UNHCR is 30 years old

Drawing by Ronald Searle

Normally, a thirtieth birthday is a good reason to celebrate. Not for the (U.N.) High Commissioner for Refugees. No banners fly on the roof of our headquarters in Geneva, no parties are given, no special issues of any of our bulletins.

For us, for the world, it is more of a sad occasion. The fact that our organization, created by the General Assembly of the United Nations three decades ago for a three-year period, still exists, is good enough reason to reflect on the state of the world we live in.

There were several million refugees after World War II, the *raison d'etre* for UNHCR's existence. Today, there are ten million of them. True, they are not the same people. At the beginning, they were Europeans, now they are Africans, Asians and Latin Americans. Then as now, refugees are forced to flee wars and persecutions, their rights are violated, their dignity trampled upon.

True, also, that in the meantime, the United Nations High Commissioner has helped to save and lead to a new start over twenty-five million people; true that wherever people, whether by hundreds of thousands or individually, had to take the sometimes irrevocable decision to leave everything in order to seek a safe haven elsewhere, at times thousands of miles away, the organization was there ready to extend a helping hand . . . True, finally, that today, with half a billion dollars voluntarily contributed by governments and private sources and spent on behalf of refugees the world over, UNHCR has become the fastest growing and admittedly one of the most efficient arms of the United Nations.

But, think of it. Was the Second World War with its destructions, its legions of dead youngsters and children, with its holocaust, not the war to end all wars? Were the refugees that those upheavals created not supposed to be the last sequels of the greatest man-made catastrophe of all times?

Whatever the answer or the interpretation, here we are caring for ten million new refugees, half of them in Africa, more than half of them women and children. And UNHCR extends protection and assistance, by carefully avoiding mixing the human tragedy with politics. Who would have thought in 1951, when everybody spoke of peace, solidarity and never-agains, that ordinary people, thirty years later, having watched men walking on the moon, participated in a TV-guided tour of Saturn, invented robots and computers to simplify life and defeated smallpox, would be forced to flee their homelands because of the colour of their skins, their religious beliefs or their political convictions?

"I would be the happiest man on earth if world conditions permitted the disappearance of my organization" — said Poul Hartling, United Nations High Commissioner for Refugees, in a recent statement.

Unfortunately, we are still far from that moment. And, all we can say, after blowing out the thirty candles on our imaginary and unwelcome birthday cake, is that we hope the day will come when we shall be able to issue a last press release simply stating that the last refugee has gone home or been resettled in a new country. Until then, we shall continue our work, relentlessly and with dedication, wherever a family, a small group of people or millions of refugees need us.

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Apartheid: new challenge

The Archbishop of Cape Town, the Most Rev. Bill Burnett, has questioned whether the Anglican Communion is about to change its mind about the theology and practice of apartheid following the consecration in New Zealand of a Maori bishop to minister to Maoris.

Writing in the Cape Town Diocesan magazine Good Hope, the Archbishop says that, at the Anglican Primates' Conference in Washington in May, he listened to a description of what had led to the consecration of a bishop elected by the Maori people to minister among them throughout the Province of New Zealand.

"Suddenly it all sounded surprisingly and even alarmingly familiar. In order to preserve the cultural and racial identity of a minority group in New Zealand society and within the church, a bishop is needed who will enable them to retain their own identity and to develop their own indigenous expression of the Christian faith in an Anglican context.

"For many years we have struggled in South Africa against a policy of separate freedoms, separate development, or apartheid, on the ground that the philosophy underlying such a policy is unacceptable theologically.

"Perhaps we have once again to ask the question 'Where do I as a Christian find my identity?' I am sure that I have not been deceiving myself all these years when I give the answer 'I find my identity as a Christian in Jesus Christ.'

CEN

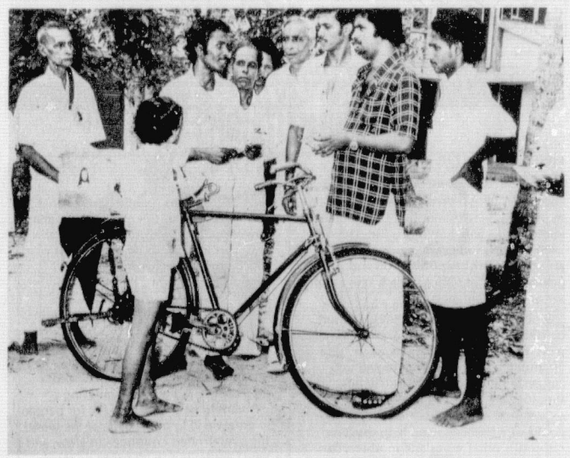
* * *

"I have just finished reading the 91 page Report by the World Council of Churches of its team's visit to the Aborigines, from June 15 to July 3 this year," said Dean Lance Shilton recently.

"The Report, with its emphasis upon the preservation of Aboriginal Culture, the Aboriginal Management of its own affairs, the emphasis upon Aboriginal Land Rights, is unwittingly espousing a voluntary apartheid policy which is contrary to the ideals of the oneness in Christ, where there is neither male nor female, Jew nor Greek, black nor white. What is condemned in South Africa is being recommended in Australia.

In the Report, only token mention is made of the many years of sacrificial service given by Christian Missionaries who have given their lives in dedicated service at a time when the rest of the community couldn't have cared less. As a result, many Aborigines became convinced Christians and shared a oneness in Christ which admitted no barriers of race or colour. The Report makes a number of relevant political points which should be heeded by Governments but it omits almost completely any reference to the essence of the Gospel which is to bring the message of Christ's love to all people everywhere — which surely includes the Aborigines."

Riding for Christ



A 24-year-old Indian man is riding his bicycle for Christ. Arulraj has covered over 1400 kilometres during the last three months while visiting hundreds of towns throughout Southern India.

The Bible Society of India is providing Arulraj with special Scripture Selections such as "Good News for Fishermen", to give away on his journey. This particular Selection is very appropriate for coastal centres where fishing is a major industry.

Arulraj is a labourer from Thevaram in Tamil Nadu State and he has to work for eight months of the year to support the four month bicycle mission. He came to know the Lord through a drama course at school. Nowadays he says, "My life is a drama for Christ. The co-star is my bicycle and the audience is the unreached people in South India."

Sydney's Food Fund needs postmen

The annual Community Food Drive, now called the Community Food Fund, intends to deliver letters to every mail box in Sydney. The letters are an appeal by The Smith Family, and seven church welfare agencies, for donations to the Community Food Fund.

The Community Food Fund urgently needs your help to deliver letters to mail boxes in your area. Even one person delivering for a couple of hours will add significantly to the total.

The money will be spent by the eight organizations on food vouchers for Sydney's growing population of hungry families.

For nearly thirty years concerned people from Sydney's major churches have knocked on doors to ask for tinned food. However, the cost of distributing tinned food to distressed families has increased enormously. Food vouchers are now the most economical way of providing the maximum food value to those who need it.

Target date for completing the delivery of the envelopes is Sunday 13th December 1981.

A great many Sydney children will go hungry if the Community Food Fund is not available to help them.

Will you help too? For further information please contact The Smith Family Community Food Fund Secretary on 331 4022 during office hours.

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Pope Shenouda banished

"President Sadat's unprecedented decision to revoke the Presidential Decree consenting to the election and ordination of Pope Shenouda III was the culmination of many years of tension between the Moslem majority and the Christian Copts minority," said a spokesman for the Coptic Orthodox Church in Sydney.

"When Mr. Sadat came to power in 1970, the way was paved for a resurge of Islamic fananticism by releasing previously imprisoned leaders of the outlawed "Moslem Brotherhood' Organisation, and consequently turning a blind eye on their aggressive activities directed against Christians."

"As a result, a concerted wave of violence erupted all over Egypt. Inflamed by firey sermons by the Imams and the state owned radio and television, the young zealots took to the streets declaring a holy 'Jihad' against the 'Infidels'. Their attacks started by insulting Christian clergy and laity and climaxed to the burning of churches, especially newly established ones.

"During a presidential visit to the United States in 1980, an angry group of Copts gave him a hostile reception at the Airport, which was preceded by a full page advertisement in the 'Washington Post' explaining the plight of the Copts to the American people."

On his return to Egypt, Sadat took the opportunity to declare his personal vendetta against H. H. Pope Senounda in a marathon three hour speech before the parliament in an unprecedented personal attack which was emotionally charged and had no substance whatsoever.

"In June, 1981, a staged incident happened in the Cairo suburb of 'El-Zawia-El Hamra' where a dispute between two families (as claimed by the government) was fanned by hidden elements and while the police surrounded the suburb, armed Moslem extremists were allowed to infiltrate the police cordon. The police watched on for three days of fierce fighting without taking any action. Finally orders were given for the police to intervene and the fighting was stemmed promptly. The government admitted only to 21 killed and 150 injured.

"This incident was seized upon by Mr. Sadat to justify his action against Pope Shenouda and the Church and to hit at many others.

"Bishop Wisa of Baliana, Bishop Bishoy of Damietta and six other Bishops, the Reverend Tadros Malaty of Alexandria (formerly of Melbourne) and other members of the clergy and laity were detained in common jails. Pope Shenouda III, the only legitimate head of the Coptic Church, a man of high esteem and a totally apolitical person, was banished to a desert monastery and was barred from entering Cairo or Alexandria, or receiving any of his congregation and his administrative authority was invalidated."

Moore College Library

A new play area for Matthew, David, Leonie and Anna

With what is claimed to be the oldest grapevine in Australia in the background, this new generation of Moore College children plays where University and Teachers' College students used to sip their drinks in the former Beer Garden of the White Horse Hotel. The hotel now provides much needed space for the student body of one hundred and fifty students and the College children, and was used for the first time since the completion of the sale took place on September 4. To date the College has been given $196,000 and $74,000 interest free loans towards the cost of hotel.

The hotel itself will be used for accommodation of students. The Principal of the College, Dr. Broughton Knox, said, "The College is grateful to the large number of interested Christian friends whose kind gifts and loans have helped in the purchase of this strategic property."

Students at both Moore College and Deaconess House are happy the loud music and drink associated problems in the area have been removed, and the university student "celebrations" prior to and during the end of the year examinations will not plague them this year.

"Reverse Discrimination" alleged against whites in Walgett, NSW

"There is some bitterness amongst whites living in Walgett, because they feel that the Aborigines have an unfair advantage over them," Rev. David Mulready told *Church Record*.

Mr. Mulready was the Anglican minister in Walgett for 4 years, and was commenting on the article on the WCC Report on Aborigines in the August issue of *Church Record*. He thought that the photographs used in it were probably of Walgett.

"I can only speak on the situation in Walgett, and not generally," he said. "The Aborigines here have advantages over poor whites. For example, there are two Housing Commission lists: an ordinary list and an Aboriginal list. Aborigines can put their name on both, and take the first to come up. I was trying to help a white family with five kids who lived in a caravan park. They had had their name down with the Commission for two years. They were told that if they were prepared to say that they were of Aboriginal descent, they would get a house immediately.

Multifaith prayers for peace — "all holdings hands"

"It's a beautiful feeling of all holding hands — that's what it is all about," said Frances Boyd, of the Week of Prayer for World Peace, of which she is the Australian organiser.

"A great many churches of various denominations have ordered leaflets," Sydney organiser Margaret Holmes told *Church Record*. "I'm terribly happy to see them so widely used. The Uniting church has been particularly helpful. The Moderator is sending out sample leaflets to all the Uniting Church parishes. The Catholic response has been very good, particularly the Commission for Justice and Peace. So also has been the response of the United Nations Association and the Australian Council of Churches.

"In past years, we have had services at the Wesley Church in Melbourne, the Mosque in Darwin, a multifaith service in Adelaide, and in Sydney, at the Bahai Temple in Mona Vale and at the Lyceum Theatre," said Frances Boyd.

Lost cause for Sydney Anglicans

"It's lost cause for Anglicans in this Diocese. I'm extremely disappointed in their attitude; it's very difficult to get Anglicans to co-operate at all," Mrs. Holmes said. "The Archbishop continually knocks back requests to co-operate. He declined, saying that he feels Christians should not be associated with other faiths. But many, many other Bishops throughout Australia are taking part, and the English Archbishop of Canterbury doesn't feel the same diffidence about meeting on an interfaith basis.

"We have prepared a leaflet giving daily prayers for the week, with meditation and personal initiative points, which everyone takes, and uses in their own way. We hope to have meetings of members of each faith, rotating in each State. The active ingredient is the desire for peace," she said.

The Week of Prayer for World Peace was launched in October, 1974, and is chosen each year to include United Nations Day. Its Chairman is the Dean of Westminster, the Very Rev. Edward Carpenter.

EDITORIAL

Paying for the Crusades

The Christian Crusades which temporarily took the city of Jerusalem during the Middle Ages were a turning point in the relationship between Moslem dominated countries and Christian minority groups living in such areas.

What is often overlooked is that from the time of the rapid spread of Islam in the seventh century, Christians settled into a let-live situation in Islamic dominated countries. Christians were forced to pay more taxes at times and were treated as second class citizens, but were allowed to continue with certain limitations as Christian groups.

The Crusades changed all this. If you talk to a Moslem today he will tell you about the Crusades and the cruel treatment of Moslems when every inhabitant, man, woman and child were slaughtered with its capture by Crusaders. While we have forgotten, it needs to be remembered that Moslems have not forgotten. The treatment of Christians from that time forward has often resulted in the let live situation being changed at times into a persecution policy.

The Coptic Church in Egypt has been experiencing increasing pressure in recent times and the restrictions placed upon the Coptic Patriarch of Alexandria is part of ambivalent approach adopted by Moslems against Christians.

Christians need to pray for the Coptic Church and peace in Egypt. They also need to remember that Islamic people see us as those who endorse the Crusades and who have departed from the Sermon on the Mount, which in their thinking enshrines the essential message of Jesus. We are seen as deviants from the true teaching of Jesus, whose teaching they endorse.

In Australia there are 250,000 Moslems. We need to remember the sins of our forefathers, and their belief that Christians are not the followers of Jesus' teaching in the Sermon on the Mount. While Christians would want to argue that Islamic scholars have misunderstood the purpose of the teaching of Jesus in that great sermon, we need to adopt a genuinely humble approach when talking to Islamic people. While there is a place for polemics, there is also a place for an apology for the church of the Middle Ages that had so deviated from the teaching of Jesus Christ, that they heeded the promise of the popes of spiritual blessings if they released Jerusalem from it "captivity".

There is no place for individual friendships with Islamic people without an apology.

MAINLY ABOUT PEOPLE

DIOCESE OF BATHURST

The Rev. Michael Birch from Assistant Priest, Parkes to Rector, Denman in the Diocese of Newcastle.

The Rev. Jeff Driver from Assistant Priest, Orange to Rector Mid Richmond in the Diocese of Grafton.

DIOCESE OF PERTH

Rev. Rod Corby was recently ordained in St. Augustine's Church, Bayswater.

Rev. Howard MacCallum, Diocese of Grafton, has been appointed to Katanning from mid-October.

Rev. Canon Brian Newing has been appointed to Kondinin/Corrigin.

Rev. Canon John Williams has been appointed to Pinjarra.

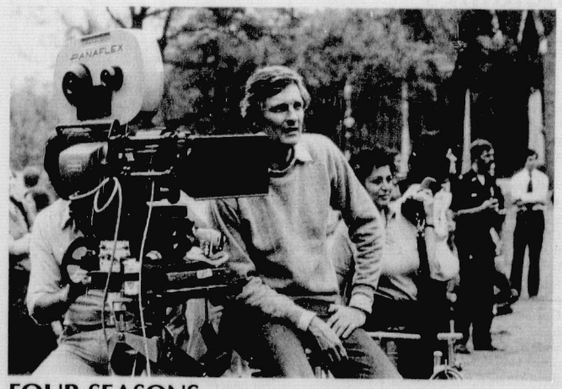
DIOCESE OF ROCKHAMPTON

Rev. Robert George has resigned as Priest-in-Charge of Winton Parish as from the end of this year. He will take up a position with Bush Church Aid in the Diocese of Northern Territory where he will be responsible for establishing a new parish in one of the housing developments in Darwin.

DIOCESE OF DAMPIER

Rev. Laurence Minabe, assistant chaplain at the Missions to Seamen in Fremantle, has been appointed chaplain at Dampier and Port Walcott.

Can you take yourself to see it?



FOUR SEASONS

If you want a deeply perceptive insight into how people in their 40s and 50s are feeling in a society with declining moral values and increasing leisure time, then this provocative Alan Alda movie will give you much to think about.

The movie is loosely based on four different holidays undertaken by three couples who have formed a long term friendship. It gives an intimate picture of their life and woes but also of their joys and triumphs and, is thoroughly recommended as a film which is bringing to the fore the hurting issues of today.

LETTERS TO THE EDITOR

Dear Sir,

I cannot help but but respond to "Actions and Recommendations" of the WCC report, "Justice for Aboriginal Australians", as outlined in your paper.

I live in a town where one third of the population is of part Aboriginal origin. As I read the recommendations made by the WCC commission, I find myself agreeing with most of them and approving of the intention to return to these lost people some self esteem. However, there are some points that should be carefully examined.

For example, giving land rights and finance to Aborigines for their own use is, perhaps, a good thing: but to keep on repeating those gifts even if they are abused would be a policy that would not treat these people as responsible human beings. Such "generosity" may salve the conscience of the community, but it would only feed the more selfish aspects of the Aboriginal people and aid in their destruction. We must also face the fact of life that many whites become bitter when they see **endless** benefits going to others while their own children miss out. What ever benefits we as human beings receive from others, we should be expected to use them responsibly, or else lose them.

The strengthening of the Aboriginal legal service may also be a good thing, but it too must be watched carefully. If the aim of the legal aid is to bring justice, then it is good, but as one looks at the present legal system in many country towns one could be forgiven for becoming suspicious at the intention of much legal aid. The courts are crammed with "not guilty" pleas even when guilt is obvious and many seem to get off "scott-free" from fairly serious offences. Legal aid must not become a cover for removing the accountability of any person whatever race or creed.

Finally, the question of housing must be considered. Of course Aborigines need proper housing, just as anybody else does. But what we must recognise is that many have chosen to leave their homes and return to the "disgraceful" humpies. It is true that the particular form of housing may not suit their needs, though sometimes they move simply because they do not want to pay the rent, but the fact that they live in such dwellings is a more complex problem than the media would have us believe.

As we look at the important question of the needs and rights of the aboriginal people, we must be careful not to take on humanistic concepts of man. If these people are to be treated as equal in the sight of God and made in His image, they must be treated as responsible human beings, able to choose and make decisions and accountable for selfishness or wrong doing.

Yours sincerely,
Hugh Begbie,
Collarenebri

Dear Sir,

On 19th August, in the *Daily Mirror* under a caption "Helping a Dream", there appeared a photo of me handing over a cheque for $31,500.00 to the Y.W.C.A. President, Mrs. Mary Pulsford.

The article did not state the fact that the money came from the sale of a holiday home called Rennie House, at Wentworth Falls, which was the property of the Christian Alliance of Women and Girls of which I was the last President and a trustee.

When the Alliance disbanded thirteen years ago, because the needs it sought to meet were being met by other Christian organisations, the Committee decided to sell the property and give the money to the Y.W.C.A., because it was doing similar work.

It has taken over 12 years of litigation to bring about the happy occasion, when the cheque was presented to the Y.W.C.A. It is proposed that the money will go to the section of the new Y.W.C.A. which will be used as a chapel from time to time.

The need for accommodation which as the Y.W.C.A. provides in many cities throughout the world is very great.

Yours sincerely,
Mary M. Andrews
(Head Deaconess)

Dear Sir,

I fail to see how William Gerald Hardy of London, who made a comment in your column about so called gimmicky preaching could do so at a distance of 18,000 kilometres.

If he had been present at the Cathedral Service in question, he would have been inspired by a service attended by 700 people including over 300 volunteer bushfire fighters who had hazarded their lives for the safety of others. In fact, it was a Memorial Service for 5 young men who lost their lives while fighting a bushfire. The Service was attended by the State Minister for Services and by bereaved relatives.

Dean Lance Shilton said in all sincerity that if Jesus had been born in Australia, he could well have been a volunteer bushfire fighter. Having myself lived in England for some time, I realise that it would be hard for an Englishman used to temperate climates to understand the significance of this. But he surely should have understood that the Parables of Jesus were told with the background of the way of life and the environment of the people of the time.

Let us have no more gimmicky letters to the Editor!

Yours sincerely,
Allan K. Beavis

Dear Sir,

The new Prayer Book in Chinese now in the process of publication, which has already created a storm in some Anglican circles (ACR 24/8/81), is quite unnecessary. With its introduction of Chinese festivals, classics and Buddhist sutras, it is merely following the example of the church in Rome in the time of Constantine — and that was the creation of Christian Paganism (a contradiction in terms). It is no secret that Popery is baptised Paganism, but what IS a mystery is how far many churchmen have fallen since the Reformation that they should even contemplate mixing the pure water of the Spirit with the dirty wells that impregnate pagan religions. Most of them have a grain of Truth, some more, some less, but they have not Christ — the Christ of the Old and New Testaments — NOT of man's imagination.

Anyone who doubts should get a copy of "The Two Babylons", a classic work on mythology by the Rev. Alexander Hislop. It is a remarkable book which traces all the world's pagan religions to Nimrod, son of Cush, son of Ham (or Hermes), the original prophet of idolatry.

Yours sincerely,
(Mrs.) P. Creasey

Dear Sir,

I shall treat Tim Tunbridge's letter (ACR, August 24) as a request for hard evidence on the effects of the anti-homosexual laws.

BLACKMAIL: " 'It's easier than breaking and entering,' the teenage leader of a blackmailing gang admitted at this period. 'We pretend we're queer, then let them take us back home, then rob them of everything. They're too scared of the police to do anything.' " This was before the anti-homosexual laws were changed in England. (H. Montgomery Hyde, **The Other Love, An Historical and Contemporary Survey of Homosexuality in Britain,** Mayflower Books, London, 1972, p. 281).

"The Wolfenden Report stated that of seventy-one cases of blackmail reported to the police in the years 1950-3, thirty-two were connected with homosexual activities. Contrary to popular belief, the homosexual who denounced a blackmailer did not enjoy immunity from prosecution." (D. J. West, **Homosexuality** 2nd revised edition, Penguin Books, 1968, p.100.)

VIOLENCE: On the question of physical assault against homosexuals: ". . . there was abundant and sickening proof that this did occur. The assults can only be described as vicious a brutal and, as one witness put it, were regarded as the sport of 'poofter bashing'." (Quoted from a Western Australian Royal Commission into homosexuality by the Royal Commission on Human Relationships, **Final Report**, Vol. 5, p.104).

"Presently to seek someone's consent for an act of sodomy is itself criminal, and the person who you ask is entitled to punch you, or if they're really terrified, knife you." (*The Age*, 18 September, 1979, p. 10, 19 September 1979, p. 12) After this legal opinion attracted adverse opinions from the Attorneys-General of New South Wales and Victoria, and bad publicity to the organisation that offered it to the public, it was withdrawn from their catalogue. But the laws remain.

SYPHILIS: "Current legislation discourages men with homosexually acquired syphilis from seeking treatment as a diagnosis of syphilis is likely to point to their homosexual activity . . . The law . . . declares that medical records are not confidential if they provide evidence of criminal activity." (Dr. John Parkes and Michael Ross, Homosexuality and Venereal Disease.)

If syphilis is more common among homosexual men, then all the more reason to change the law, so men will feel free to get treatment without fear of legal reprisals.

INJUSTICE: The law is silent about fornication, adultery and lesbian acts, but all male homosexual acts are illegal. Under New South Wales law, rape accompanied by actual bodily harm to another person carries a maximum penalty of 12 years. Anal intercourse between two consenting adult males in private carries a maximum penalty of 14 years. (**NSW Crimes Act,** sections 61C and 79). So much for justice!

It is for reasons such as those outlined above that so many Christian people have supported homosexual law reform.

Finally, though people can refrain from sexual behaviour of various kinds, there is abundant evidence of the stability of sexual **preference**, whether homosexual or heterosexual. (see *The Australian*, 24 August, 1981, p.4).

Yours sincerely,
Michael Glass

Anglicanism in Australia

— what John Gladwin told the English about us

"Near Doncaster" came the reply to my enquiry about origins. Then, in the broadest of Yorkshire accents, the gentleman sitting next to me told me how he had left Yorkshire in 1932 and come to Australia where he had lived and worked ever since. It takes a Yorkshireman to hold his accent in spite of 50 years of life down under! Yet the country is full of people who have not been there a full generation.

Australia gives the impression of being a more secular society. It is a much more prosperous society than our own. It seems to want to be rid of its past colonial trappings and be distinctly 'Australian'. The Anglo-Saxon population in Australia exhibit a love-hate relationship towards Britain. Most of the first settlers came involuntarily. Over the past century people have come to Australia voluntarily to start a new life — consciously leaving difficulty behind. It is not surprising today that in a time of deep recession, there are thousands who want to emigrate to the Southern hemisphere. Australia is still a new country and full of potential. It seems to have plenty of room for the future.

It is surprising to learn, for example, that in a land as big as the United States of America and yet with only 14 million living in it, that 72 per cent of the people live in towns and cities of over 100,000 people. Australia is an urban society. It is also a plural society.

The original Australians, the Aboriginals, although only 150,000 in number are on the consciences of the rest of Australia. They have been exploited and manipulated in the past. Concern that justice should be done is widespread in the Christian community as well as in the wider society. There are not just Aborigines, however, but a growing Asian population (Australia has opened its doors to large numbers of Vietnamese refugees), and Melbourne has the second largest Greek population in the world.

There is a large population of Irish extraction with an interesting political history — especially in the Democratic Labour Party in Victoria (SDP in Britain take note!). The Catholic Cathedral in Melbourne was full for the Bobby Sands' memorial service.

Of course, it is not surprising to find many common problems and interests. Unemployment has dominated a lot of political discussion. They are worried by a five per cent rate (unheard of in their recent history). I came across a lot of anger in churches working among the poorer sections of society about the abuses of power by the right and about the widening gap between rich and poor in Australian society. In the midst of great wealth — and often almost side by side with excess — one came across scenes of deep poverty and deprivation. Across the road from one of the wealthiest private clubs in Melbourne were some indescribably bad rooms for single homeless people. In all our societies the presence of the poor are a constant reminder of our dereliction of responsibility towards our neighbours in need.

I would love to have brought back some of the depth of commitment among groups of Australian Christians to social action and change. Within the more established structures the work of the Mission of St. James and St. John in Melbourne, in a diverse and imaginative range of social provision, spoke of a realistic commitment to support family life in distress. We have little in Britain quite at that level of professional caring work working from a manifestly Christian base.

Creating a stir

Then there were the alternative Christian groups such as Truth and Liberation Church people; some of their members, along with others, had shared in buying space in some of the major newspapers at the last election outlining why they, as committed Christians, could not vote for Malcolm Fraser again. It has led some of them deeper into social and political action and created quite a stir in the Church!

It was suggested to me that Melbourne, with so many strong radical Christian groups, would be one of the places where the movement to roll back the conservative backlash would begin. Yet, as in Britain, the danger in many modern radical or conservative movements is that they so ghetto themselves that they not only lose contact with each other and live with mythical understandings of each other, they also lost contact with the hard world of power and decision-making in society. It is sometimes easier to say what we are against than what we are for. Australian Christians struggle with this just as much as we do over here.

Some of the issues which are common to many parts of the world are very strong in Australia. Concern over the respective roles of men and women in church and society was quite pronounced in many of the sessions which I attended. The Australian man is coming under increasing attack! It is the type of image we saw on the TV of Prince Charles being chased along the beach by some thinly-clad young ladies which Australian Christians are beginning to question both in its implications for men as well as for women.

Some of the most interesting discussions at the Australian NEAC centred around this issue. Marlene Cohen got home to us all when she shared with us the damage being done to marriages and families by men who thought that their role involved ruling while the women were to obey. A distorted use of St. Paul had served the cultural interests of the male-dominated world of Australian society.

Sensitivity to the issue had shown itself in the way NEAC hasd been organised. A conscious attempt had been made to see that at least half the lay representation at the Congress was female and that women were well represented in all the formal business of the Conference. It made for a much more balanced experience than is often the case here in Britain. Well do I remember the Anglican evangelical gathering in London in early January this year — 85 clergy and 15 laity including five women, was it not? A truly representative gathering!

Occasionally the very position one is in is a painful reminder of the past. I was sometimes conscious that the English can still adopt imperialistic stances and that this can create distance. Having a leadership role in an Australian Congress which was considering the witness of the Church in Australia raised that painful issue to some extent.

Listening to John Stott giving the opening Bible Reading, watching Colin Buchanan attempting to reorganise the whole show as he entered the door, his bags still in hand, and being drawn into late night politics concerning the struggle over the relationship of Gospel to social action, raised questions about the role of British Christians in past colonial contexts.

Share skills

We often complain of the imperialism of the Americans — are we not sometimes just as guilty ourselves? I was certainly asked when Australian leaders would be invited to Britain and share their skills among us as they had so generously enabled us to do there.

The desire to be Australian rather than a colonial appendage to Great Britain is very strong. The Anglican Church in Australia is in process of renaming itself as the Church of Australia. Its new Prayer Book was produced and printed wholly in Australia as a deliberate policy of support for Australian craft and industry. This is a process which is vital to the revitalisation of Anglicanism in Australia. Its strong associations with the colonial past and with England in particular are becoming a hindrance to its future ministry in a society which is growing both in its pluralism and secularism.

In my short and delightful stay in Australia I detected a depth of commitment and an openness to the future which offers hope for the developing mission of the Gospel in that country. We could do with a heavy dose of such medicine in the midst of the gloom and despair so prevalent in our society in Britain.

John Gladwin is Director of The Shaftesbury Project.

CEN

Christmas Bowl supports theatrical education

The Delhi resettlement colony community is absorbed in the *Jagran* play as the commentator draws out the teachings.

Photo: CASA/ACC

Australian Churches, through the Christmas Bowl appeal, have supported a unique theatrical troupe who use mine and street theatre as an educational tool amongst the slum dwellers in and around Delhi, India.

Called "Jagran", which means "awakening", the group of pantomime artists was formed by Aloke Roy in 1976 with the aim of "promoting social, economic and legal justice to meet the needs of the people". The group soon discovered that the printed word could not communicate ideas to predominantly illiterate people.

However, poor people responded keenly to visual entertainment and this led to the emergence of theatre as an effective means of communication.

The plays are outdoors in any available open space in the slum or resettlement colony. At dusk the bell is rung, and the people within hearing, especially the children, come running and sit on the ground, eagerly awaiting the Jagran troupe. The actors — mostly young men but with an occasional woman — are chosen from the same class of people among whom they are acting.

The themes are simple social messages: maintenance of community pumps and water taps, care of neglected children, self reliance, social responsibility, the rights and dignity of exploited people, the value of a balanced diet and avoiding health hazards.

Costumes are true to life with some heightening of detail so that everyone in the audience can quickly recognize the typical characters such as the money lender, the brahmin, the out-caste, the school master, the demon and so on.

To make sure the message is clearly understood, there is a commentator. With a few word he clarifies the meanings that may be doubtful and between scenes and at the end of the show, he dialogues with the audience and draws out the learnings.

Nakla, one of the plays of Jagran, focuses on an important centre of social life — the community water tap. A survey in a community where this play had been staged revealed that the play had had a significant impact resulting in better use of and less damage to water taps and taps were not left running. Other people responded to the survey saying that they had decided to make a special effort to keep the tap surroundings clean and to stop fights near the tap.

The grants from the Christmas Bowl funds of the Australian Council of Churches are sent to the Indian Churches Auxillary for Social Action (CASA) who work with Jagran.

The 1981 Olivier Beguin Memorial Lecture

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South African Cabinet prays for victory

An unique prayer-meeting in the operational area of Namibia was conducted by the Chaplain-general, J. A. van Zyl, and was attended by the Prime Minister, P. W. Botha, and the cabinet.

"This meeting testifies to the whole world of a government standing in office with humility, responsibility and dependence before God almighty. This attitude testifies that no sectional nor material interests or temporal norms and gain have the place of paramount power."

"Though it is true that the Dutch Reformed Church does not endorse everything the government does and is on scriptural grounds often at variance with the government, we again assure the government of our intercessory prayers to receive the so much needed wisdom to distinguish and to decide."

"Though we differ on various issues we thank God for a government and for everyone in office who is a live member of christian churches, and who is not ashamed to bow in humble and public submission before the throne of God, and who strives to decorate his confession with a corresponding way of life."

"This attitude keeps the governmental doors open to every single person and church who desires to speak to government on all issues of grave importance. The path to a christian and responsible dialogue is open and we pray that this will be kept open even when the bravest issues have been solved."

Reformed Church South Africa

The Aboriginal Debate:

WCC supports Aboriginal medical service

The World Council of Churches has made a grant of $25,000 to the Wu Chopperen Aboriginal Medical Service in Cairns. The grant from the Christian Medical Commission of the WCC is for operating costs for the medical service and to subsidize wages of an Aboriginal double certificate Sister/Primary Health Worker and an Aboriginal Aide.

Wu Chopperen is wholly Aboriginal controlled with committee members being elected annually from 21 communities and towns around Cairns in North Queensland.

Announcement of the grant comes a mere three weeks after the WCC Report on the Aborigines outlined the appalling health situation of the Aborigines and called for adequate government funding of Aboriginal Medical Services.

ACC

Churches worldwide called to act for Aborigines

The World Council of Churches Central Committee meeting in East Germany, has called on its member churches to "direct international attention to the racism of the Queenland and Western Australian Governments and the constitutional responsibilities of the Australian Government in the wake of the "Justice for Aboriginal Australians report from the WCC team which visited Aboriginal communities.

Team member, Pauline Webb of the United Kingdom told the 150 member Central Committee it was a terrible shock to visit Aborigines in Australia "and see malnutrition of the kind I think only of seeing in the world's poorest countries. I have come back determined that the truth shall be revealed because it is through the truth that people are set free." Fellow team member, Bena-Silu from Zaire, reported that there were many parallels between the situation in Australia and "what we have experienced in Africa" with colonialism.

The Central Committee resolved that the WCC, through its member churches, seek to direct international attention to the racism of the Queensland and Western Australian Governments and the constitutional responsibilities of the Australian Government. The forthcoming Commonwealth Heads of Government meeting and Commonwealth Games to be held in Australia provides opportunities for the churches to bring to the attention of Commonwealth countries, especially from Africa and Asia the situation of Aborigines in Queensland.

The WCC also intends to investigate the possibility of delegates from the International Commission of Jurists, the UN Human Rights Commission and Amnesty International making similar visits to Australian Aboriginal communities.

A letter to the Editor

Dear Sir,

The photograph on page 3 of the August 24th issue of your paper with the caption "VALLEY OF DEATH" is grim — but is it any fault of our black brothers and sisters when we in the Church condone alcohol in moderation?

We justify our stand on various texts of Scripture including the oft-quoted (albeit misquoted) miracle of the changing of water into "wine" by Jesus.

There are at least nine words for "wine" in the Hebrew of the Bible, and four Greek words, for the one word in English! Which one are we talking about? Fermented wine was certainly in use in Biblical times, and was made from grapes, dates, barley, etc., but new or sweet wine was also common. It was made from the fresh juice of the grape (Amos 9:13, Genesis 40:11).

When Jesus turned water into wine, could it not have been this new wine? More especially when the Governor of the feast remarked upon it in such complimentary terms. He called it "best wine". The ancient historian, Pliny, reports that "best wine" was that which had the **least trace** of ferment or mould. There is a weight of evidence from early writers to support the claim that non-alcoholic wines were in common use and were sometimes known as "the best wines".

It is inconceivable, even bordering on blasphemy, to say that Jesus would have deliberately placed 120 gallons of intoxicating wine before guests at a wedding feast in a small country town, probably towards the end of proceedings — wine that would be capable when drunk to excess, of wrecking homes, ruining lives and bringing endless misery!

This miracle of changing water into wine was to point to the person and work of the Son of God, changing the water of the old Judaism into the best fruit of the vine — the "Best Wine" of the Christian Gospel. The soundest exegesis of this miracle appears to be an argument, not for the use of alcohol, but for abstention!

It is certainly a tragedy to see what is happening to the Aborigine people, but let us get our own thinking straight on this poisonous substance called alcohol — Australia's No. 1 drug of addiction.

Yours faithfully,
William B. Hayward

"Reverse Discrimination"

(from page 1)

"The Aborigines build humpies out of town so they need not pay rent or rates. Its a simple matter of costs.

"Most are on unemployment benefits or other pensions. An average household of three or four adults may be receiving up to $300-$400 a week in government payouts. Most have colour television. They receive allowances for their children who attend high school for clothes, books, etc.

"More than anything else, they need educating on how to use houses and to budget."

No incentives

"Aborigines have no incentive to work, because they have learnt to rely on payouts. Now, high school students are collecting their allowances from the Post Office as well. They are being trained to receive payments.

"A local grazier offered regular rates for Aborigines at shearing time. An older Aborigine told him, 'why work for you? I lose my freedom, for nothing much more than I get from my pension.'

Time is drunk away

"With all the handouts, they have so much time. What is there to do but drink it?

"Much of their pension money is spent on drink. Then they can't pay rent, or buy food, or school clothes for the children.

"I think that if their time was organised, for example by doing something for their handouts, it would eliminate the opportunity to drink.

"Some are trying to organise alcoholic counselling and rehabilitation. But very few Aborigines will agree to do it, and there is a very low success rate. At present, there are only two full time Aboriginal alcoholism counsellors in the region covering Dubbo, Gilgandra, Coonamble, Walgett, Lightning Ridge and Brewarrina. A rehabilitation unit is now going to be built in Walgett, which will probably become an alternative drying out place to the local police cells."

"Treat us the same way"

"The Aboriginal Christians in Walgett want to be left alone, and treated on the same basis as whites. They are not militant. Most Aborigines in Walgett can't stand a bar of the high pressure militants there."

What can Christians do?

"Christians can support Christian work amongst Aborigines, for example through AIM, Aboriginal Evangelical Fellowship, or the United Aboriginal Fellowship, or one of the Aboriginal Bible Colleges.

"In the same way as we are being encouraged to live in Sydney's western suburbs and have a Christian ministry there, so we should consider applying for teaching or other government jobs — and there are many — in places like Walgett."

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Ethiopian church leader missing

Qes (Reverend) Gudina Tumsa, 48, General Secretary of the Ethiopian Evangelical Church Mekane Yesus has been missing for two years and is believed to be imprisoned, according to a press release of the British Council of Churches.

Mekane Yesus is an indigenous Ethiopian denomination affiliated to the Lutheran World Federation with approximately half a million members.

Dr. Philip Morgan, General Secretary of the British Council of Churches, has sent a letter, excerpts of which are printed below, to Lt. Colonel Mengistu Haile Mariam, the Ethiopian Head of State, dated 21 June 1981. To date no reply has been received.

"It is now approaching two years since this senior church leader disappeared. No charges have been brought either against him or his wife and your Government refuses to allow Qes Gudina to be visited.

"The British Council of Churches believes these actions are unworthy of any national government charged with seeking the good of its citizens. On the occasion of the second anniversary of the detention of Qes Gudina we call upon you — to allow his whereabouts to be made known, so that he may be visited and comforted, — to prefer charges against him and — to bring him to trial without delay.

"If on investigation neither he nor his wife is found guilty of any crime, we call upon you to let them go free.

"We realise that Qes Gudina is not the only religious leader detained in Ethiopia. We believe that the churches have shown over the past few years a willingness to seek a role within the revolution and have joined in efforts to develop your country. On the second anniversary of the abduction of Qes Gudina we declare to you our concern for all the leaders of the Orthodox and other churches held in detention without trial and pray that your government may soon release them."

WHAT A WORLD

Thank God for fellowships

. Lesley Hicks

The Youth Fellowship movement in Australian churches would make a fascinating historical and statistical study. Even in a single parish church the youth groups ups and downs over the years, for reasons both sociological and spiritual, would be worth studying, though records would be scanty at times.

I have had an association right from childhood with the one church, and unlike most of my fellow-Fellowshippers of the fifties I am still here at St. Paul's Chatswood, where our teenage children are now involved with the present youth group, a fact for which we are profoundly thankful.

I doubt if, in essence, it has changed much in character and aims from the Fellowship I knew. True, the surrounding society as it impinges on young Christians has become more drastically secular, and the contrasts between Christian standards and the world's are sharper. But the Fellowship's activities remain, as far as I can gather, much the same as in my day. I realise that its predominantly spiritual emphasis need by no means to be taken for granted, as in some groups the merely social function predominates.

Happy the teenagers whose preferred group for friendship is one which (in ideal if not always in actuality) is unselfish, caring, concerned for the less lovable, reaching out to win others to Jesus; enjoying worship, prayer and Bible study together; able to be trusted not to exploit each other sexually; and sharing lots of clean, inexpensive fun in each other's company. And happy the parents of such teenagers.

Boon to parents

There would be many thousands of Australians who look back happily on membership of some kind of church youth group, whether or not they became or remained committed Christians. Even today, many non-churchgoing parents may be grateful that their children at a vulnerable age have chosen to associate with such a group. To find that their children, far from plunging into the dreaded sex-and-drugs scene, are involved in religious activities in a straight-forward old-fashioned church, would surely be a relief to most parents. And a good test of the evangelistic effectiveness of a youth fellowship is the extent to which the teenage children of non-believers are drawn into its membership.

Vital age-group

The teens and twenties age-group is of course the most vital for evangelism — the time of most of the decisions shaping life for good or ill. Philosophy, lifestyle, career, marriage partner (at least one's first!) are all basically settled in this period. For many young people from Christian homes, and for the friends they ask along, the fellowship group is a formative setting in which these most crucial decisions may be influenced. As the chosen peer group, it may be even more important than home or school.

In very large churches, or ones where the youth work is particularly booming, the sheer numbers of young people may necessitate a stratification by age. Sometimes males are in short supply — a sad situation in a church, much more common than its opposite. Many churches have known some period in which most of their youth group, for good reasons or bad, has deserted to another church. However painful that situation, it would be better than their being lost to the Kingdom altogether.

Marriage Bureaux

I like a group to be large enough to provide a range of company, yet small enough to encompass a wide age-range, so that those still at school can relate to and learn from those in their twenties, benefiting from their maturity, and finding role-models. If fellowships prove to be "marriage bureaux", that's an excellent thing — why not? To further enhance the prospects of young Christians meeting suitable partners, wider mixing between fellowships, and at camps, beach missions etc., can contribute to this most worthwhile cause. (In Japan, because churches are so small, and with a tradition of arranged marriages, pastors often act as marriage brokers!)

Moore College Flow

From St. Paul's Chatswood in the forties and fifties a remarkable number of young men entered Moore College to train for the ministry. The girls did the next best thing — married them, or became missionaries! Then, although faithful ministries have continued and the Fellowship group has gone on, for twenty years or so not one candidate for the ministry has emerged and very few missionaries of either sex. Has God stopped calling, or are our young people not listening? Or is He calling to different avenues of service?

Though "full-time service" can be a misnomer and need not be set on a pedestal, I find it hard to believe that God is not calling out our young people to total commitment for the eighties as much as for the years before.

PRETERM REFUSES TO HAND OVER RECORDS!

Preterm Foundation withdrew its action against Brother Patrick Darcey and Brother Mark Sheehan on August, 1981.

Early in July 1981, Preterm obtained an injunction from the court against the Brothers on the grounds that their vigils outside the clinic were obstructing and distressing clients.

During the hearing for the continuance of the injunction, Preterm's abortion records for the past 12 months were subpoened. Preterm sought to have this set aside. The application heard by Mr. Justice Waddell was dismissed and Preterm were ordered to produce their records on 18th August, 1981. Just prior to the records being required, Preterm withdrew its action.

The judge dismissed the action and ordered costs to be paid and an enquiry to be made into damages suffered by the Brothers.

WHY has Preterm backed off and **WHAT** have they to hide?

Preterm maintained that they dropped the case because it meant handing over their records to the Court which would be a breach of confidentiality. However, the judge guaranteed that the Court would uphold the strict confidentiality of Preterm's clients. The defendants' lawyer agreed with this arrangement. Pro-Life observers were mystified by the withdrawal of the action of Preterm, and some argued that it is possible that some of Preterm's clients had not seen the doctor who certified the reasons for the abortion.

So the two brothers have resumed their vigil outside Preterm and continue to hand out their literature to those who are visiting the clinic.

Now terror in Guatemala

A number of World Vision projects in Guatemala have been rocked by murder and violence.

In one area around the town Chmaltanengo 30 people serving on World Vision community development committees have been killed. World Vision field staff report that these are only a fraction of those killed in the district during the last month.

Like El Salvador, Guatemala has been hit by terror squads who are particularly persecuting the Indian population. Unlike other Latin American nations, the Indian is still the majority group.

Nobody claims responsibility for the killings, however the terror has intensified as the Indians become more aware of their human rights.

The Christian churches in Guatemala, Catholic and Protestant, blame the military government and the oligarchy for the campaign of terror.

A number of Catholic priests have been murdered because of their involvement with the poor and an Anglican bishop was deported for demanding that the rights of the poor be respected.

World Vision has been working in the Chimaltanengo district with its COLT (Community Leadership Training) programmes. Local villagers select members from their community to go to a central training location where they learn agriculture, animal husbandry, trades and health care. World Vision pays for the setting up of these centres and pays the wages of the tutors. The people then go back to their community and teach a number of other people the things that they have learnt. The programme in Guatemala has been very successful. The agency reports that the programme will continue despite the killings.

World Vision reports that there is constant fighting between the army and the guerillas in many rural areas. Apart from the large number killed, many people have disappeared from their villages. Local churches claim that some of these people are Indians trained in community leadership, often the ones who lead in Bible study and prayers. Most are never seen again.

World Vision

A Guatemalan Indian mother and her child. These are the people being persecuted by the system.

Eight bans on the Church in China

United Evangelism to Chinese reported that the Communists, outside of banning their own members from adhering to any faith, have also publicised "Eight Bans". These bans are:

Do not propagate religion to any person under the age of 18.

Do not propagate religion to any political cadre.

Do not hold religious activities in any worship places that have not been approved.

Do not propagate any religion outside of the church building, temple or monastery.

Do not come into contact with any overseas religious groups.

Do not accept any assistance from foreign religious organisations.

Do not quote religious educational materials and religious explanations that have not been approved by each province's Religious Affairs Bureau.

Do not hold religious gatherings in private homes.

"These bans were produced by the authorities last year, but are not vigorously enforced and are in fact disregarded by many people belonging to both house and open churches," a China observer told *Church Record*.

"Not enough church buildings were returned to Christians. If they did not meet in houses, many could not meet at all.

"There are isolated cases of harrassment for disobeying the bans, but it is not at all commonly done.

"There are some interesting developments. Quite a number of cadres have been converted, but the authorities insist that they then resign."

EWNS

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Departing on January 3rd, 1982, this ever popular 18 day tour visits Christchurch, Tekapo, Mount Cook, Oamaru, Dunedin, Gore, Milford Sound, TeAnau, Manapouri, Queenstown, Alexandra, Haast Pass, Fox Glacier, Greymouth, Blenheim, Wellington, Wanganui, Rotorua, Waitomo, Auckland, etc. Price from Melbourne $1216, Sydney $1172, Brisbane $1208. An optional 4 day extension to the Bay of Islands is offered at $231. Group Leader is Major Jim McIntyre.

MIDDLE EAST ADVENTURE TOUR
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LANDS OF THE BIBLE TOUR
Departing December 29 for 29 days. 14 days in Israel visiting all important sites, 6 days in Greece with adequate sightseeing. 6 days in Rome/Pompeii/Sorrento. Our Leader is Rev. Campbell Egan of Wagga Wagga. Price from Melbourne or Sydney $3452.

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SEE THE LOVELY FLINDERS RANGES
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A.C.T.S. HIGHLIGHTS WITH REV. CANON KEVIN CURNOW
Departs June 1982. ADVANCE NOTICE. In June Kevin will lead a group to Israel (12 days), Greece (10 days), and Norway (8 days). 4 nights in London included. Members can stay over longer by prior arrangements, and a number of optional tours in Britain and the Continent are offered. Estimated price for 1982 is $4568 from Melbourne and Sydney. Registration without obligation now open.

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1. Jan. 31, 1982 visiting Milford Sound, Timaru, Picton, Wellington, Auckland and Bay of Islands. 14 nights, 6 ports from $855-$2030 with Rev. W. M. Constable.
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3. April 6th visiting Vila, Lautoka, Suva, Savu Savu, Vavau, Nukualofa and Noumea. 17 nights, 7 Ports from $1090-$2550 with Rev. Vic May.
4. May 23rd visiting Rabaul, Guam, Yokohama, Kobe, Kagoshima, Keelung, Hong Kong, Singapore. 29 nights, 9 Ports from $1900-$4570 with Rev. Alec Hilliard.
5. June 26th visiting Singapore, Medan, Penang, Kota Kinabalu, Hong Kong, Kaohsiung, Manila, Cebu, Ambon, Townsville. 29 nights, 11 Ports from $1900-$4570 with Rev. Wesley S. Pidgeon.
6. August 11th visiting Noumea, Hienghene, Vila, Honiara, Rabaul, Samarai, Cairns, Whitsunday. 17 nights, 7 Ports from $1105-$2570.
7. September 12th visiting Vila, Suva, Apia, Pago Pago, Vavau, Nukualofa, Noumea. 18 nights, 7 Ports from $1170-$2720 with Rev. Don Ireson.
8. November 6th visiting Singapore, Hong Kong, Kaoshiung, Manila, Ambon, Cairns. 22 nights, 7 Ports from $1655-$3680.
9. January 16th, 1983 visiting Vila, Suva, Nukualofa and Noumea. 15 nights, 4 Ports from $1110-$2460.

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TO UNDERSTAND EACH OTHER

Christian parents: "Brainwashers?"

Christian parents are often challenged by non-Christian parents for their alleged "brainwashing activities". I can vividly recall a Parents and Citizen's meeting I was invited to address, at which a Christian parent spoke of her desire for her child to grow and mature in the Christian faith. No sooner had these words been uttered when another parent leapt to her feet and suggested that children should be "left to find religion for themselves". Her view was that it is improper for parents to impose their religious convictions on their children and that any attempt to share one's faith is simply a form of brainwashing.

In the face of such challenges Christian parents may find themselves uncertain of their position. However, the point I would like to emphasize at this time is that sharing one's faith with others who are significant in one's life should be inevitable, unavoidable and highly desirable. This is especially the case in the parent-child relationship.

When we truly commit ourselves to another person in a close relationship we share at an intimate level. To attempt to withold something as significant as our fundamental Christian beliefs and values would be detrimental to that relationship. Of course, the nature of that sharing is important. Fanatical, insensitive, dogmatic and selfish attempts to impose that view upon the other person will also be detrimental to the relationship.

I would argue that as people lovingly share their lives, as parents and children, husband and wife, and as friends, they will naturally share a great deal and this may include religious convictions. If the relationship is a good one, the sharing of Christian convictions will come inevitably and naturally, and can hardly be said to take the form of brainwashing.

There is another argument against the challenge of brainwashing. Could it not be argued that to deliberately avoid mentioning religious issues is itself a form of brainwashing? There is a curious paradox in the statement that a child should be "left to find religion for himself because this is avoiding an imposition of religion." One can become so anxious to avoid religious brainwashing that an unintentionally anti-religious form of brainwashing occurs in its place. It is far better for a parent to freely and respectfully share what is of fundamental importance to them. Sharing is not compulsion. It simply lets another person see what you are really like. Through your behaviour and in your words your Christian commitment is revealed. The child's response to this may be questioning. To answer these questions is to respond to the child as a person and not to attempt to compel or to brainwash that child.

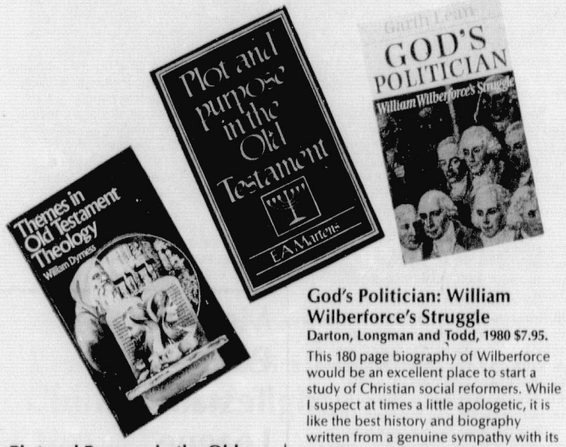
What is happening here is that two persons are sharing and exploring together. One, the parent, is older and has made a commitment that influences every aspect of their lives. Such a parent cannot help but show their faith and in so doing creates the possibility for the other, the child, to make a similar commitment if he or she chooses to do so.

Finally, the Christian parent is clearly instructed by God to share their faith with his or her children. This is not merely a suggestion but a command which entails parental responsibility. Such teaching is not merely the product of a psychologically sound relationship which fosters growth and love but it is a responsibility given to parents by God: "Parents do not discourage your children, but bring them up in the nurture and discipline of the Lord." (Ephesians 6:4)

This process does not involve brainwashing, in fact real faith can never emerge simply from brainwashing! It involves a loving, sharing relationship between parent and child which **nurtures** and fosters understanding. Alison Reid has recently put this point very clearly: "Isn't a quality relationship with us the likely ground for the child being attracted to Christ if we are truly His disciples?" ("Christian Parenting" in **Agenda for a Biblical Church,** Vol. 2, 169-174)

Dr. Alan Craddock

BOOK REVIEWS



God's Politician: William Wilberforce's Struggle
Darton, Longman and Todd, 1980 $7.95.

This 180 page biography of Wilberforce would be an excellent place to start a study of Christian social reformers. While I suspect at times a little apologetic, it is like the best history and biography written from a genuine sympathy with its subject.

In a lively way Garth Lean traces the conversion of Wilberforce from a man-about-town typical of a decadent and distracted age to a man of Christian conviction and compassion. A solidly disciplined life of prayer and Bible study marshalled his natural gifts. Known as the "Nightingale of the House of Commons" his speeches against slavery and for the reformation of the manners of England, put the finishing touches to combined efforts of his collaborators in the "Clapham Sect".

Lean succeeds in showing that an individual moved by God and with much help from Christian companions can change his times. In the debate about Evangelism and Social Action, Wilberforce shows that the two cannot be divorced. Though somewhat limited in his understanding of the structural nature of social problems on his own back doorstep in Britain, he is a worthwhile model for Christian involvement in politics, and for groups such as the Festival of Light today. Garth Lean no doubt thought so and he does us a service in introducing Wilberforce to us.

Gordon Preece

Plot and Purpose in the Old Testament
(E. A. Martens, IVP, London, 1981, pp. 271, £4.95 stg.)

Themes In Old Testament Theology
(William Dyrness, Paternoster, Exeter, 1979, pp. 252, £3.00 stg.)

These two conservative approaches to the Old Testament differ widely in method. Martens is an attempt to co-ordinate Old Testament theology around an outline of deliverance, community, knowledge of God and land, drawn from Ex. 5:22-6:8. Dyrness presents his material topically (Revelation, Nature of God, etc.). Of the two Martens is far the better. He is clearly well equipped and well read, but fails to draw into his scheme a doctrine of Creation and is thus not really able to deal with the Old Testament as a whole nor the Wisdom Literature. Dyrness has a good deal of useful systematic information but does not relate it to the ongoing history of salvation. This is not a useful way to deal either with Old Testament or Biblical theology.

W. J. Dumbrell

Bishops Move

Bishop John Cornish, Assistant Bishop in the Diocese of Perth, has been appointed Bishop of Tasmania.

In 1979 he was consecrated Assistant Bishop in Perth, having been formerly the Dean of the Cathedral, and prior to that had worked extensively in the Diocese of Brisbane.

Bishop Gerald Muston, Assistant Bishop in the Melbourne Diocese, has been appointed Bishop of the Diocese of North West Australia. He will be consecrated on the 3rd of February in Geraldton.

Bishop Muston was for three years the Federal Secretary of the Bush Church Aid Society, and has worked previously in the region.

Urgent need to equip evangelists

"The area of equipping our (lay) people to evangelise is very, very urgent," said Canon John Chapman, commenting on a motion at General Synod to establish a Commission on Evangelism to look at methods and opportunities for evangelism.

"One of the best ways of learning evangelism is to be personally involved — to be actually doing it rather than talking about it. It's like swimming — you can't do it until you get your togs wet. It's the man in the water who perfects his style. I do not want any congregation anywhere to wait — to pray, do a training course, evaluate — and never do it. We did a report on initiatives and methods in evangelism in 1975, and it has sat in our office, unused."

Synod's most important decision

"This may well be the most important decision this week," said Deaconess Margaret Rodgers, in moving the motion.

"It is necessary that we proclaim the goodness of Christ in a spoken manner by various evangelistic means, or by written word, to those who don't believe or haven't heard. There is a widening gap between those who have heard and know the gospel, and those who do not believe. I hope that this Commission will help us leap the gap and bring with more force what we know and believe," said Bishop Parker, in seconding the motion.

In commenting on the passing of the motion later, Mr Chapman said, "The Commission will be worthwhile, if the result is that people do evangelise. If it has that result, I'm all for it. If not, it will simply be taking up the valuable time of the practitioners who form the Commission."

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The Movement is a Christian organisation in the field of sex education, marriage and family.

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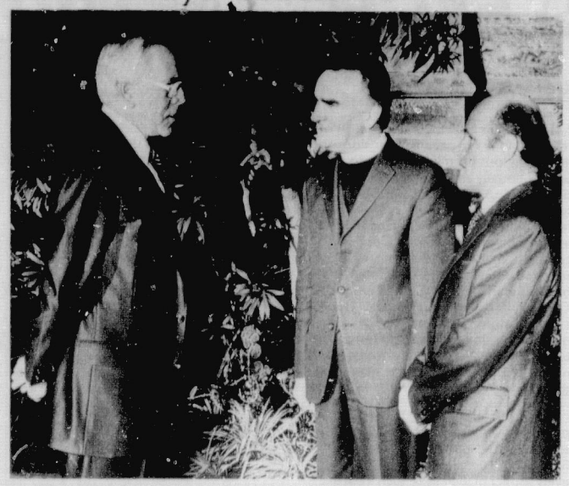
Self esteem, not penitence, needed says Schuller



Dr. Robert Schuller (left), with Canon J. E. Whild (centre), of St. Mark's Anglican Church, Darling Point, and Mr. John Pickles (right), the Chairman of the Australian Board of the Robert Schuller ministries.

Dr. Schuller, was guest speaker at a service, at St. Mark's, the only Anglican church he was able to attend during his stay.

Photo: Ramon Williams

"People's deepest need is for self esteem. Our message to them is that Christ gave himself for you, so you are worth everything. We need a new theological reformation. We should not begin by telling people they are sinners, but by saying that they are of infinite value. Luther and Calvin started out wrong," said Dr. Robert Schuller at a press conference in Sydney recently. Dr. Schuller, of the "Hour of Power" television programme and a Reformed Church minister, was in Australia to record a series of "motivational stimulae programmes".

"The stimulae could be called 'let's feel good about ourselves'. Jesus doesn't stand with a whip or a shotgun. Repentance means to turn to the right. It is a positive act. The church's idea of repentance has an element of penitence, of self mortification, which is a pre-reformation concept. It puts people down," he said.

"The church has been very negative in its approach: it condemns people for racism or injustice. This strategy is not productive. We miss the tap root: to tell everyone that they are beautiful, that they are a child of God."

We are above our circumstances

"The 'I am' will always determine the 'I can' — and I am a child of God. We are above our circumstances, not under them," Dr Schuller told representatives of South Americans living in Sydney, at the press conference, on the issue of the Christian's response to the poor and oppressed. "History shows that it is the slaves and the oppressed who win in the long run."

Unusual mission field in danger!

Pictured; left to right, are; instructors Robert and Carol Shurey; winner of the Grand Champion Skater Trophy, Anna Ohrman; instructor, Russell Vaurne; Manager of Sutherland Sports Studio, Marge Walmsley; and director of the Sports Studio, Niels Nielsen.

Photo: Machelle Piggott

An unusual mission field, a Sports Studio in Kirrawee, N.S.W., is in danger of being closed down by the local council. The council claims that the studio is a "commercial enterprise" in an "industrial enterprise" zone and so local youth will lose the security of a Christian run recreation centre.

Director of Sutherland Sports Studio and Christian businessman, Niels Nielson, had a vision to build a place of recreation for "God's people". Two years ago he opened the studio and since then, in excess of 150,000 people have been through the doors of the Sports Studio.

"I built the place myself, and rent out the ground floor as a factory, and use the upstairs for the Studio. The whole thing is worth about $600,000 to $700,000 now.

"The zoning question is now before the local council. The last time they discussed it, they refused to change the zoning. We contacted the State Planning Authority, but they cannot help until the Council makes a final decision. The Council says that there is no need for our recreation centre, and that there is plenty to do in the shire. But we have sure proven that there is a need. The young people come to meet and fellowship together. I have a personal ministry in sharing with them about their problems," said Mr. Nielsen.

A recent Display and Presentation night demonstrated to the public, the success of this relatively new venture, and its value to the local community.

"We've got to keep going for the sake of the young people," said Mr. Nielsen. "I have faith that nothing will change.

"We have seen so many miracles in the provision of our needs. I recognise that in stepping out in faith there will be opposition, but God has so far supplied us. We have just got to keep pressing on."

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SIM and AEM merge

Sudan Interior Mission, which has served in Africa since 1893, and Andes Evangelical Mission, which has served in South America since 1907, have announced their decision to merge.

The announcement was made jointly by SIM General Director Dr. Ian Hay and AEM General Director Rev. Ronald Wiebe on August 5 at Cochabamba, Bolivia, at an assembly of the AEM International Council.

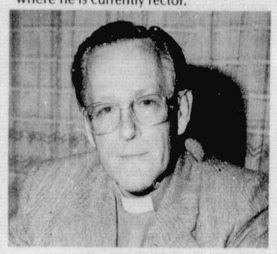
THE AUSTRALIAN CHURCH RECORD, Editorial and Business, First Floor, St. Andrew's House, Sydney Square, Sydney 2000. This is a National paper issued fortnightly on alternate Mondays. Subscription is $10.00 per year, posted. Printed by J. Bell & Co. Pty. Ltd., 13 McCauley Street, Alexandria, N.S.W. 2015.

New Gen. Sec. for Home Missions

The Council of the Home Mission Society, Anglican Diocese of Sydney, has announced the appointment of the Rev. Allan Whitham as the Society's new general secretary.

Mr. Whitham will take up the appointment in January 1982. He will replace Archdeacon Robert Fillingham, who will retire in February after a 25-year association with HMS.

Since 1967 Mr. Whitham has served in the outer western suburbs of Sydney, at St. James' and St. John's, Mount Druitt, where he is currently rector.



Rev. A. Whitham

The Council of HMS is very confident that Mr. Whitham's unusually wide experience (for a clergyman) of secular employment, plus 14 years of encountering the social problems around Mt. Druitt, have equipped him admirably for the general secretary's role.

Asked what he hoped to do in his new position, Mr Whitham told **Church Record,** "I've got no set ideas; it will be six months before I find out all HMS is doing. They are very competent people, and its a complex organisation. Its not a one man show, and I will be bringing a certain amount of parish experience predominantly in areas of human need which the HMS traditionally attends to. I will be very interested to see if we can increase direct support which can be given to the very many struggling new parishes on the South Coast, and in the southwest and west of the diocese."

Moves to Pocket Testament League

The Bible Society State Secretary for New South Wales, Mr. Keith J. Williams, has accepted an appointment as National Director of the Pocket Testament League in Australia.

Mr. K. J. Williams

Mr. Williams has served the Bible Society for more than 15 years.

He will take up his new position with the Pocket Testament League on February 1, 1982.

AIO Director resigns

Mr. David W. Longe has resigned as Director of the Anglican Information Office and will resume private consultancy. Mr. Longe will be serving a number of Christian organisations especially in the area of raising funds and support. Miss Charlotte Rivers has been appointed Acting-Director from September 7, 1981. She has been the information Officer with the AIO for the last two years.

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The Human Touch In Sydney

Mother Theresa at Sydney Airport said: "There are two kinds of poverty in the world, the material and the spiritual. The latter happens in rich households as well as poor ones." "What can we do to help your work?" she was asked. "Search out the poor in your own city and minister to their needs," she said. "What do you want most for the world?" "I want the world to come to know Jesus and then to love and serve Him. Letting people know about Jesus is really loving them." When asked about the discrepancy between the affluence of Australia and the poverty of India she said it was wrong to compare our country with another. "The poor you always have with you. Love them."

"Are there really poor people in Sydney?" That was a question asked recently in Sydney. So the Church Record spent a day at Care Force in Newtown run by the Home Missions of Sydney Diocese. See page 3 for the results.

Photo Ramon Williams

How W.C.C. helped us gain power. P.M. Mugabe

"The Zimbabwe Government acknowledges its indebtedness to the W.C.C. for its material, political and moral support of our country during its struggle against racism to achieve independence," Mr. Robert Mugabe, Prime Minister of Zimbabwe told an enthusiastic crowd at the Robert Blackwood Hall, Monash University last Tuesday."

The **Church Record** was present at the meeting.

The meeting was chaired by Miss Jean Skuse, the General Secretary of the A.C.C. who reminded the meeting of the close links most of the Australian Churches had with the Patriotic Front in its struggle for independence. She stressed that it was in spite of some conservative opposition.

Mr. Magabe spoke mainly on the problems of racism in the southern portion of Africa and pledged his country's support for the armed struggle.

The meeting was organised by the All African Student's Union and One World Week which is sponsored by the Australian Council of Churches and the Australian Episcopal Conference of the Roman Catholic Church.

Avoided Aboriginal Issue

The press release of the One World Week which announced the meeting stated 'It is likely that the situation of Aborigines in Australia will be raised at the public meeting following the report of the W.C.C. Team earlier this year because Mr. Mugabe had already received a copy of the report on "Justice for Aboriginals".

Although a question was asked Mr Mugabe said, 'I do not wish to give any directives to any of our sister countries in the Commonwealth'. Observers at the meeting said that the A.C.C. would be very disappointed with Mr. Mugabe's stance in public on the issue of Aborigines as the A.C.C. had pinned its hopes on his support to embarrass the Australian Government during the Chogm conference in Melbourne because of its racist attitudes.

Marxist Base

In reply to a question on achieving a Marxist base for Zimbabwe Mr. Mugabe said that the government had allowed free enterprise to continue but they would gradually nationalize it. On the issue of a one party system of government in Zimbabwe, Mr. Mugabe stated that it was not out of keeping with a free system of government as it operated in Tanzania.

The Prime Minister of Zimbabwe, Mr. Robert Mugabe, talking to Miss Jean Skuse, the General Secretary, Australian Council of Churches, at Monash University.

1 million Bibles smuggled into China in one night

One million chinese Bibles were personally delivered to Chinese Christians recently by an international team from the Open Doors' mission. Three Australians were in the delivery team and more than 20,000 Chinese Christians were involved.

Releasing the news from headquarters in Holland, Brother Andrew, founder of Open Doors, stated that the "project Pearl" delivery of one million, Union version, simplified script Bibles was accomplished on the evening of June 18, 1981. Release of this information was delayed until today to protect Chinese Christians distributing these Bibles throughout China, he stated. The Bibles were printed by Nelson Bible Publishers in America.

Not all the Bibles, however, reached Chinese Christians, Brother Andrew reported. "About four hours after our delivery, Chinese soldiers, alerted by the large number of people in the area, rushed in. They attempted to confiscate Bibles still in the area. They threw some boxes of Bibles into the sea; some they tried to burn. Other Bibles were confiscated at roadblocks the authorities set up in the area."

A majority of the Bibles, however, were safely removed from the area, Brother Andrew stated. "In the confusion and the darkness, it was impossible for the soldiers to keep at least 20,000 people from walking away with 11,000 boxes of Bibles."

Reports received through the "house church" movement indicated that during the next few days, the houses of known Christians were searched and Bibles confiscated. Many Christians were arrested and imprisoned. Some were beaten. All have now been released.

Some of the Bibles found their way to the local Three-Self Movement church in the area. The Christians held a praise service to thank God for the Bibles, reports from the area stated. But when Three-Self Movement leaders arived from Nanking, they ordered the Bibles confiscated and destroyed, reported local Chinese Christians. The Bibles were said to be "poison".

Local believers pointed out to these leaders that the destroyed "Project Pearl" Bibles were identical to those printed by the Three-Self Movement late last year. The question was raised, "Why are these Bibles poison when yours are not?" Later

Cont. on page 5

Brother Andrew

Programme to Combat Racism grants

The WCC has recently announced its allocation of funds for its Programme to Combat Racism.

The A.C.C. told the Church Record the grants include:

To SWAPO (South West African People's Organisation) (US) $125,000. SWAPO's aim is the total liberation of Namibia from the illegal occupation of South Africa, and to unite all the peoples of Namibia. It claims to be the sole representative of Namibia.

The purpose of the grant is firstly for administrative and legal defence costs inside Namibia; and secondly for radio broadcasting programmes and maintenance of offices in Angola, Zambia, Tanzania and Botzwana.

In Africa, grants to other groups total (US) $125,000.

In Australia:

The Foundation for Aboriginal and Islander Research Action	(US) $4,000
Kimberley Land Council	(US) 25,000
North Queensland Black Publishing and the Townsville office of the North Queensland Land Council	(US) 10,000
The Cairns office of the North Queensland Land Council	(US) 20,000
Yipirinya School Council	(US) 10,000

Elsewhere:

Grants were made to groups in Asia, the Pacific, the US and Canada, England, France, West Germany and the Netherlands. Funds were also allocated for support groups in Asia, Australia, Canada, the US, Belgium, England, West Germany, Ireland and Switzerland.

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