

MAINLY ABOUT PEOPLE

SYDNEY
Rev C. R. Plateau, Rector, Rooth Hill, is to be Rector, South Canterbury from June 6.

Rev D. Meadows, Curate-in-Charge, Pendle Hill is to be Rector, St Stephen's Newtown from May 9.

Rev R. Bomford, Rector, Springwood was appointed a Canon of St John's Pro Cathedral Parramatta from April 6.

Rev R. N. Wheeler, who holds a General Licence, is to be Rector of St Peter's, Burwood East.

Rev E. H. Loasby from England became Acting Rector of St Anne's, Strathfield on April 15, for one year while the Rector, Rev A. C. Tipping is on leave in England.

Rev J. E. Davies, Rector, Jannali is to be Rector, St Mark's Northbridge.

Rev D. W. Holland, Rector, Robertson is to be the Rector of St Marys from June 14.

THE MURRAY

Rev W. Johnson was recently made a member in the General Division of the Order of Australia, "For service to religion and to the community".

Rev P. Allen was inducted as Rector of Waikerie on February 10.

MELBOURNE

Rev F. H. J. Brady will leave the chaplaincy of Melbourne University to become Minister-in-Charge of St Mary's North Melbourne from May 30.

Rev H. H. Kirby transfers from the Incumbency of St John's West Geelong to the Incumbency of St Paul's Geelong, June 21.

Rev R. J. Wheeler resigns from Incumbency of St Silas' North Geelong and St Michael and All Angels' Norlane, as from the end of June.

Rev E. E. Low, from PTO Diocese of Melbourne, died April 22.

Rev I. H. St Clair, Vicar of St Dunstan's Camberwell, died March 25.

The following Area Deans were appointed from 1st May, 1978:

Rev B. C. Cottier to Moorabbin.

Archdeacon R. Deasey to Essendon.

Rev J. F. Hannon to Croydon.

Rev T. F. Morgan to Box Hill.

Rev L. J. Reeve to Heidelberg.

Rev E. K. Robins to Melbourne City.

Rev E. Wetherell to Caulfield.

Rev N. Whale to Williams-town.

Rev G. J. Winterton to Preston.

Rev S. McL. Young to Coburg.

Miss Patsy Tuener has been appointed as the first woman lay canon of St Paul's Cathedral, Melbourne.

GIPPSLAND

Rev Canon E. G. Gibson was installed as the Dean of St Paul's Cathedral, Sale on March 1.

ROCKHAMPTON

Canon F. A. Morrey, Rector of Blackall has accepted the parish of Moe in the Diocese of Gippsland.

Rev K. Slater, Gladstone has been appointed Minister-in-Charge, Springsure as from May.

KALPANA AIRAM'S WORK

Deaconess Mary Andrews gave a most interesting talk at the Australian Church Women's (NSW Unit) March Council Meeting, reporting on the work of Kalpana Airam, the recipient of a previous A.C.W. Winifred Kick Scholarship. Deaconess had a lengthy and glowing report on Kalpana's work by Mr A. Gray of the Adult Education Department of Sydney University under whom Kalpana studied.

Mr Gray visited her family education centre at Satara in the Mountains 185 miles from Bombay, where she had established a parent, child education course. The participants, previous to her efforts, were too ashamed of themselves to even look up, and had no skills at all.

Now these women are at ease in manner and can enjoy being part of a group, where a meaningful and useful routine has been established, including crafts, sewing and hobbies, on the five week days for three hours in the afternoons.

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Capacity Audience on Tiredness



Three hundred members of the Mothers' Union at their Picnic Conference held at the Elanora Conference Centre, gathered to hear Dr Lois Anderson speak on "Why Am I So Tired?" See p3.

GOOD NEWS MAN ON AUTHORITY

Chief translator of the Good News Bible, the Reverend Dr Robert G. Bratcher, will deliver the fifth annual Olivier Beguin Memorial Lecture in May and June.

The lecture, on the theme "The Authority and Relevance of the Bible in the Modern World", will be given in Canberra, Sydney, Melbourne and Hobart.

Dr Bratcher was Chairman of the seven-member Good News Bible Translation Committee. He was also the translator of the New Testament in Today's English Version, Good News for Modern Man, which together with the Old Testament became the Good News Bible.

Both books have been runaway bestsellers; the Good News Bible reaching sales of almost seven million worldwide in little over a year, and the New Testament selling 55 million copies since its publication in 1966 (and becoming the bestselling paperback in United States publishing history in the process).

Dr Bratcher is a minister of the Southern Baptist Convention. He was professor of New Testament at the South Brazil Theological Seminary from 1949 to 1956, including two years as Dean. He joined the American Bible Society's Translations Department in 1957.

The lecture series was established by the Bible Society in Australia in honour of the late Olivier Beguin, General Secretary of the United Bible Societies from 1949 to 1972. Last year's lecturer was the Dean of Washington Cathedral, the Very Reverend Francis B. Sayre, Jr.

Lecture details are: Canberra - College of Advanced Education, Tuesday, May 30; Sydney - Scots Church, Margaret Street, Tuesday, June 6; Melbourne - St John's Anglican Hall, Camberwell, Wednesday, June 7; Hobart - University of Tasmania Lecture Theatre, Thursday, June 8. Each lecture will start at 8 pm.

Anglo Catholic decline

On the eve of his departure for Mauritius, the Bishop of Stepney, the Rt Rev Trevor Huddleston, has given his diagnosis for the decline in Anglo-Catholicism.

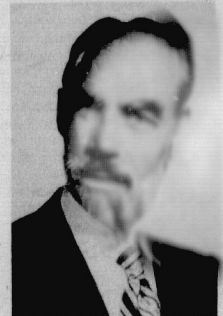
"Where Anglo-Catholics have gone basically wrong is in thinking of the Church as having to be concerned with its own ritual, faith and order for the sake of restoring its life," he says.

"The Church is set in the world, to be salt to the world, not to look at itself. You can't make a meal of salt, which is what we tend to be doing all the time. We've got to get away from this terribly defensive posture about preserving the faith."

EVANGELICALS IN ASCENDANCY

"I hope the forthcoming conference at Loughborough on Catholic Renewal will help to this end. But if anyone thinks you'll get tremendous renewal just out of a congress they must be pretty dotty."

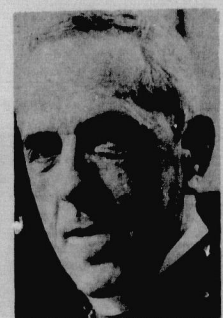
By contrast with the decline in Anglo-Catholicism Bishop Huddleston now sees



Dr Robert Bratcher

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Trevor Huddleston: "Evangelical approach immensely impressive".

CHURCHES DEMOLISHED

Dwindling congregations and soaring costs are taking their toll of British churches.

During 1975 and 1976, the Church of England authorised the demolition of one church every nine days, and the Advisory Board for Redundant Churches predicts that between 1960 and 1980 more than 1000 Church of England churches will be declared redundant.

Non-Anglican churches are faring no better, and 650 were closed in 1974 and 1975.

In the past 40 years some 5000 Methodist chapels have been shut down and churches belonging to Quakers, Baptists, Unitarians and Congregationalists have been demolished or turned to secular use.

Some have been transformed into offices, museums or pubs. At least 30 Church of England churches have been converted into residences.

Canadian Churchman.

RIGHT TO DIE

A sampling of readers of a Catholic magazine in Chicago strongly favoured the "right to die" in cases where extraordinary means are required to maintain life, but opposed death in circumstances approaching euthanasia.

Responding to six hypothetical "hopeless" cases, which closely paralleled those published in the readers of US Catholic magazine, the respondents here by a 2-1 margin indicated that it would be morally correct to allow a terminally ill person to die. But the majority balked at killing the patient.

Although the majority (50 percent to 34 percent) said it was morally right to allow a severely brain-damaged woman to die when surgery could keep her alive, 74 percent (to 21 percent) said it would be morally wrong to allow a hopelessly deformed baby to die of pneumonia without attempting to save its life.

In another case, in which a terminally ill man leaves instruction that the family should kill him if his pain grows unbearable, 75 percent (to 17 percent) said the family should not kill him.

Similarly, in a case where a woman has brain cancer, only a month to live and is in severe pain, 73 percent of the respondents said they would "wait for her to die", while only 5 percent said they would "give her the means to kill herself."

ISLAM GROWS IN FRANCE

Islam is now numerically the second-largest religion in France after Roman Catholicism, according to a recent survey conducted by the Centre for Information and Study on Mediterranean Migration.

The study showed there were about 2,000,000 Muslims in France as compared to 1,000,000, Protestants and 700,000 Jews.

Many of the Muslims in France are from former French colonies in Africa.

A survey by French magazine *Nouvel Observateur* earlier this year concluded that approximately 82 percent of France's 55,000,000 citizens were Catholic, although only about one-fifth of them practised their religion on a regular basis.

Canadian Churchman

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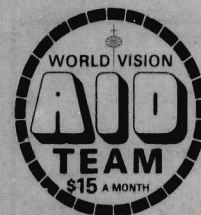
CWN

FREE AD

The Australian Church Record is commencing a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10.00 per advertisement.

The service is known as FREE AD and will run on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing. (see page six)



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LOOPHOLES IN CHILD PORNOGRAPHY

The Bible in Koine English

When the NSW Government legislated against Child Pornography last year by amending the Indecent Articles and Classified Publications Act of 1975, it was generally accepted that this vicious and harmful form of pornography had been banned once and for all.

However, this is not the case. The NSW Government Gazette No. 20 of February 17, 1978 contains a list of classified pornographic material some of which contains child pornography.

Under the act, there are four classifications for pornography unrestricted, restricted (available to people over the age of 18), direct sale (can only be sold to those who ask for it by its title), and child pornography which is illegal to possess.

Unless a publication's classification was given after June 24, 1977 (the date from which child pornography became special classification), then child pornography is simply regarded as "direct sale" material.

Furthermore, the Department of Services stated to the Church Record that the list published in the Gazette of February 17, 1978 was a list furnished by the Commonwealth Government prior to the amendment of the Act in June, 1977 but which was delayed in being placed in the NSW Gazette. This is the reason why some of its publications which are

child pornography are listed for direct sale.

What this means simply is that some child pornography although illegal in NSW since June, 1977 has been authorised for direct sale since February this year by the NSW Government Gazette contrary to the NSW Act.

At least three of the publications of child pornography listed since February, 1978 for direct sale are obtainable in Sydney Porn Shops.

They contain children involved in sexual activities and give the impression that children are amenable to such activities given the correct guidance of their mentors, either parents or friends. Further they contain pictures of children involved in perverse acts, indeed the majority of pictures are of such acts.

How can such a situation be remedied? That is not simple, because the whole machinery of censorship in NSW is cumbersome. The Commonwealth Government through its Government Censor classifies all material. If a Commonwealth Regional Director in NSW or any part of Australia classifies material, then that is accepted by the NSW Government without even looking at the material.

It would take specific action by the NSW Department of Services by way of an

appeal to the special NSW Tribunal to have its classification reviewed. This would involve the Department going to a Porn Shop to obtain a copy. The Vice Squad could also submit child pornography which has not been classified, having slipped passed the censor, and this would be reviewed by the NSW body.

Private citizens can purchase the material, the Department told the Church Record, and submit it for review.

The Department was willing to reconsider the classification when the Church Record indicated that three titles definitely were child pornography.

The cost of three slender pieces of child pornography is \$30, and it would cost at least \$200 to question the classification of direct sale given to a number of titles in the February Gazette.

Can the Government not close the loophole by reviewing itself all publications already passed for sale in NSW? In the meantime, the Porn Shops continue to sell this material political parties in NSW have agreed is harmful.

The Porn Shops continue to make very handsome profits for this material and other such publications all of which are moral pollutants and a continuing danger to the safety of children who come in contact with sick adults whose sexual expectations from children have been aggravated by child pornography.

Because English has become a world language in much the same way Koine Greek, "common" Greek, was in the first century, the Bible Society embarked on a translation of the Bible initially for those many people for whom English is a second language. Thus was born the Today's English Version now known as the Good News Bible.

The rationale behind the translation was outlined at a Religious Press Club Luncheon given for the Chairman of the Translation Board of the Good News Bible, the Rev Dr Robert G. Bratcher in Sydney on Monday, May 22.

Dr Bratcher said that it was decided to draw on the United States Information Agency's literature programme for those for whom English is a second language. The programme "translates" well known English language books into "common" English for vocabulary levels of 2000, 3000 or 4000 words.

The Translation Board decided to translate from the Greek New Testament which has a 5000 word vocabulary into a common English limited to a 3000 words vocabulary.

The Board chose the translation technique of dynamic equivalence rather than formal equivalence. The latter aims to find an English equivalent for each Greek word, while the former aims to find in English an equivalent idea or phrase sentence that conveys the meaning.

Dr Bratcher said that this was by no means a new procedure, for Martin Luther translated the Bible into German by such a technique. Luther said that he aimed to translate the first five books of the Bible so that Moses would be so German none would suspect he was a Jew.

The Good News for



Dr Robert Bratcher

Modern Man was given a 100,000 initial printing, but before the end of the year 3,000,000 had been printed, such had been the demand even by those for whom English was a first language. It was not only found to be a missionary tool, but had been readily used by children, young people and adults as well.

The Old Testament took a seven man committee seven years to complete and this was based on the same procedure as the New Testament.

Dr Bratcher said that the problems were considerable, not least of all obtaining a consistency in translation especially as the translators became more proficient as time went on, and there was a need to go back on earlier translation work to revise it. They began with the book of

The Good News for

• Topage 4

EDITORIAL

The opinion of the Attorney-General that young people should be allowed to grow their own marihuana plants for the purpose of smoking it might in his mind be a personal one, but as the Premier of NSW pointed out on his return from overseas, personal opinions are apt to become identified with Government views. The forthcoming election may show that. The grounds upon which the opinion of the Attorney-General is based are quite incredible. He is reported to have conceded that some medical authorities believed that there were dangers associated with the use of this drug, namely brain damage, impotence and drug addiction. That surely would be enough. He may not have heard of recent results of trials conducted in USA on the drug where it was found that its mild smoking had the same effects on the lungs and heart that addictive smoking of ordinary tobacco has. These results were made known through the ABC only recently.

How much the conclusions were influenced by the opinion of the President of the NSW Branch of the Australian Medical Association is hard to judge. He advocated its use and possession be legalised. He likewise has been censured by his colleagues who draw attention to an article in the AMA Gazette of April 27,

1978, by Dr Hardin B. Jones on the dangers of cannabis including cerebral atrophy and embryonic defects. Here again we have a person holding an official position this time within the medical fraternity making statements which are obviously personal opinions little related to recent research and oblivious of a recent article in the AMA Gazette.

Have either the Attorney-General or the President of the NSW Branch of the Australian Medical Association paused to think of the impact of their opinions on young people, however tentative personal or ill-informed some may see them to be? Has the growing body of advocates for the legalisation of this drug also paused to reflect on the impact their publicity must have on young people who are smoking or given the opportunity will smoke the drug?

Have they paused to reflect that they could be wrong, and the medical research right? The Attorney-General is then reported to have said, "But who are we — we are just governments, not experts, — to take a stand until the drug is completely cleared." The implication is that such medical information that has come to light is tentative and probably incorrect. That is a possible interpretation.

MOORE COLLEGE
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POTTING POT

The electors of NSW and indeed throughout Australia would like to think that our governments are not just government, but are comprised of ministers of the Crown who are prepared to draw on the advice of public servants especially in this instance on officials in the field of public health who would have at their disposal factual information to present to ministers upon which they can make an informed judgment. Is not that their function for we assume that legislation is the implementation of informed decisions arrived at for the benefit and well-being of the members of the community over which they govern? The electorate would like to think that informed judgments and not personal opinions are being expressed by men in high office.

While we cannot ask for our politicians that they be experts in the vast range of functions in which present day government is involved, we can ask that they be men of political maturity, willing to consult, and men of principle who are concerned that their statements and policies are directed to the benefit of all in the community, especially in such an area that involves the welfare of our young people.

NOTES & COMMENTS

Who decides?

A recent survey on sexual attitudes began with a statement that a majority of Australians of voting age now believe that the laws concerning ... should be changed.

What an absurd conclusion! The number of participants who indicated their attitudes was 2000. The population of Australia is somewhat larger. Those who have followed opinion polls in recent times on the eve of elections know just how unreliable this sample method can be.

However, the impression is created in the minds of all who read such surveys that this is the view of the majority and that it represents a further change in moral attitudes throughout Australia. It will no doubt be used by those who wish to see alterations in our values as a lever to accelerate such changes. Christians who read such surveys cannot but be influenced into drawing conclusions that they hold minority views. However, such may not be the case because the sample view is relatively small. That the paper should imply that this is what the majority wants is mischievous to say the least.

We have also been told that the majority wish to have special nude beaches.

There are a number of clubs operating at the present time for those who prefer to engage in such activities and they are rightly located away from the gaze of others or in places where others will not unsuspectingly come across them. It cannot be said that these people are not catered for. These clubs are certainly not operating within the proximity of other residents.

However, the experiences of those who live within the vicinity of one such beach may have changed the opinions of those who replied in the affirmative on the issue.

They complained to their local municipality that the area had attracted sightseers and deviates. The atmosphere was singularly unhelpful for the fostering of healthy attitudes for their children.

The activities on the beach have been confirmed by homosexual papers such as "Campaign", whose name betrays its intentions, warning its readers to refrain from explicit sexual acts on these beaches, a clear substantiation of the complaints of the residents.

Residents are right in complaining that having established their homes in the area they are precluded from swimming on such beaches on account of the activities of nude bathers. It would be very undesirable for young children to be exposed to heterosexual or homosexual acts on the beach.

It is of interest that in the USA the Los Angeles County Board of Supervisors voted to ban nudity on beaches in country areas. The Board decided on this course of action following complaints from nearby residents of homosexual and heterosexual acts and the attraction of exhibitionists and deviates to the beaches.

It is an offence to swim nude according to legislation governing indecent exposure. On whose authority have prosecutions been suspended against those who violate that law? If it were true that the act had been amended after full debate by the elected representatives, then at the next election voters could give expression to their feelings. However in NSW at least this has not been the case. Who stands above the law in deciding that the law shall not be implemented?

It would seem that there is a violation of ministerial commission if the law is not enforced. Such a state of affairs is of grave concern for it means that the law is being changed by default, and that the present form of the democratic process is being held to ridicule by those whose very office commits them to the upholding of that process.

BOX OFFICE RECORDS

The recent Australian concert tour featuring Evie with Family and Robert Colman has proved to be the most successful tour by Gospel singers ever staged in Australia. Over 26,000 people attended the concerts, with the Milton Tennis Court Concert in Brisbane, at which 7500 people were present, being the highlight of the tour.

All concerts were sellouts including two at Sydney's Opera House and two at Adelaide's Festival Theatre. While in Sydney, Evie recorded a children's TV special together with another half-hour special which also featured Robert Colman. Robert features in his own TV special entitled "Teach Me To Love" on Channel 9 Sydney at 10 am on Sunday, May 28. The special will also be screened in other states at later dates.

An LP by Robert Colman

entitled "Let Me Introduce You" is currently the fastest selling Australian recorded Christian album on the market. Following its success, a new Gospel LP by Robert is being prepared for an August release. Robert is now one of the busiest Christian performers in the country with bookings taking him to all states prior to the end of the year.

Family are also extremely busy having recently been signed to do promotional work for World Vision.

Plans are presently underway for the boys to make a return visit to the United States in 1979, which could include work for the Billy Graham Organisation.

For further information on Family and Robert Colman, please ring David Smallbone on (02) 699 6957 or write to PO Box 52, Redfern, NSW, 2016.

Evie, Robert and Family taken at the Sydney Opera House.



ON & OFF THE RECORD

By David Hewetson

THE NEGLECTED ART

"We was so poor", said the funny man, "that the only culture we could afford was agriculture." In Australia we have often been a bit suspicious of "culture". Perhaps it has suggested to us the life-style of the "snobs and snobs" who were controlled by the oppressive authority regime that our convict ancestors were trying to escape. "Oz" culture has become a pretention at having no culture.

PLUS AND MINUS CULTURE

But culture is one of those things that distinguish us from the beasts. It belongs to the world of words and writing, to the sounds and pictures that demonstrate our humanness. Aesthetics can, of course, become a religion in themselves. But, as such, they are an unsatisfying one; they do not satisfy the deepest longings and at times do little more than awaken them. A brief survey of the life of artists of all kinds will also quickly convince one that they do not necessarily make us into better people.

Yet cultural and aesthetic things can be a pointer to a better, lovelier, more transcendent world. To worship them is to worship the garments and not the person of God, to perpetrate a great spiritual insult. The Bible therefore accepts and uses culture but warns us of its misuse. It is no doubt no accident that in the Genesis record the line of Cain (in chapter 4: 20 to 22) which puts that accent on culture that the Israelites must have found so fascinating and yet dangerous when they came in among the Canaanites — that line ended in the arrogance and confusion of the Tower of Babel.

WORDS ON WHEELS

Culture, along with science, is part of our mandate to become, as God's stewards in the world, an agent of change and development. But art forms, for example, belong in Israel to a special calling and enablement (Exodus 31: 2 to 11). They enlarge and enrich worshipping man's emotional and intellectual capacities.

The arts minister to our need for recreation and emotional health as David ministered on the harp to Saul in his inner distress. Who has not felt, and been grateful for, the lift that music sometimes gives to the spirit? It is like a draft of some mysterious elixir.

The arts are also, of course, powerful communications media. They are vehicles for our words, and sometimes even for things which are momentarily beyond words. The

music and singing enjoyed and illustrated in the Bible, the powerful drama employed by the prophets, have a way of catching up ideas and catching up into those ideas, in a way not always present in prosaic speech.

I have often thought that we should pray daily for the coming generation of communicators. In our church fellowships and Sunday Schools there must be young people to whom God has given rare gifts of communication. They are the "natives" of the coming world. They understand the songs and dances that their contemporaries relish. Let us pray that their gifts and graces will not be wasted nor lie dormant. Let us ask God to give them such a firm grounding in the thought-world of His Word that when they turn their hands to their craft they will infuse it naturally and spontaneously with things that are uplifting and which make it just that much easier to share with others the Good News of Christ.

TELL ME THE OLD, OLD STORY

Some Christian artists can introduce a note of wholeness (perhaps another form of "holiness") into what they communicate. This has a leavening effect on the community, not just in the sense that it makes us all more respectable and upright, but in the sense that we have a better atmosphere in which to talk of God and the Gospel. Other Christian communicators can use their craft more explicitly to proclaim the Gospel itself. It has been said that some of the most effective apologists for the Christian faith in this century were not "professional" preachers so much as gifted literary people eg Dorothy Sayers, Charles Williams, T. S. Eliot, and (supremely) C. S. Lewis. The latter had a superb way of making the Gospel sound so much more "reasonable" in the secular and sceptical age; he had the ability to cut the ground from under the feet of opponents of the Christian Gospel. Many of them, no doubt, found this most disconcerting.

I am personally of the opinion that Christian fiction is not only one of the most powerful vehicles for evangelism today it is, strangely, one of the most neglected. We pump out gallons and gallons of prose (and I am assisting in that process right now with this article). Many of our contemporaries do not read much of this sort of thing at all. The communications media has brainwashed them to the point where they find most reasoned argument boring or heavy. But, as in all ages, they find it hard to devise a defence that will keep the story-teller at bay.

USA ANGLICAN/RC CONSULTATION



Members of Anglican/Roman Catholic Consultation at their 20th meeting, held in Savannah are waiting for response to its report of 12 years' work, published in December, from authorities in the two sponsoring bodies, the Episcopal and Roman Catholic Churches in the US. Principal activity centred around further consideration of the Consultation's first-part recommendations, which had formed the conclusion of its report. The members had first asked whether they should be directed to additional, broader study for four problem areas, including the relation between normative tradition and individual conscience, the degree of unity necessary to sacramental sharing, and the role of women in the life of the church and the world.

The great myth about the hungry

Dr Stanley Mooneyham, the international president of World Vision says it's a myth to talk about the world being unable to feed its entire population.

Dr Mooneyham visited Australia from May 6 to 14. He says the authoritative studies show that this planet can feed a population of 40 billion. Currently the world population is just over 4 billion.

What we need says Dr Mooneyham is the will and money. Man reached the moon. That job took about 12 years and \$50 billion.

To feed all mankind won't require drastic new technology. The solution to the problem is more political than it is technological. He believes it will mean changing some of our system and scrapping others.

"But I view that as no great tragedy. There is nothing sacrosanct about the systems. Indeed, some of them are so deeply at the heart of the problem that they must go if humanity is to be saved."

However, the World Vision president doesn't see solutions coming overnight.

"It will take tens of thousands to get mobilised for action. Individual response is good and necessary — collective response is better and more productive. The problem is of such magnitude that it will require the mobilisation of communities, churches, scout

troops, business associations, trade unions and national and international organisations," says Dr Mooneyham. The task must be taken as seriously as science took putting man on the moon.

"We must act as if we are preparing for war, for that is what it is — not to destroy mankind, but to save it."

— Francis de Sales

GERMAN LESSON OF 300,000

Germany devalued human life by a policy of easy abortion in the late 20's and then mercy-killing followed.

Over 300,000 Germans, innocent men, women and children, were deliberately put to death, not by Nazi storm troopers but by some of Europe's foremost doctors and scientists in many of Germany's leading hospitals.

At first it was the deformed and abnormal children and the first gas ovens were found in State institutions for retarded and afflicted children; next it was the adult patients of the asylums — hopelessly insane, schizophrenics and unmanageable psychotics. And all of this happened before Hitler took an interest in it.

It was later, during the war, that the Jews were declared sub-human and Hitler used the gas chamber on them and other racial groups — especially the Russians and Poles.

Then there were the hideous medical experiments carried out on prisoners in Germany during the war. It is particularly chilling to think that over 200 doctors and scientists were convicted of crimes against humanity at the Nuremberg Trials after the war. Once you put a price on life, except invaluable, the effect of market fluctuations is too terrible to think about.

WOULD NOT HAPPEN HERE

Of course, we can comfort ourselves by saying that these things will not and could not happen here. The people would just not allow it.

Then you have to remember that Sir William McBride, an Australian doctor famous for his work on thalidomide, when writing in the Australian Journal of Forensic Science, December, 1971, made a plea for legalisation of experiments on the live foetus, before and after birth.

More recently we have seen

LETTERS

• From page 6

"progressive" and "positive" when they are not.

The Christian has two oars with which to row — Evangelism and Christian Social Action. If he uses only one, his boat goes round in circles. Let us always aim at the New Testament balance: Preach the Gospel — Heal the Sick — not one or the other but to do both.

BERNARD G. JUDD, Darlinghurst.

World Vision on Catholic Church in Philippines

World Vision is funding a number of aid projects directed by Catholic churches and agencies in the Philippines. The number of these projects is small but is increasing and requests continue to be received. During the recent discussions between a World Vision delegation and Cardinal Sin and Bishops Rosales and Gaviola there was no suggestion that this process should be discontinued according to Mr Harold Hender son, Executive Director, World Vision of Australia.

On the contrary in a written report which the Cardinal discussed with the delegation, Bishop Rosales expressed appreciation of the help given by World Vision and the hope of future partnership.

As far as World Vision is concerned, that process will continue as a healthy development in co-operative work on behalf of the poor.

The only actions which will frustrate that process are:

• Directives by the Catholic authorities forcing existing projects to cancel their funding arrangements with World Vision and forbidding any other projects from seeking and accepting World Vision funds; and

• Repeated criticism aimed at undermining World Vision's capacity to raise sufficient funds to meet its budget commitments.

MORE FUNDING

Because of the acute needs of the people among whom they are working, they made it clear that they favoured: more aid funding, not less, in the total Philippine situation;

Since the time of Marx people have been forced to view property not only from a personal point of view but a politico-economic one. The important issue now appears to be not how I relate myself to property personally but the way we are all related to property by our socio-economic system. In this regard many Christians have become social activists seeing the major evil to be dealt with in our day as systemic evil and not personal or individual evil.

On the Marxist view economic forces are the forces which shape history. Consciousness does not determine life, but life determines consciousness. Ideas do not precede material change but material production determines thinking and culture. Man will only be human when he shapes the economic forces which shape man.

A particular difficulty facing man was the appropriation of property by a few. This had created conditions which throttled the development of the working class. Marxism's answer to this problem involved collectivism and the abolition of private property.

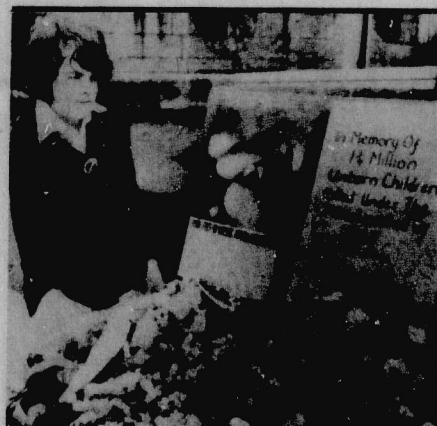
Focus upon the systemic rather than the personal has meant the loss of an important biblical perspective for many Christians. While it is true that many Christians have unthinkingly absorbed the money-centred, commodity-centred mentality that capitalism breeds, it is also true that many seek salvation and fulfilment in the adjustment of the socio-economic order. A salvation and fulfilment that cannot be found therein.

50 50 CHANCE

We have reached the stage where by the time a child is born, it has passed through the most dangerous period of its life when it has about a 50/50 chance of survival and the risks it is exposed to are not those of childbirth or of dying from congenital malformities or disease, but of dying at the hands of its mother. The erosion of the value of life always begins with abortion.

Great changes are taking place in our society and they must be vigorously opposed otherwise we could well see those words of George Santayana's come true, "Those who do not learn from history are condemned to repeat its mistakes."

This constituted part of an inaugural address by Dr J. G. Sertori, the new President of the Right to Life Association.



A young helper of the Society for the Protection of Unborn Children arranges white flowers in the churchyard of St Margaret's, Westminster — opposite the House of Commons — in memory of one and a quarter million unborn children killed since the Abortion Act came into force exactly 10 years ago.

A Christian Perspective on Property and Riches

People have always concerned themselves with the issues of property and riches. It appears to be one of the inescapable concerns of life. Perhaps this is so because property is one expression and instrumentality of personality.

A WAY OF LIFE

The parable of the rich fool which follows this incident illustrates covetousness as a way of life which seeks more and more without limit. The hope is that therein one can secure one's life against any and every eventuality. It is a vain hope for it is no security against death.

Property and riches are deceitful. Accumulation of wealth may seem to do more for us than the graciousness of God. Such a way of life may seem surer and more controllable. It appears that we can bring the life-giving resources under our management. Jesus points out it is futile.

The temptation of property is to find in it a source of security that can never properly be found there. Ultimate security can only be found in the character of a gracious God.

Invited to sell all that he had and give it to the poor, the rich man of Mark 10 turns sorrowfully away betraying the real source of his security. He could not part with his wealth. This temptation to find security in property has always been and will continue to be an overwhelming one for those with great possessions.

Commenting on the strength of this temptation Jesus said that it was easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God (Mark 10:25). To find one's security in the bounty of God and not in one's possessions requires a miracle. The miracle of the gift of faith.

In the teaching of Jesus the

implication is that it is better to be a victim of injustice than to fall into the error of thinking that abundance of life is to be found in material possessions.

Assyrian history also receives confirmation in that the first king of the Assyrian king-lists — on which biblical chronology is partly dependent — is now mentioned in a treaty document whereas hitherto he was merely a shadowy traditional figure.

M. Hill

Ebla and Abraham

A recent issue of the *Biblical Archaeologist* deals with Ebla, an archaeological site 50 miles north of biblical Hamath.

This city was a huge trading centre, the area inside the city walls was about 150 acres in the middle of the third millennium BC from 500 to 800 years before Abraham. The king of Ebla at this time was Ebrum. His name derived from the same root as Eber, an ancestor of Abraham and the eponym of the Hebrews, Gen 10:26.

The following names have been found in the clay tablets on which the records, mostly dealing with the commercial transactions of the city, were preserved: Abram, Israel, Ishmael, Michael, Micahiah, Esau, Saul, David.

None of these persons are to be identified with their biblical namesakes, but the reader can see that Abraham, instead of migrating to a country of wild nomads as bible students used to think a century ago, was in fact on his way to a sophisticated wealthy state inhabited by a people of a cultural tradition not alien to his own.

Assyrian history also receives confirmation in that the first king of the Assyrian king-lists — on which biblical chronology is partly dependent — is now mentioned in a treaty document whereas hitherto he was merely a shadowy traditional figure.

CREATION AND FLOOD

The literature of Ebla contains versions of the Creation and Flood stories, but these cannot be studied until they have been made available to scholars by publication.

It is certain that there was a large proficient scribal school attached to the palace, so it is reasonable now to state that the OT records could be based on written sources — we have come a long way from the "tales handed down around the camp-fire" theories of 50 years ago.

The records also mention the Five Cities of the Plain in precisely the order in which they are given in Gen 14:2,8, even the alternative names Bela/Soar being used (but not in the same place although they refer to the same city).

Perhaps an account of their destruction may yet turn up, but the Bible states that this took place in the time of Abraham after Ebla had been destroyed.

The name Micahiah is most significant, as it is a -lah

name, indicating that the bearer was a worshipper of Yahweh. This confirms other evidence that Yahweh was worshipped in the Holy Land in pre-Hebrew times, and throws new light in the meaning of Exod 6:3.

The name Micahiah is most significant, as it is a -lah

AUSTCARE

• From page 8

support in Sudan. Western Somalis from the Ogaden have taken refuge in the Republic of Djibouti. All these people cannot survive without massive international aid.

BIHARIS

Then there was the problem of 200,000 Biharis still subsisting in hideous

camps in Bangladesh, and the nightmare of the Gaza Strip called "the biggest refugee camp in the world" where 400,000 Palestinians have been existing in extreme poverty for decades.

Yet again amongst the more developed nations there was the situation of thousands of Chileans forced to leave their country after the military putsch.

Mr Dougherty said that

AUSTCARE as the official representative of the United Nations' High Commissioner for Refugees was part of a world network, raising funds from the general public on the part of refugees everywhere.

"Between us we must raise something like \$50 million this year.

"Of this sum, some \$18 million must be earmarked for such a top priority requirement as Indochina situation, and another \$13 million for the grim refugee position arising out of the Ethiopian troubles.

"Of these sums the least we should raise here in Australia is a mere \$1.5 million. If we fail it is going to make Australia look

unconcerned in the eyes of the world.

DOORKNOCK

"But I am sure we can do it. True, Australia's economic situation is not the best at the moment. Nevertheless we are still much better off than most, and those who are employed can well afford to put their hands in their pockets and give generously the day the collector calls.

"On this context, of course, it is more blessed to collect than to give, so we are hoping for an army of volunteers to help us with the door-knock. Volunteers should contact their local church or ring 29 1704," said Mr Dougherty.



Only 72 hours after the worst cyclone this century hit India, World Vision's international president, Dr Stanley Mooneyham was there, with the people, finding out first-hand what they needed.

MOONEYHAM'S FIVE THESES

At a recent Religious Press Club Luncheon in Sydney Dr Stanley Mooneyham, the President of World Vision, suggested that there were five factors relating to the future of the history of the planets that are of concern to him.

CONFLICT

He suggested that the next great conflict would be one that superseded the cold war both in intensity and significance. It would not be a war fought with conventional weapons. It would be between the North and the South, between the affluent nations and those of the Third World predominantly afflicted with poverty. Trade agreements, cartels and boycotts would be used and the outcome for the world would be devastating.

People are increasingly turning to small groups, and are finding a sense of community that rises above denominational attachments which are becoming less important.

FISCAL CHAOS

Within the next five years he predicted that the world would face fiscal chaos. One of the best selling novels in the USA is called "Great Crash in 1979" and has won widespread interest because it is based on economic reality. Although the novel was being translated into other European languages under the title "Great Crash in 1980" he stated that it was only a matter of time because the symptoms abound.

Nations lack any sense of will to be their brother's keeper whether they be multinationals or governments. Inflation has become such a problem for the Third World that debts to the rest of the world and largely from Western lending institutions cannot be met and repayments have to be delayed or further borrowing undertaken to meet interest payments. If financial institutions were to recall their loans they themselves would be faced with bankruptcy.

NO MISUSE OF FUNDS

In response to a question, Dr Mooneyham stated categorically that funds given for child care or earmarked for a specific purpose went to that purpose. If funds were given for evangelistic purposes, then they were used specifically for that purpose. Attention was drawn to the statement of accounts issued by the organisation which clearly indicated that fact.

POOR SYNDROME

When asked whether the giving of money to projects sponsored by the World Vision only enforced a dependency mentality especially in the churches, Dr Mooneyham said that we in the West had created an attitude of dependency by telling people in the past, "You are poor, we will help you." While this created a problem in some areas among churches, it was encouraging to note instances where indigenous churches have themselves taken over the role of giving aid in times of disaster or helping fund projects themselves. Such instances were indicative of the breaking out of the Syndrome we had created.

REFUGEE PROBLEM

The number of refugees throughout the world is increasing. At the present time there are 14 million. Dr Mooneyham quoted the Korean saying: "When whales fight, it's the little fish that are hurt." Nothing could be truer, and the present reaction of nations to this problem is not likely to give much hope for a solution in the future.

RELIGION

Religion in its institutional form is increasingly impotent to meet the deepest felt needs of people. It is answering

KOINE BIBLE

• From page 1

Jonah and finished with 2nd Chronicles.

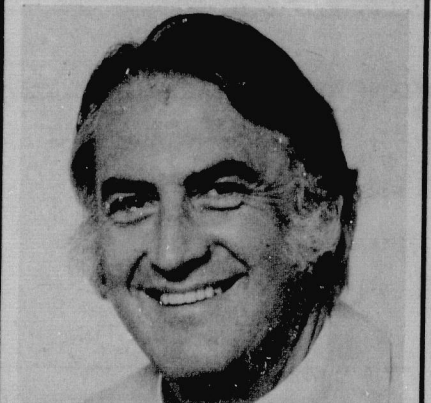
PROTESTS

Over the ten years since the first edition just over 1000 letters have been received by Dr Bratcher complaining of the rendering of certain words who replied to each one. Replies read: "Dear Sir, I'm sorry you feel all copies of Today's English Version should be publicly burnt" or "Dear Madam, I regret that you feel that I should be decorated by the Kremlin

There were serious objections to the choice of certain words of theological significance such as "blood" where Dr Bratcher felt unfairly he had been accused of theological perversity in so

Let a man go to the grammar school of faith and repentance, before he goes to the university of election and predestination.

— Whitefield's Journals



The Bishop Speaks Out

... Television Violence

Another shot has been fired in the continuing debate as to whether television violence has any adverse affect on children.

Dr Patricia Edgar, an authority on education at Latrobe University now says that violence shown on news programmes is more harmful to children than is fictional violence. Dr Edgar claims that a study she carried out indicates that children are more upset by violence that is real; that continual subjection to news coverage of war and crime is liable to create apprehension and fear among children.

It is true that the news provides an important social contribution on the part of the TV stations but, as Dr Edgar also pointed out, the news is used by the stations to collect an audience early in the evening. There is, therefore, a certain pressure on the stations to give an emphasis to the sensational providing us with the distressing, fearful close-ups and all the drama of human situations including crime and violence right at the dinner table.

Let us remind ourselves once again that the Bible calls on us to accept the special responsibility to protect the young from psychological as well as physical injury. Surely, none of us would deny the rightness of this.

Let these commands from God not only be the concern of parents but also be seen in various TV newsrooms around the country where Dr Edgar's conclusions should be seriously considered, so that there will be a limit to the violence and distress available for children to see.

VATICAN IMPOSES, LIFTS TRAVEL BAN ON CAMARA

The Vatican imposed a travel ban on Brazil's Archbishop Dom Helder Pessoa Camara last October but has since lifted it, according to the National Catholic Reporter (NCR) published here.

In a copyrighted story from Recife, Brazil, the lay-edited independent newsweekly claimed that the ban was imposed by the order of Pope Paul VI and was conveyed by Cardinal Aloisio Lorscheider of Fortaleza, head of the Brazilian bishops' conference.

NCR's Mark Winiarski, who interviewed Archbishop Camara, reported that the ban was lifted only hours after the Archbishop said he would disclose "full and truthful answers" to questions about the Pope.

His subsequent refusal to answer questions on the subject was attributed by Brazilian sources to his "loyalty to the Pope".

The NCR article stated that Cardinal Jan Willebrands of Utrecht, head of the Vatican Secretariat for Christian Unity, had telephoned the Archbishop to tell him "the curia had no problems with his international travels".

Archbishop Camara has travelled extensively, speaking out against a Christianity which is "excessively passive". Such passivity, in his view, contributes to poverty and oppression.

Despite the lifting of the ban, Mr Winiarski reported that the Archbishop still finds the situation "unresolved".

ANGLICAN BISHOP APPOINTED FOR PERU

Rev David R. J. Evans, Vicar General of the Anglican Church in Peru and chaplain of the Church of the Good Shepherd in Lima, has been appointed Bishop of the Anglican Diocese of Peru. His appointment was ratified by the Anglican Council of South America.

Mr Evans was born in Tanzania, Africa, in 1939, where his father was a mining engineer with an English firm. After two years as Second Lieutenant with the Middlesex Regiment in Cyprus and Germany, he decided to go into the ministry and graduated from Trinity College, Bristol, in 1965.

Ordained deacon in 1964 and priest in 1966, Mr Evans was sent two years later by the South American Missionary Society to work in Argentina.

In 1977 he was appointed chaplain to the Church of the Good Shepherd, Lima, and began missionary work among Spanish-speaking people.

Mr Evans is married to the former Dorothy Parsons, the daughter of an Anglican priest. They have three children.

He was consecrated on Whitsunday, May 14.

SU CALL

A spirit of adventure, a sense of call from God, some experience in youth work and Bible College training or equivalent — that is all you need for the following jobs:

- Schools and Street Youthwork in Darwin;
- Beach and Street Youthwork in Brazil; and
- School and Church Youthwork in English-speaking areas in Hong Kong.

These job opportunities were recently announced by the Scripture Union. If you are interested, contact the General Secretary of Scripture Union in your State.

Archbishop's Family in Exile



Mary Luwum, right, widow of Anglican Archbishop Janani Luwum of Uganda and other members of her family now live in exile in Kenya. Archbishop Luwum was murdered in 1977.

BOOK REVIEWS

• From page 6

For natural law, ie the law enshrined in our hearts, it is much too nebulous when it is cut off from the clarity of divine revelation. Nowadays lawyers, even Christian lawyers, proceed on the assumption that law is relative to social judgments. This small book may help to show Christians the untenability of this novel though wellnigh universal view.

D. B. Knox

Worthwhile reprint

"Abundant Living" by E. Stanley Jones Abingdon Press \$2.10 370pp paperback

Some years ago in pruning my library I tossed out a copy of this book and have since regretted it. Now it's in print once more.

One might not agree with all that this grand old elder statesman of the missionary world has to say, but there is a wealth of daily devotional material here.

Preachers will find the book a source of illustrative material into the bargain.

Donald Howard

Anglican Adoption

A consultation held in Lisbon, Portugal, recommended that the two Iberian churches be "fully integrated as dioceses within the Anglican Communion" so that they "may participate as full members of the worldwide family of churches".

The Lusitanian and Spanish Reformed Episcopal Churches began late last century when some members became dissatisfied with the developments in the Roman Catholic Church.

Both churches have adopted Anglican doctrine, order and liturgy but were never considered as parts of the worldwide Anglican Communion.

In 1961 both churches signed a concordat agreement of full inter-communion with the Episcopal Church in the United States followed by other Anglican churches.

The consultation affirmed that, following many years of political difficulties and even oppression, modern Spain and Portugal have become "areas for mission".

Like much of Europe and that "the Anglican tradition has its place in this work". Consequently, the consultation made a strong plea and suggestions for a renewed emphasis on mission and evangelism.

In the final statement the consultation recommended that "training for social responsibilities" be made available to members of the Church, due to the new

climate in which the countries find themselves as a result of the transformation of the last several years.

It is possible that the Conference of Lambeth, to be held this summer in England, will take some action in regard to the petition for membership in the Anglican Communion.

If carried out, this will be the first case in Anglican history when another church is "adopted" by the worldwide family.

The consultation, sponsored by the London-based Anglican Consultative Council, was part of the Partners in Mission movement which brings together sister churches to discuss their priorities and opportunities for mission.

There were present representatives of the Spanish Reformed Episcopal Church, the Lusitanian Church, the Church of Ireland, and the Episcopal Church in the USA, as well as members of the Anglican Council of South America, the Spanish and Portuguese Aid Society of England, the Anglican Consultative Council, the Anglican Diocese of Fulham and Gibraltar and the Union of Utrecht (Old Catholics).

The Bible Society in Australia invites applications from licensed pilots for the position of:

REGIONAL REPRESENTATIVE (Northern Australia)

- Committed Christian able and willing to work harmoniously with all churches and to relate to people at all levels.
- Holder of a private or commercial pilot's licence endorsed for Cessna 182.
- Administrative ability and experienced in public speaking.
- Based in Darwin

For full details write to the General Secretary, The Bible Society in Australia, PO Box 507, Canberra City, 2601. Applications close on June 23, 1978.

CHEAP BOOKS

At our Annual Stocktaking SALE

Commencing 8.30 am THURSDAY, JUNE 22

For one week or while stocks last

Special clearance of books, Bibles, commentaries, records, cassettes and stationery

SCRIPTURE BOOK CENTRE

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Sorry, Personal Shoppers Only

ACCOMMODATION AVAILABLE

Accommodation offered to an active Christian couple with art appreciation in an historic mountain home, in return for limited management of an artist's own gallery in the home, with commission on sales. References essential, car needed for personal use. Telephone: (02) 84 2937.

ANGLICAN CONFERENCE CENTRE

BISHOPHORPE — GOULBURN
The Anglican Church requires a MANAGER (husband and wife team) to take over the management of its Conference Centre, "Bishophorpe", Goulburn, NSW.

The Centre provides accommodation and meals for up to 50 persons attending conferences, seminars, retreats and occasional wedding and social evenings.

The beds are contained in single, double and dormitory type rooms in a magnificent two-storey stone building and the kitchen and dining rooms are new and modern. Casual staff will be provided as and when required. The Manager is also responsible for the maintenance of the lawns, gardens and grounds.

A detached new three bedroom cottage is available for the Manager and his wife at a modest rental. Salary will be negotiated for a six-day week spread over seven days. A motor vehicle is provided.

Applications should be addressed to the Registrar, Diocese of Canberra and Goulburn, C/- Jamieson House, Constitution Avenue, Reid, ACT, 2601. (Telephone (062) 48 0811) and are invited from Church affiliated persons who have had experience in residential management together with copies of references and details of previous employment.

URGENT CUSTOMERS NEEDED

Over the past few months I have been given thousands of dollars worth of jewellery to sell as second-hand stock — after advertising and handling costs are deducted, the full balance will be donated to church buildings, missions and church charities.

— many articles are good investments —

I still specialise in highest quality engagement, eternity, wedding and dress rings and brooches.

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CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4961 up to noon 14 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

For Sale

FOR SALE, baby's green painted cot, mattress, 5 drawers with porcelain knobs, \$25. Wooden tables and four vinyl chairs, \$36. Cheetham, 798 6971.

Interstate Services

PERTH: St. Alban's, 422 Beaufort Street. Service 9.30 am. Rector: Rev Ken McIntyre. All welcome.

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

Positions Vacant

STENOGRAPHER required for the external studies department of Moore Theological College. Duties involved are varied and interesting and the successful applicant would need to be a committed Christian. Please phone Jeanette Logan on 215 6460 for further information.

MOORE THEOLOGICAL COLLEGE
7 King Street, Newtown

Weddings

JENDER-ELDRIDGE. The wedding of Miss Gail Eldridge, eldest daughter of Mr and Mrs Claude Eldridge of Carlingbah to Mr Don Jender, only son of Mr and Mrs Doug Jender of Ipswich, Qld, was celebrated on May 6 at St John's Church of England, Canberra, by Rev David Oliphant. The reception was held at the Ambulance Hall, Canberra. A very happy time was spent with their many friends and relatives.

Accommodation

FLAT — RENT FREE: 3 bedrooms, suit married pensioner or married student. Church cleaning in return for accommodation. Application to PO Box 287, Randwick, 2031 or ring 3993158.

Miscellaneous

B.C.A. MISSION at Lightning Ridge, needs old SSR and BCP, HC set and table lectern, slide film strip proj, PO Box 49, Walgett, 2385.

HOUSE MOTHER REQUIRED

House mother, forty-ish, for Aboriginal girls' hostel, Manly area. No objection to working husband, but no children. Self-contained flat. 941962, or 39 Hope Street, Searforth

LETTERS

Scouting Christians

Sir,
Re: Christians in Scouting
Like the Rev D. A. Langford (Letters, April 17), I have viewed with apprehension changes made to the direction in Scouting. In the endeavours to make its programmes more appealing to young people, Baden-Powell's vision has been adapted only after massive labours by educationalists, sociologists, humanists and some Christians.

When initiating the changes, the then leaders of the movement recognised the need for a continuing ability to change to meet the needs of a society changing at an increasing rate. It is significant that after only five years it is recognised that some of the changes were not for the better, and that machinery is in motion to realign some programmes more closely to B. P.'s original ideas.

Which brings me to Rev Langford's viewpoint. What the Scout Movement needs today is men and women with breadth of vision and strength of character — men of purpose and action — to perceive what is needed in our community today and tomorrow; then to work towards bringing that future about. To have the opportunity to work with young people, influencing their attitudes and behaviour, must surely be a challenge which no Christian can reject.

The Scout Movement needs caring Christians to show young people and adults, the right way to go. If Christians resign from all secular organisations, what will then happen to our community? What a sorry state we would be in, if because of the real faults which exist in them, Christians opted out of Parliament, of law-making and the judiciary, of the Police Force and education. As I recall, Jesus didn't opt out of the practice of Jewish religion when he saw the money changers in the Temple. Rather, he pointed out their misinterpretation of the Lord's intent.

Whilst acknowledging the need for leaders in Church youth groups, I am acutely conscious of the need for Christians to throw themselves wholeheartedly into community youth activities outside the direct control of the church.

How else will many of the young people involved ever come into the presence and influence of Christian persons?

Just as Scouting needs Christians, so do many Christians need Scouting or other community service organisations, as platforms on which to base their own personal Christian witness and missionary endeavour in an all too secular community.

In this soft, affluent late 20th century, one of the symptoms of society's illness is the "opt-out" syndrome. We deplore it in young people, the drop-outs and their sub-culture. We must be watchful that it doesn't infect we Christians too. Daniel didn't opt out of Nebuchadnezzar's court, despite its decadence.

In modern jargon, opting out as a means of protest is counter productive. It does nothing to rectify the undesirable situation and in fact lessens the likelihood of any

change for the better taking place.

Churchmen turn a blind eye, and ignore criticism of church policy and practice when it is secular in origin. Such people should realise that if change is needed, it should generate from within if it is to be achieved democratically by evolution rather than imposed by revolution.

In its need of men and women with vision, purpose and drive, the Scout Movement has something in common with the Church establishment.

I pray that there may be many Christians within both these spheres who will be prepared to stand up and make their voices heard, demanding that any changes necessary to meet society's changing needs are in key with God's oft, clearly stated and unchanging statutes.

PETER BINNS,
Sans Souci.

Two oars

Sir,
When I read John Chapman's letter about the primacy of evangelism (L/S 78) I recalled the Sydney City Council ban on the Open Air Campaigners some years ago.

The persistent representations of the NSW Council of Churches succeeded in changing the Council's mind and the restrictions were lifted.

Of course, evangelism is the primary task. Unless men and women are converted to Jesus Christ, Christian Social Action will be pointless because no one will acknowledge Christian principles.

On the other hand, even if most people became Christians, someone would have to organise to make representations to the City Council and to persuade it to change its mind and lift the ban on outdoor evangelism. A community inherits non-Christian standards and traditions from previous generations and these do not wither away or automatically adjust themselves to what is conformable to the Christian Faith even if evangelistic efforts caused a great increase in believers.

An overwhelmingly Christian society (and where do you find that?) would still be subject to attacks by militant, aggressive, secularist minorities seeking to undermine a Christian Society. The more Christian a society were to become, the more desperate would be the attacks of such opponents.

"The Red Brigades" of the Permissive Society are the virulent ideological exploiters using pornography, drugs and Anti-Christian propaganda as their bombs and grenades. This is a spiritual and ideological conflict and Christians need "the whole armour of God" (Ephesians 6:13). Unless they have it and use it, they will fare badly in the conflict.

I agree with John Chapman that "our protests about changes to the law should be used as opportunities for evangelism" and "our protests must be anchored in the Gospel", and not appear to be a series of unrelated pragmatic actions by reaction. We must spell out the theological reasons for our witness and not allow our opponents to masquerade as

Church Times

Church Times

LATHAM AFFAIR

"Like most Australians I don't know all the ins and outs of the Noel Latham controversy, neither do I know the victim personally, but I am appalled at the shameful treatment given to a fellow-Australian who stands firm for his conscientious convictions", said the Dean of Sydney the Very Rev Lance Shilton.

"Surely, this is an occasion for the promoters of anti-discrimination bills, the advocates of civil liberties, the liberation activists and the muted secular humanists to join with all responsible citizens including Christians in urging a fair go.

"I hate to think what will happen in the future if the basic human rights of one person are now allowed through apathy to be sacrificed to the unreasonable demands of a pressure-packed majority.

"Australia desperately needs the exercise of goodwill between governments, management and labour as well as between unionists themselves.

"It's time people from all sections of society came back to the Church for a bit of help from God.

"Forgetting and forgiving would go a long way towards solving petty vindictiveness which threatens to eat into the good nature of the Average Australian bloke."

CENTRAL CHURCH MATTERS

The Bishop of Thetford (Right Rev Hugh Blackburne) has spoken up on behalf of the "Central" Church-people who constitute three-quarters of the Church of England's membership.

Writing on what he calls "a fanciful theme" in the latest issue of *The Norwich Churchman*, Bishop Blackburne refers to the recent conferences of Evangelicals at Nottingham and of Anglo-Catholics at Loughborough, and asks:

"Should there not be a conference next year of those who follow the middle way, perhaps at Middlesbrough, if place names have any significance?"

MIDDLE WAY

Bishop Blackburne says he hopes he will not be thought to be "stirring the embers of the fires of Churchmanship". But people ought to face the facts, namely "that three-quarters of the members of the Church of England are Central Churchmen and follow the Middle Way."

This should not make the majority complacent, he goes on — just as the Evangelicals and Anglo-Catholics conferences engaged in a good deal of self-criticism, so should Central Churchmen.

"There is, of course, some truth in the accusations that they lack the courage of their convictions, or that they have no convictions at all, that they can't make their minds up and that they prefer compromise to principles.

"But having said that, it cannot be denied that the continuity of the Church of England down the ages has been maintained by those who have followed the Middle Way."

Bishop Blackburne hopes that Central Churchpeople "will continue to provide a balanced view, a readiness to accept change, a toleration of the opinions of others, an impatience with battle cries of long ago, an enthusiasm to build on anything that is good in our national character."

Missing texts

"The Church"
by G. C. Berkouwer
IVP
£6.95 pp 438

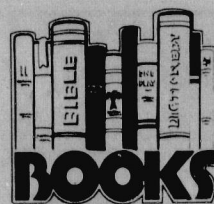
There is no more important a topic to investigate at the present time than the biblical teaching on the church. Professor Berkouwer's latest study in dogmatics is a large book dealing with the church under the four notes of unity, catholicity, apostolicity and holiness.

His standpoint is that of classical protestant reformed theology. It is a book by a spiritually minded Bible-based scholar, and contains valuable insights, though it is a pity that the author appears to have missed the essence of the New Testament teaching about what the church is.

For example the author never defines his subject but assumes that that which has the name of church is in reality the church. In this he is in agreement with almost everybody, yet it is a matter that needs examination, for we know that several things which have the name of church are not the church, eg the church on the corner, the church as a profession and the church as a denomination.

So it does not follow that all the denominations conceived as a unity and dubbed by the name church are any more the real church than these others. Yet this is what the author takes to be his subject. In a word, he has not established whether he is writing about the church at all.

The word church is the ordinary Greek word for gathering. The writer however does



not consider the implications of this simple fact. He never asks where the gathering is or what it means to be a gathering.

Similarly although the index shows that he has cited about 3,000 verses of scripture, the pivotal verses of the biblical teaching about the church are absent from the index, for example Deuteronomy 4 the great "day of the church", or Stephen's reference to this in Acts 7 (the church in the wilderness), or the great affirmation of our present experience through the Spirit in Hebrews 12 "you are come to the church of the first born enrolled in heaven". Similarly, the significance of our Lord's words "I will build my church" is passed over in silence as is also the Old Testament counterpart "I have brought you to myself."

However, this book provides a substantial basis for investigating current thought about the church.

D. B. Knox

Source book

"600 Bible Gems and Outlines"
by Briggs & Elliott
Kregal Publications
199pp \$US2.95

• To page 5



Members of the 2nd Chapter of Acts

The 2nd Chapter of Acts — A Sign to Unbelievers

A concert was held recently in Sydney by one of the leading overseas Christian "pop" groups who believe that expressing the relationship between a Christian and his Lord in song is attractive to unbelievers. Certainly the songs they sing have a romantic quality because of what they call "the love relationship" with Christ.

In the words of Buck Herring, who manages the Group. "It's not preaching, or even trying to communicate directly to non-Christians (as so much Christian music has tried to do). It's communicating on a horizontal level between brothers and sisters, and on a vertical level in praise and worship of God."

"You can't go to the movie theatre and see a love story, and I'm not talking about an erotic love story, but a real romance between a man and a woman, and not come out being in love, or wanting to be in love. And when you present that person who is love in that setting — it's in red-ible."

The performance was professional, and the singing and the musical group that accompanied them, a band called "David" was exceptionally good. The songs were mainly composed by the group, and on the whole reflected a subjective experience. "Christ is coming" was perhaps the best item on the programme. It was significant that the predominantly teenage audience joined in spontaneously when they sang the refrain "O come let us adore Him" from the traditional carol.

Although it was in itself an enjoyable evening, one went away with some reservations. The "altar call" at the end, even though it was not pressurised at all, left one in doubt as to how much of the Christian faith had been presented to enable a young person to make an intelligent commitment. This could of course be said of some evangelistic sermons as well. How much the presentation of the objective facts of the Gospel would be considered essential by the group might be debated by them because their leanings appear to have been in the direction of the charismatic emphasis.

One cannot but fail to see a great gulf between this type of music and the traditional music of our Sunday Services. One wonders whether the lead given by Vatican II in its constitution on the Sacred Liturgy about the use of musical instruments is one that we ought to follow, rather than keeping to our organs. Certainly traditional hymns sung to other instruments or with the organ would reduce the gap many of our young people feel between the two extremes of music. Even if the performance only brought home that fact more clearly, it was a worthwhile evening. However the 2nd Chapter of Acts need to be commended in that they sought to make it more than a musical entertainment, but an evangelistic thrust.

DRC Africa

For those who are accustomed to preaching upon topics of subject series, this would probably be a useful source book.

Much of its contents could be gathered from a Concordance, but having the book would save time in finding texts upon themes, subjects etc. Others may find some of the outlines appealing.

Although the book is divided into sections, the contents of these sections are not well arranged and, therefore, the index would need to be regularly used.

Terry Dein

Higher law

"The Law Above The Law"
by John Warwick Montgomery
Bethany Fellowship
Minneapolis

This paperback of 168 pages is a book that Christian lawyers should read as well as the "intelligent layman". It points out what common sense confirms that law cannot be relative to culture but requires a higher law if members of one culture are to be protected against members of another.

The Nuremberg trials were based on the concept that what is wrong in one culture is the western powers, is also wrong in another, ie Nazi Germany. The law of God revealed in holy scripture and confirmed in our hearts alone can provide this higher law.



WHAT A WORLD!

by Lesley Hicks

SELF-ESTEEM AND PRIDE

I've read a few books lately stressing the value, in a Christian context, of self-esteem. Two that come to mind are "Love Yourself" by Walter Trobisch, and "Hide and Seek" by Dr James Dobson. Both are written from the standpoint of the Christian counsellor seeking to undo the personality damage wrought in the adult or child whose estimate of himself and his worth is so low that he hardly desires to live.

These and many other books and articles make the point that in order to love neighbour as ourselves, we need, in a right sense, to love ourselves. Self-hatred is a sure road to destructive relationships with others as well.

Both Christian and secular advice to parents lately stresses the importance of boosting the child's self-esteem and giving him a sense of worth. When we have to discipline and correct our children, we should, we are told, concentrate our attack on the behaviour, not the child — saying: "That was a naughty thing to do" rather than "You're a naughty boy."

But pride may prevent it. It is not the same as self-esteem. A proud person may have low self-esteem; seems a contradiction in terms, doesn't it? By "proud" here I mean easily offended, resentful of criticism, however constructive, and unable to accept the truth about oneself. The fragile ego can't stand too much truth.

JUDGE NOT

It could come back to the New Testament admonitions against judging. Jesus said, "Do not judge others, so that God will not judge you, for God will judge you in the same way as you judge others, and he will apply to you the same rules you apply to others." (Matthew 7:1, 2).

Yet at some stage these same children will need to learn not just that they happen now and then to sin, but that they are sinners in need of God's forgiveness. If we have loved and disciplined

THE GREAT SIN

C. S. Lewis calls pride the Great Sin. It was through pride that the devil became the devil. It's a worse enemy than death itself, since it can drive a wedge between God and man, as well as between man and man. The proud or haughty look heads the list in Proverbs of seven sins which

God cannot abide — the Seven Deadly Sins.

Unless we can admit our need of God in the first place we can never come to know Him. But we can as Christians still be trapped by pride in all sorts of ways.

I know I must respect the fragile self-esteem of others. But as soon as I begin to be jealous in guarding my own, I'm in trouble. "Don't do anything from selfish ambition or from a cheap desire to boast," writes St Paul, "but be humble towards one another, always considering others better than yourselves." (Philippians 2:3, Good News Bible).

I'd rather not, frankly. By natural inclination, I want to assert myself and grab my rights. When criticised I want to defend myself and my work, or else to withdraw to a position which will not attract criticism.

When blamed, I want to blame right back. I catch myself wanting to play all games of "one-upmanship" that keep this world rolling in its usual state of disharmony.

WHO WANTS MEEKNESS?

It's beautiful the way the Lord Jesus cuts across all

these natural inclinations of ours. "Blessed are the meek, for they shall inherit the earth." But who wants to be meek these days? What business has a woman, especially, to be meek — we need assertiveness training, to stand up and fight like fury for our rights — or so we are told by our latter-day prophets.

But back to the former ones I must go, and find there the whole uncomfortable Christian ethic in all its high demands, and in all the wonder of its rewards when we submit to it. Most of us are far too clever at side-stepping God's commands, and arguing our way around accepting them at face value — those in the Sermon on the Mount, for instance, or the ones we find towards the end of most of the epistles.

If you are like me, you are expert at rationalising your own disobedience, while quick to detect that of others. Here's a typical batch of exhortations from St Paul, writing to the Romans. "Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. . . . Love one another warmly as Christian brothers, and be eager to show respect for one another. Work hard and do not be lazy. Serve the Lord with a heart full of devotion. Let your hope keep you joyful, be patient in your troubles, and pray at all times. Share

your belongings with your needy fellow-Christians, and open your homes to strangers."

And so it goes on. We may know it well, but still not be obedient.

I have to ask You, Lord, to keep working on me and in me, to narrow that embarrassing gap between what I aim at and what I achieve, in the matter of obedience to You. And keep on dealing with this prickly pride of mine, Lord.

FIRST WOMAN CHAIRMAN

The British Council of Churches has appointed Dame Diana Reader Harris, to be Chairman of Christian Aid for the next three years.

She will succeed the Very Rev David Edwards, recently appointed Dean of Norwich. Dame Diana, a former headmistress of Sherborne School for Girls, since 1969 has been President of the Church Missionary Society.

In 1976 she was co-opted to the board of Christian Aid. She is the first woman chairman, and in fact the first lay chairman.

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Sydney High celebration

Fifty years ago the Sydney Boys' High School, the oldest State High School in NSW, was moved to its present superb site in Moore Park. The School was founded in 1883 in Elizabeth Street. It then moved to Ultimo before coming to Moore Park.

A week of celebrations has been planned to commemorate this Jubilee. The Rector of St Peter's East Sydney, the Reverend Bernard Judd, invited the Old Boys' Union of Sydney High School to start these celebrations with a Church Service on Sunday, 4th June at 10 am in St Peter's Church in Bourke Street (near the corner of William Street), Darlinghurst.

Students of the School will participate and the Address will be given by the Principal of the Baptist Theological College, the Reverend E. R. Rogers, who is a former student of the School. A cordial invitation is extended to all to be present.

Hyper-Calvinism is all house and no door: Arminianism is all door and no house.

— "Rabbi" Duncan

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3-year Episcopal expansion programme



Seminar Director Bruce Shortell, Harrington, explaining the principles of Evangelism, Renewal and Church Growth to Episcopal Diocese of New York for a 3-year programme in that diocese.

ETHIOPIA CHURCH MINISTRIES GROWING

Amid the continuing uncertainties of conditions in Ethiopia, Sudan Interior Mission missionaries report good progress in several areas of ministry, despite setbacks in others.

Among the setbacks is the loss of mission facilities at Jimma, which were unexpectedly nationalised on March 31. Missionaries were given 24 hours to vacate the station, taking with them only personal effects. The Jimma property includes a church building, a base for community development projects in the district, and Grace Bible Institute, which provides the highest-level theological training offered by SIM in Ethiopia.

Students were dismissed, but those in the graduating class are now completing their year in temporary facilities at Mission headquarters in Addis Ababa.

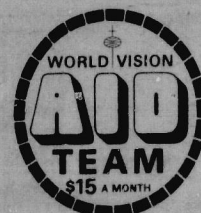
Another setback was the loss of a court case brought against SIM by former employees, in which the Mission was judged liable for "very heavy" payments.

Among the progress is word of the completion of the first 15 translations projects known as Key Scriptures. Essential Scripture portions are being translated and produced on cassette tapes (and later in print) for 15 language groups which have never before had any portion of the Scriptures in their own language.

The Wolayta Bible translation project, which is translating the Scriptures into the Wolayta language of southwest Ethiopia, has

taken a major forward step under the administration of a local man appointed by the church. Since January he has organised 166 scattered groups of believers who gather to listen to Wolayta Scriptures on cassette tapes each week. "The oral Scriptures are proving to be one of our most rewarding ministries," a spokesman reports.

Evangelism by the church continues. Figures reaching SIM indicate over 12,000 new believers being baptised in a recent four-month period. Last February over 10,000 delegates representing 11 church districts gathered for their annual church conference.



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WCC PUSH ON INDOCHINA

Member churches of the World Council of Churches and the Christian Conference of Asia are to be assisted to undertake action to bring about peace and reconciliation in the Indochina region. This was one of the major conclusions of a 20-nation consultation on Indochina held in Hong Kong during April and organised by the World Council of Churches.

The consultation, attended by some 35 people including the Rev Martin Chittieborough of the staff of the Australian Council of Churches, was particularly concerned to encourage solution of the border question between Vietnam and Kampuchia (Cambodia) through peaceful negotiations rather than war.

Commenting on the consultation, Mr Chittieborough, Secretary for the ACC Division of World Christian Action, stressed the need for Australian churches to take seriously the enormous task of reconciliation.

"Within Indochina the reconciliation processes with regard to the new economic, political and social directions are still incomplete, as is the normalisation of relationships between Indochina and other Asian countries, as well as between Indochina and Australia," explained Mr Chittieborough.

"We must not forget our involvement in the war nor ignore our responsibility to contribute to the healing of the wounds of war," he continued.

REFUGEES AID FOR RECONSTRUCTION NECESSARY TOO

In reference to Indochinese refugees, many of whom are still setting sail for Australia in an assortment of small boats, Mr Chittieborough stressed the need for Australia to be involved in reconstruction within Indochina.

THE TASK OF REBUILDING

It is now three years since the end of the Vietnam war, but still the scars of that horrific war are evident in the hearts of people, Australians included, and in the countryside of Indochina.

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EDITORIAL

Traditionally, the denominations have fenced their communion tables, but in recent times we have been led to believe that the ecumenical movement has brought about substantial changes. How real or Christian have they been?

The position of the Church of Rome underwent some change following the Agreed Statement on the Eucharist by the Anglican-Roman Catholic International in 1971. In 1972 the Secretariat for the Promotion of the Unity of Christians issued the document *Quibus Rerum Circumstantiis* which permitted non-Roman Catholics who held the Roman Catholic teaching on the sacrament of the Lord's Supper, to take communion in the Church of Rome. It subsequently expounded this by stating that the teaching did not simply mean acknowledging the presence of Christ in the bread and wine, but the whole teaching.

Since the Second Vatican Council in its Constitution on the Sacred Liturgy did not change issues such as the reserved sacrament, or the real presence, the dogma on the Lord's Supper is to be located in the teaching of the 13th Session of the Council of Trent.

The change therefore with the Church of Rome is hardly a real one. It simply demands that intercommunion can only be allowed with those who accept the teaching of the Roman Catholic Church enshrined in the Council of Trent which spelt out its position against those churches who reformed the Lord's Supper according to the Word of God.

It would seem that in some sections of the Church of England congregations have changed in their attitude back to that held by it historically, admitting those who were in fellowship with other churches to join in full participation. Others still follow the position entrenched since the Oxford Movement which demands of non-

EXCITING BIBLE TRANSLATION AT ERNABELLA

Three hundred large white eyes moved restlessly as they waited for something to catch their attention towards the front of the church. Their fidgeting and giggling ceased as Raymond stood, his bright green head-band catching the sun, and giving him an aura of importance.

The cement-block walls of the large church echoed as Raymond began to speak, at first cautiously, and then with obvious excitement in Pitjantjatjara.

"Oh mama God", he said, holding up for all to see, some large sheets of soiled paper. "We thank you for helping us to read and know more of your Bible in our own language." His enthusiasm as he spoke, was infectious, and soon all the children at Ernabella were as keen as he was, to read the first 17 verses of Romans in their own language.

Raymond Tjilya, was speaking to the schoolchildren at Ernabella in their Friday morning Religious

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Raymond Tjilya and Rev Kerry Medway (from Coober Pedy) checking over the translation of Romans chapter one at Ernabella.

Intercommunion

comformist denominations confirmation by a bishop as a prerequisite.

The rule of thumb is a simple one. Whom does the Lord welcome to His table? Whom does He exclude? We cannot refuse in our visible assembly, those whom He accepts in His heavenly assembly. We cannot include those whom He excludes. This rule raises questions which clearly involve not only the immediate admission of those who have confessed Jesus as their Lord, but also the children of those who believe.

The Word of God clearly enunciates a discipline which the 1662 Book of Common Prayer sought to enshrine in its rubrics and exhortations in the Service of Holy Communion.

For there to be intercommunion between Christians we need to give heed to the fence the Word of God places around the Lord's Table, and not traditions.



Cliff Richard's popularity was very much in evidence when he opened a new music store in the heart of Sydney, Australia, May 18th. Cliff is in Australia for a double tour — a normal musical tour followed by a special series of concerts to raise funds for TEAR fund (Photo by Ramon Williams Worldwide photos.)

Christianity demands full commitment, says Cliff Richard

Cliff Richard, Christian singer and acknowledged pop star, arrived in Sydney this morning for the commencement of a double tour of Australia. It is 12 months since his last visit and already the heavy bookings for his concerts have illustrated his popularity in this country.

During his press conference at Sydney's International Airport, he was asked if he had ever considered "retiring and going into Christian work full-time?"

He explained that he did not have to stop singing in order to work "full-time" as a Christian.

"There are plenty of Christian bankers, businessmen, and others in different walks of life, who manage quite well, going about their normal activities and professions, yet are fully committed Christians. Therefore, I intend to carry on my normal style of work, as well as be a fully committed Christian!"

"Full commitment is what Christianity is all about, I guess that's why it's not so popular," said Cliff Richard.

His own "full commitment" is plain for all to see his witness is clear and his stand for what he believes unquestionable.

TEAR FUND

His first tour will take him around Australia, commenced in Sydney on Thursday, May 18th. Then will follow yet another National Tour from May 31st to June 9th, in aid of TEAR fund.

Ramon Williams

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Austcare's responsibilities extend far beyond refugees from Indo-China

Austcare (Australians Care for Refugees) because of its geographic proximity has a tremendous responsibility to help the refugees of Indochina. Nevertheless it was also committed to help thousands of other refugees around the world.

The National Director of AUSTCARE Mr Bob Dougherty said this recently when launching the organisation's 1978 \$1.5 million appeal which culminates in a doorknock on Sunday, May 28th.

"We are naturally very concerned about the plight of the Indochinese refugees including the controversial and tragic boat people," said Mr Dougherty.

"As a group dedicated to 'instant aid' for all suffering humanity the solution to their problem has a very high priority with us.

"Naturally, there is no easy solution to this and in the end it will have to be solved at international level.

"Meantime, these people are pouring into camps in Northern Thailand from Cambodia, Laos and Vietnam at the rate of hundreds per month.

"Yet more Vietnamese are landing on the beaches of Thailand, Malaysia and Indonesia.

PLIGHT

"Their plight is desperate and while decisions are being made about their ultimate destination on a fair and just basis, we must do everything in our power to do whatever we can to ease their agony."

Mr Dougherty said that the situation of the refugees was desperate because neither the Thai, Malaysian, Singaporean, nor the Indonesian economies could stand the strain imposed by the arrival of unexpected hundreds of people.

"Until recently the camps set up for their reception were reasonable in the circumstances, but the figures have jumped from

80,000 last year to over 107,000 and conditions at many centres have become very squalid indeed.

"There is an ongoing need for food, baby food, shelter, mattresses, medicines, vitamins and training schemes."

Mr Dougherty said that officially there were some four million refugees in the world, but unofficially the figure was more like 13 million. At least a million of these were in Africa.

These include those refugees not prepared to live under white rule in South Africa and Rhodesia. Others have fled from civil wars or from persecution by African Governments.

"Vietnam and Southern Africa steal the headlines but there are thousands of refugees from wars and upheavals almost forgotten outside their own regions," he said.

"For instance in the early 70s the Hutu tribesmen poured from Burundi into Tanzania fleeing from a massacre by the ruling Watutsi tribe following a Hutu rising. They are still in Tanzania and need help.

"Then there are thousands who took refuge in the Western Sahara and Algeria as a result of the war between Morocco and Mauritania. Their position is still desperate."

Mr Dougherty said repeated upheavals in Ethiopia since the fall of the Emperor Haile Selassie, coupled with two civil wars had caused famine conditions inside the country, and also driven many people out of the country to seek a new life elsewhere.

"Eritreans have sought sanctuary as well as political

• To page 4



The National Director of Austcare, Mr Bob Dougherty, handing over a cheque for \$54,000 to the newly-appointed High Commissioner for Refugees, Mr Paul Harling.

PRO-LIFE MEETING



L to R: Dr Arthur Crawford (Qld), retiring National President of the RILA, Dr Gerard Sertori (NSW), the new National President, with Mrs Patricia Judge (NSW), Federal Secretary, and Mr Vince Nesbitt (NSW), the former Federal Secretary, at a function held at the home of Professor and Mrs Judge to introduce Dr Sertori to pro-life people in Sydney.

See P3 for part of Dr Sertori's address to the gathering.



Canon Simpson arriving at Westminster Abbey.

NCC Report on Women Clergy

Fewer than half of Christian religious bodies in the United States ordain women to the ministry, and in those that do, women comprise only about 4 per cent of all clergy.

These current statistics, never before available, were revealed March 24 in a report by the National Council of Churches. The report contains the first comprehensive data on women clergy to be gathered in 27 years.

In the Episcopal Church, ordination of women to the diaconate has been permitted since 1971 and to the priesthood and episcopate since 1977.

The report discloses that nearly two thirds of all women clergy are in Protestant denominations. The report, which places the total number of women ordained to the full ministry at 10,470, was compiled by the NCC's Office of Research, Evaluation and Planning. "Full ministry" is defined as "having the most complete and unrestricted set of functions relating to the ministry of the Gospel, administering the Word and Sacrament or carrying out the office of pastor or priest in the church."

The report, written by Constant H. Jacquet, is entitled "Women Ministers in 1977". It covers 211 Christian religious bodies. Of these, 76 ordain women, 87 do not and 10 — such as the Latter-day Saints, Jehovah's Witnesses, and Friends — are in a special category. There is no information on 38 bodies, "primarily small denominations whose reports would not significantly change the aggregate figures," according to Mr Jacquet.

He stressed that, while this report is as complete as possible, there is still a lack of statistical information on the number of ordained women, the types of jobs they do and their salaries and benefits compared with those of men.

Mr Jacquet concluded that "the major Protestant denominations with the largest proportion of membership supply a disproportionately smaller number of women clergy than other groups whose theology and tradition war, from the beginning, supportive of equal status for women in the denominational structures".

Only three of the 10 major

LARGEST IN CHURCH OF CHRIST

The largest number of women clergy, 400, is in the United Church of Christ, which has a total of 9607 ordained ministers and a membership of 1.8 million.

The Christian Church (Disciples) has the second largest number of women ministers, 388 out of 6793 clergy and 1.3 million members.

Following close behind in the number of women clergy — but with substantially larger numbers of ordained persons and members — are the United Methodist Church (319 clergymen in full connection to a conference of the church, 35,488 ministers, 9.9 million members) and the United Presbyterian Church in the USA (295 women among their 13,772 clergy and 2.6 million members).

The American Baptist Churches have a total of 8566 clergy, of whom 157 are women, and a membership of 1.6 million. The other major churches ordaining women all have fewer than 100 clergymen: The American Lutheran Church, the Episcopal Church, the Lutheran Church in America, the Presbyterian Church in the US, and the Southern Baptist Convention.

The report shows that since 1972 there has been a 118.9 per cent increase in seminary enrolment of women, as against 20.2 per cent for men.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 333 4561. 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.

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The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing. (see page four).