSALL-BOONE
Hunters Hill, NSW

Sir,
I was deeply disturbed by the front page of your "Church Record" dated September 10, 1979. You have thrown your support behind the uninformed and the misinformed.

I find it incredible that you can imply that terms like "offensive behaviour", "indecent language" and "matters

of that nature" are more objectively measurable in their degree of social offensiveness than that which is offensive to "the reasonable man".

I find it incredible that Christian spokesmen could subscribe to and support the propositions that it is a crime to be poor, a crime to be drunk, a crime to be socially eccentric, or that legal provisions which encourage a situation in which pimps can bash, intimidate and exploit prostitutes are socially desirable.

I could go on, but rather I have enclosed copies of:
• A statement and part of a recent speech by the Attorney-General; and
• A speech made by Mr J. R. Face, MP, on Tuesday, 19th September, 1979.

Perhaps a closer study of the Legislation and the debates on the Legislation and a more reasonable attempt to recognise the Christian motivation behind the Government's approach to this area of social concern may encourage a change in your editorial position.

R. J. BROWN, MP
Member for Cessnock

Space does not permit the printing of the Attorney-General's views which are well known. The speech by Mr Face which is an attack on officials of the Police Association may be found in Hansard.

— Editor

MP Critical of Record

Sir,
I was deeply disturbed by the front page of your "Church Record" dated September 10, 1979. You have thrown your support behind the uninformed and the misinformed.

I find it incredible that you can imply that terms like "offensive behaviour", "indecent language" and "matters

of that nature" are more objectively measurable in their degree of social offensiveness than that which is offensive to "the reasonable man".

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— Editor

Preacher's Book on Jonah

"Jonah"
by Hugh Martin
Banner of Truth, 1958
(reprint of 1870 edition)
359 pp, UK £3.00

Hugh Martin was one of the many gifted writers and preachers of 19th century Scotland who preceded the eclipse of sound theology caused by the rise of modernism. His commentary of Jonah owes an acknowledged debt to Calvin and Fairbairn.

A couple of introductory chapters set the historical context before the exposition. Without undue spiritualising, the author deals with the text from a Christian point of view.

As would be expected, this work is not tied to critical technicalities after the fashion of many modern commentaries. Nevertheless, it combines care and reverence for the text with warmth and spiritual insight.

Two important references to Jonah made by Jesus in the Gospels provide the basis for theological assessment that Martin is quick to grasp. However, the significance of the book in the unfolding purposes of God for the gentiles is somewhat understated.

This is a preacher's book, and devotional literature of the better kind.

G. Goldsworthy

Rethinking Marriage Logic

"The Christian Couple"
by Larry and Nordis Christenson
(Bethany Fellowship)
Minnesota, 1977
186 pages

This warm-hearted, simply-written book shares issues and answers in common with other books in the field, but as the reviewer in "Christianity Today" observed, "It demands that Christians rethink some of the logic of their marriages".

This would apply in the areas of the role of the partners in decision-making, in the attitude to procreation, and in the area of contraception.

The authors bring us in focus with Biblical teaching on the nature of the marriage commitment, positive attitudes to sex, leadership and submission.

"Sex should be fun" — this chapter deals with attitude, atmosphere and setting. There is help for couples wanting to communicate with each other about what helps and hinders each other in achieving fulfilment.

Among the controversial areas touched in the book are contraception and leadership-submission.

"The use of (mechanical or chemical) contraception presupposes that a physical prevention of conception is all that occurs."

There is a plea that young couples not accept contraception merely as an unquestioned acceptance of current norms, but that they come to their decision based on "the best physiological, psychological, and scriptural knowledge. We believe that natural family planning offers distinct advantages..."

The discussion on leadership and submission seeks to define the terms in such a way as to dispel misconceptions and the application is helpful.

The issues raised in this book all deserve attention and re-thought. The answers may vary, but the authors say things which I feel are worth considering.

Lindsay Johnstone

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FOR SALE: 3 sports coats, excellent condition, reasonable offer considered. 387 2922 evenings & weekends.

WANTED: Second-hand rocking horse. Good condition. 427 8281.

FOR SALE Dunlop Queen Size (5' x 6'8") Mattress: Base (no mattress) on castors. Fully sprung. As new condition. \$50. Price includes wooden bedhead (if required). Phone (02) 823 1853.

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WHAT A WORLD

CHILDREN OF THE CAMPS

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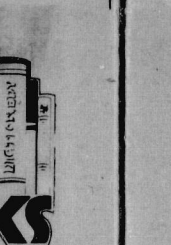
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REFUGEES TODAY

ASIAN TAKEOVER TOMORROW!

NATIONAL ALLIANCE

"cream" of the refugees — those considered most likely to succeed, with needed skills and some English.

We have given low priority to those whose needs are the most tragic — the widows and widowers with dependent children, the injured and ill, those who have been stranded and neglected longest in the camps, and those adolescents who have been left to fend for themselves.

CHILDREN AT RISK
Recent figures relayed

Stranded children in these camps are as much in need of emergency evacuation as the child refugees from bombing in World War II.

PLANS FOR ACTION
A national meeting convened in Sydney in mid-September by ICRA brought together people closely involved in work amongst refugees, including social workers from both government and voluntary agencies.

They worked out practical proposals by which Australia

families. Initial care and assessment would take place in migrant hostels.

Voluntary agencies know already of some established former refugee families, as well as suitable Australian families, who would be willing to care for younger refugees, not isolating them, but keeping together, siblings or friends. Group home

office has fewer staff than in 1972.

Christians who are concerned should link up with ICRA, and should write to the Minister for Immigration urging that Australia accept some of the children from the camps. It might also be appropriate to write to the Prime Minister putting the case for a boost to the staff

John Tooke — serving God in Africa today

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Dr. Paul White
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MAINLY ABOUT PEOPLE

MELBOURNE

Rev I. F. Brown, transfers from incumbency St Margaret's, Eltham, to incumbency St Oswald's, Glen Iris on November 7.

Rev B. E. Grey, transfers from Assistant Curate, St Stephen's, Richmond, to Minister-in-Charge of the new parish of Grovedale/Marshall on October 12.

Rev Dr G. Mullins, transfers from incumbency of St Paul's, Ascot Vale, to incumbency of All Souls', Sandringham on December 6.

Rev G. J. Taylor, resigns from incumbency St Peter's, Eastern Hill, to the parish of Albany, in the Diocese of Bunbury, Western Australia, on November 30.

Rev F. Kellow, died September 9.

GRAFTON

Rev Canon K. McDonald, All Saints', Murwillumbah was installed as Canon, Christ Church Cathedral, Grafton on September 16.

Man of Africa



ABIEL THIPANYANE

ABIEL THIPANYANE, an evangelist, was born in Orange Free State into a Christian family. Leaving school he decided to train for the ministry. While attending a bible training college he met Michael Cassidy and his team and joined African Enterprise. He moved to Natal to aid evangelistic missions there and in Zululand. He felt a specific call to minister to his own large Sotho tribe and interpreted Michael Cassidy's evangelistic messages into that language. He also became involved in a radio programme in that language.

Abiel Thipanyane — serving God in Africa today.
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"I SEE THE RESULTS" — TONGAN BISHOP

"I can see the results of the help you are giving in the lives of the poor families in my diocese." This was the message Roman Catholic Bishop of Tonga, the Rt Rev Patelsio Finau gave to a meeting of the Sydney based handicraft importing company, Trading Partners (Aust).

Trading Partners, a company set up by 5 church and community aid agencies, imports handicrafts from developing countries, paying a just price for the goods, and sells them in Australia, mainly through local church and community groups. Amongst the Trading Partners handicrafts is basketware from Tonga, much of which is made by subsistence farmers living in Bishop

Finau's diocese.

"Most of the people who make these baskets are subsistence farmers whose only source of income to buy meat, kerosene for cooking, schoolbooks for their children and so on, is from the sales of these baskets," explained Bishop Finau.

"Governments give many millions of dollars in aid to Tonga, but seldom do we immediately see the results of this aid," he continued. "But with the help coming from Trading Partners we see the results amongst the poorest," he said.

The Bishop, who was in

Australia to attend a conference on aid to the Pacific region held at the Australian National University, suggested that selling goods in the way Trading Partners does "gives an opportunity for the buyer to get to know and understand the people behind the goods. Such an operation offers the possibility of developing a partnership," he said.

"This program has also helped the Tongan people involved to learn new skills," he explained. Many of these people do not have sufficient expertise to be able to fill in all the appropriate forms for

PAYNE'S PRIVATE AUDIENCE WITH POPE

The General Secretary of The Bible Society in Australia, the Reverend James R. Payne, was received by Pope John Paul II at the Vatican in Rome on Wednesday, September 19, 1979 at 5pm. He was accompanied by his wife, Mrs Joan Payne.

This was a full private audience with the Pope in Mr Payne's capacity as Chairman of the World Executive Committee of the United Bible Societies. During this private audience with Pope John Paul II, Mr Payne presented to him a specially bound edition of the Good News Bible containing the Deuterocanonical Books.

Mr Payne was in Rome prior to the annual World Executive Committee Meeting of the United Bible Societies, which was held in Greece between September 20-29.

This special edition of the Good News Bible contains the complete Catholic Canon, which includes the Deuterocanonicals

shipping. To learn how to do so is a tremendous achievement," he continued.

"The people have also learnt how to pack the baskets so that they arrive safely and how to maintain quality. All this has helped them to grow as people," he said.

Pictured above are: Miss Thelma Skiller, ACC; Mr Alan Burns, St Vincent's de Paul; Bishop Finau; and Miss Jan Kane, Manager of Trading Partners.

"THE LAND OF THE LONG WEEKEND" AUTHOR'S WORD TO CHRISTIANS

Ronald Conway, is a noted Melbourne Psychologist and author of two important books entitled "The Great Australian Stupor" and "The Land of the Long Weekend". He is an acute and professional observer of contemporary Australian life.

Last week he addressed a Conference arranged for members of the Synod of the Anglican Diocese of Sydney. In the course of an hour-long

address he made the following points:

- Christians should equip themselves to confront the pressing social issues of our day and be involved in these issues.

- It was wrong to say that the Church had "lost the poor". The Church is more involved in the life of the poorer members of our society than ever it had been in the past and it was time critics of the Church ceased to pretend to be ignorant of this involvement.

- He deplored the fact that many people, who were well educated in their professional spheres, were abysmally ignorant of what Christians believed and were doing. These prejudiced people showed a pathetic adherence to outworn caricatures which, if they ever were true, had ceased to be 40 years ago.

- While not being critical of ecumenical trends he said that the Churches should explore their oneness without surrendering their individual, historic traditions.

Truth, he maintained, is not a matter for consensus and Christians should not be diffident about declaring this fact. In answer to a question, Ronald Conway said that he considered that many people today were less resolute in maintaining a strong individualistic line of conduct than in former times. They seem more fragile. Psychologist Conway has a lot to teach readers of "The Great Australian Stupor" and the "Land of the Long Weekend".

B. J.

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INTERNATIONAL FLAT

"International Flat" was no understatement in describing two wonderful weeks in our flat at Eastwood, a Sydney suburb.

Four young people, fresh in Australia for a year under the International Christian Youth Exchange program, spent their first two weeks in Australia as part of our family.

Susanne from Denmark and Eva from Sweden slept in the second bedroom and Jurgen from Germany and Shinzo from Japan slept in the living room. And that's our flat!

This was repeated at two other houses for the remainder of the eleven exchanges who have come to Australia.

Meanwhile, around the world exchanges from many countries are sharing similar experiences, including eleven young people from Australia who have gone to other coun-

tries, including Finland, Iceland, Denmark, the Philippines and Japan.

Three exchanges have gone to Melbourne, one to Taree, one to Bathurst, one to Newcastle and five to Sydney.

Each exchange will become involved in the life and work of their town or city. Each will share their experience from a different country and a different culture. Each will be part of a family here in their new home for a year.

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I.C.Y.E. AND YOU

Would you like to know more about I.C.Y.E.? Perhaps you might like to be a host family to an exchangee next year? A congregation can share the hosting of an exchangee.

Perhaps you would like to go to another country as an exchangee from Australia. For more information contact Dinah Burnett, I.C.Y.E., 3/79 Werona Avenue, Gordon, NSW, 2072. Phone (02) 516 1155.

Roger Dadd



Noriko, in Australia from Japan with the International Christian Youth Exchange program, farewells fellow exchangee Anita about to return to Switzerland.

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OCTOBER 22, 1979

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THE TRAGEDY OF KAMPUCHEA



Gradually the horrific situation in Kampuchea is being unveiled to the world. There is probably worse to come. Reports reaching World Vision tell of massive destruction of buildings, services and any commodity that could be vaguely described as modern. But what is even more alarming is how the four year rule of the Pol Pot Government has broken the people psychologically and spiritually.

World Vision's relief and development director, Roger Walker, who has been monitoring the situation, says that religious, family and cultural structures have been smashed. Every family has been scarred by the last four years.

Walker says that there are virtually no children left in the country under the age of five.

"Because of the harshness of the government, the small

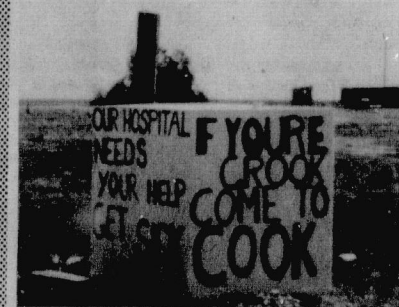
children just didn't survive. Rigorous regulations controlled sexual relationships between husband and wife. Few children were conceived."

To date, World Vision hasn't been able to carry out relief operations on the ground in Kampuchea, however it is sending in aid.

Oxfam, a British humanitarian agency working there, confirms that aid is reaching the needy. Agency officials report seeing Viet-

• To page 5

ON OTHER PAGES



• **Crook at Cook**
Desert Hospital — Sydney Project page 3

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Rev Michael Harper tells Evangelical Fellowship page 2

• **NT Every 10 Seconds**
The Warsaw Sale page 2

• **The Spanish Connection**
New Freedom for Evangelicals page 4

• **Speaking Without Thinking**
Dr Craddock's Own Experience page 5

• **Letters**
Social Justice
Children for 80's
Titles page 6

EDITORIAL

The best attended session of the recent Sydney Synod was the last two hours when the subject was the theological principles governing the Church's use of its property. A committee had brought in a longish report and the report was the subject of the debate. The report was like the curate's egg, good in parts. Continuing the metaphor it might be said that it was cooked on one side only, for the Synod was told that more than half the committee's report had not been considered by the committee as a whole but only by those members who were able to spare the time to stay on for another two hours after the four hours allocated for the last meeting had elapsed!

The Synod received the report and commended it for further study in the parishes but readers will need to remember that section 7 which contains most of the controversial material was, to quote two of the committee members, "based on less than adequate research and investigation and was barely discussed in the committee."

The suggestions of the report are based on altruism, that is to say, on emotion rather than on reason. But the ordinary reader may not notice this because we are all attracted by altruism. However, actions which spring from unsupported altruism are doomed to disappointment. Similarly some of the condemnations in the report are emotive rather than true.

Church's Use of Property

Section 6 lists eighteen principles of a biblical theology of wealth. This is the core of the report but it is where its weakness becomes most apparent. Its theology is inadequate and this is fatal for a Church report. For example the report is silent about thanksgiving to God for His gift of wealth; for wealth is God's gift to be used to His glory in service to our fellow men. Indeed, the overtones of the report are that wealth is an evil, something of which we should grieve ourselves.

The acquiring or maintenance of wealth, that is to say, the making of money is never to be the first aim and objective of any of our actions. But the report does not articulate this fundamental principle. Had the Church followed this principle it would not have been involved in some recent financial disasters. It is hoped that we have learnt this important lesson for otherwise we will continue to suffer the gracious chastisement of God through further financial catastrophes.

The basic theological principle for the use of wealth is the same principle that ought to direct all activities which bring us into relationship with our fellow men, and this principle is that of service. Christ's life was a life of service and we have been created for service. Our money brings us into contact with people and we should be serving them in this relationship. That must be our principle object. Although the eighteenth principle listed in the report mentions the word service, it does not develop its implications.

Another principle in the use of money on which the report is silent, indeed which it contradicts in section 7, is the principle of faithfulness. The report assumes that the wealth which the Church controls can be used without any reference to the trusts on which it was received. However all the Church's wealth has been given to it by people who have forgone the legitimate spending of this part of their wealth themselves. They have made it available to the Church for certain purposes and the Church in receiving it has agreed to use it for those purposes and faithfulness to this trust is required. Faithfulness, of course, does not mean extracting the last cent out of investment but it does mean that the money will be used to further the purposes for which it was received and not be diverted to other objects however altruistic. In secular society such diversion is called embezzlement. Prayer and appeal will provide what is needed. For God will keep His promise. But we are not to divert money to the need when we have undertaken to apply it in another direction. Unless we are faithful in the unrighteousness mammon, we will not be entrusted with the true riches.

All Australians are wealthy compared to large sections of humanity. This report, inadequate and unbalanced and in parts mistaken, will have done us all a very great service if it makes us think, and wakes us to action, as to how we should use this gift of God.

Moore College
Library