

SYDNEY

Rev M. T. Corbett, was appointed Rural Dean of Hornsby, in March.

Rev E. D. O. Crawford, is now the Rural Dean of Parramatta.

Rev E. D. Harding, is now the Rural Dean of Randwick. Rev R. A. Woodward, will become Rector of Hurstville as from May, 25.

Rev J. T. Griffiths, resigned as Rector of Willoughby East, on March 6, to become the Deputy Executive Director of the Retirement Villages.

Rev W. E. Thomas, is now the Chaplain at the Prince of Wales Hospital.

Rev Canon A. H. Funnell, is now the Chaplain of the Home of Peace Hospital in place of the late Rev F. O. Hulme-Moir.

Rev Dr R. A. Cole, Federal Secretary CMS will be installed as an Honorary Canon at St Andrew's Cathedral on May, 30.

THE MURRAY

Rev P. Atherton, Minister in Charge, St Leonard's North Glenelg has accepted the incumbency of the Parish of Mt Barker.

Rev G. Christopher, Rector of Strathalbyn, has been appointed Rural Dean of the Strathalbyn Rural Deanery.

Rev G. Prince, has been appointed Secretary for the Australian Board of Missions, Province of South Australia.

Uganda Return

• From page 1

ing people redirect their energies towards creativity rather than destruction.

"We need to help the people by teaching them in seminars and conferences that love and forgiveness are the best weapons for reconstruction. This needs men and women who have been prepared educationally and who have a vision to bring back value to human life and human rights for everyone and also respect justice and the law of the land.

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GRAHAMS AT NIV SERVICE



The Dean of Sydney, The Very Reverend Lance Shilton and Bishop Dain greeting Dr & Mrs Billy Graham as they arrive at St Andrew's Cathedral Sydney to attend the Dedication Service of the New International Version Bible.

CIO APPOINTED

The Anglican Information Office, Sydney, has announced the appointment of Miss Charlotte Rivers as Church Information Officer.

She succeeds John Martin who leaves Sydney on June 6, 1979 to take up a post in London. Originally from a property in North Canterbury in New Zealand, Miss Rivers has been secretary, for the last four years, to Bishop John R. Reid, Assistant Bishop in the Church of England, Diocese of Sydney.

Prior to that she was, for ten years, secretary to the late Bishop F. O. Hulme-Moir in his capacity as Dean of Sydney, and then as Senior Assistant Bishop in the Diocese of Sydney.

She is well known throughout the Diocese of Sydney and has been an active member of the Management Committee of Deaconess House and the Council of the CENE University Halls. She also



Charlotte Rivers

serves as a Parish Councillor in the Parish of St Mark's, Darling Point.

Miss Rivers begins work at AIO on May 28, 1979.

CHURCH STRUCTURES DICTATE FOR SERVE

• From page 6

him suppressed has to be changed.

"The role of agencies like World Vision is to help to build new person-hood. This builds a new society which can move out to challenge and change the injustice. World Vision and others in the aid field have no right or role in the attacking of structures, which they don't really know or understand. If they do become involved in the struggle there's a danger they'll start imposing their ideas instead of the nationals who have been assisted to a new self-reliance". He says that there is injustice in every society. "People gain power and hang onto it".

Dr Kamaleon will be preaching at a number of services for the Week of Prayer for Christian Unity in Melbourne and Sydney.

Dr Kamaleon was born in India and ordained a minister of the Methodist Church. He served as a pastor of the Emmanuel Methodist Church, Madras, from 1961 until 1968.

Dr Kamaleon's first involvement with development aid was when he co-founded the Bethel Agricultural Fellowship, Tamil Nadu, India in 1961. He is still associated with the project.

In 1962 he became president of the Friends Missionary Prayer Band. In 1973 he was on the founding committee of World Vision, India. Two years later he joined World Vision International, as a vice-president directing pastors' conferences.

In 1974 he was both a delegate and soloist at the International Congress on World Evangelization, Lausanne, Switzerland, and was a consultant and delegate to the Berlin Congress on Evangelism in 1966.

Technology is neutral. It can serve good ends as well as bad.

It is neither good nor bad in itself, but only according to how it is used.

For good and evil reside not in things and ideas, but as Christ said, in the hearts of the men who use them.

— Paul Tournier
"The Person Reborn"

Operation Ballpoint



Tony Malone speaking to the participants of "The School of Christian Writing" on the subject "Writing for Your Local Paper". His forthright and factual remarks, from many years of experience in the newspaper field, helped those present realise what is required, and how to prepare their material.

School of Christian Writing

Operation Ballpoint, a School of Christian Writing organised under the auspices of the BGEA and Decision Magazine, was held in St Andrew's House from May 1-4.

It was attended by over 150 writers and would-be writers from all over Australia and as far afield as Papua-New Guinea and New Zealand, and gave a unique opportunity for instruction, stimulus and mutual encouragement.

Roger, Palms, editor of Decision, was a keynote speaker; others were Jill Bowen, journalist with the Australian Women's Weekly, Tony Malone, managing editor of the Cumberland

group of local newspapers, and at the final luncheon, well-known television and film script-writer Tony Morphet.

Workshops dealt with many aspects of writing, editing, lay-out, cartooning etc, and extra lunch-hour sessions were "sandwiched" in to discuss the writing of poetry and of books for children. Tutors worked with smaller groups to give more individual help with assignments.

Perhaps the main challenge was for Christian writers to seek publication in the secular sphere, and not be content merely to write to the converted. This emphasis came especially from Jill Bowen, Tony Malone and Tony Morphet. Whether we

are writing for a parish paper distributed to non-Christians, for a local newspaper, for radio or TV, or for a major secular newspaper or magazine, Christians need to learn jargon-free, effective communication which speaks to people where they really are. Undeterred by the inevitable quota of rejection slips, we need to seize these opportunities for Christ.

Lesley Hicks

FIRST SAMS INTERNATIONAL CONFERENCE

• From page 5

Church in South America in recent years: less dependence upon Britain for guidance and help and greater partnership between national Churches across the continent; priority being given to urban mission; a programme to train every Christian for ministry; and greater awareness of the issue of human rights and social justice.

HOOR OF POWER LAUNCHES "5,000" PROJECT

The Robert Schuller Ministries Ltd, based in Sydney, has prepared a TV segment to launch their latest project called, "GROWING 5,000". The segment will be viewed in Sydney, as part of the regular "HOOR OF POWER" program, on May 27th.

Peter Daniels, a Director on the Hour of Power Board, came to Sydney from Adelaide, to assist with the project launching.

The concept is that 5,000 people are asked to pledge \$2 per week, over twelve months. In return they will receive a certificate (at the

conclusion of their full payment of \$100), all sermon booklets, and a selection of sayings called "POWER LINES".

Tony Featherstone, the normal narrator on the TV program, interviewed Peter Daniels, and was able to explain in detail what is expected of those wishing to participate.

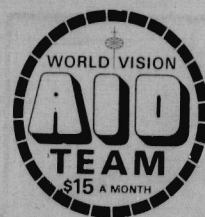
There is also allowance made for those who wish to send in a gift of \$100 immediately, towards this project. They will receive their certificates straight away, as well as the other material offered.

It is hoped that through this project, funds will be raised to financially support the work, from within Australia.

Ramon Williams



Tony Featherstone and Peter Daniels on the set of the TV studio of TCN9 in Sydney, preparing the segment to launch the "Growing 5,000" project. The segment will be included in the "Hour of Power" program, commencing with the Sydney showing on May 27. Photo: Ramon Williams.



No 1683

JUNE 4, 1979

The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

S AFRICAN WHITES OUTVOTED

Frank black and white Christian talk on combating social injustice

At the end of a week-long conference in Pretoria, SA, delegates from the ten South African member churches of the World Alliance of Reformed Churches declared unanimously, "We have covenanted to pray for each other and work together against all injustices and inequities in our society, such as those brought about by racism and discrimination."

The Conference was the direct result of the initiative of the Swiss Federation of Churches which urged a year ago that the meeting be held and provided most of the funds for the Conference.

BLACK MAJORITY

Actually all major South African churches were represented except the Roman Catholic, the Pentecostal churches, and the independent churches.

Not since the Cottesloe Conference of 1960 has there been such a representative body of church delegates to speak about the role of the church in South African society. In contrast with the Cottesloe meeting, most of the delegates in Pretoria were black. Moreover, there was a better spirit now than two decades ago.

The Rev J. F. Thorne said on the first day of the Conference, that it was itself a miracle that the meeting was held.

The fact that the Conference would not have occurred without the initiative and generosity of the Swiss churches speaks volumes about the lack of communication among the South.

There was agreement that the church should speak prophetically. But the views were poles apart on whether the consultation should directly address the government on the burning issues.

Dr Kubler-Ross 6
Evie's Gold 8
Right and Wrong Anger 2
55 Letter Word 5

PROF WALKED OUT IN HUFF

In the debate on procedure, as in most of the crucial votes, the Afrikaans churches were outvoted, often with as many as 33 out of the 40 votes against them. And yet they all stayed to the end of the Conference, all except one. Prof P. S. Dreyer of the Nederduitse Hervormde Church walked out in a huff on the next to the last day.

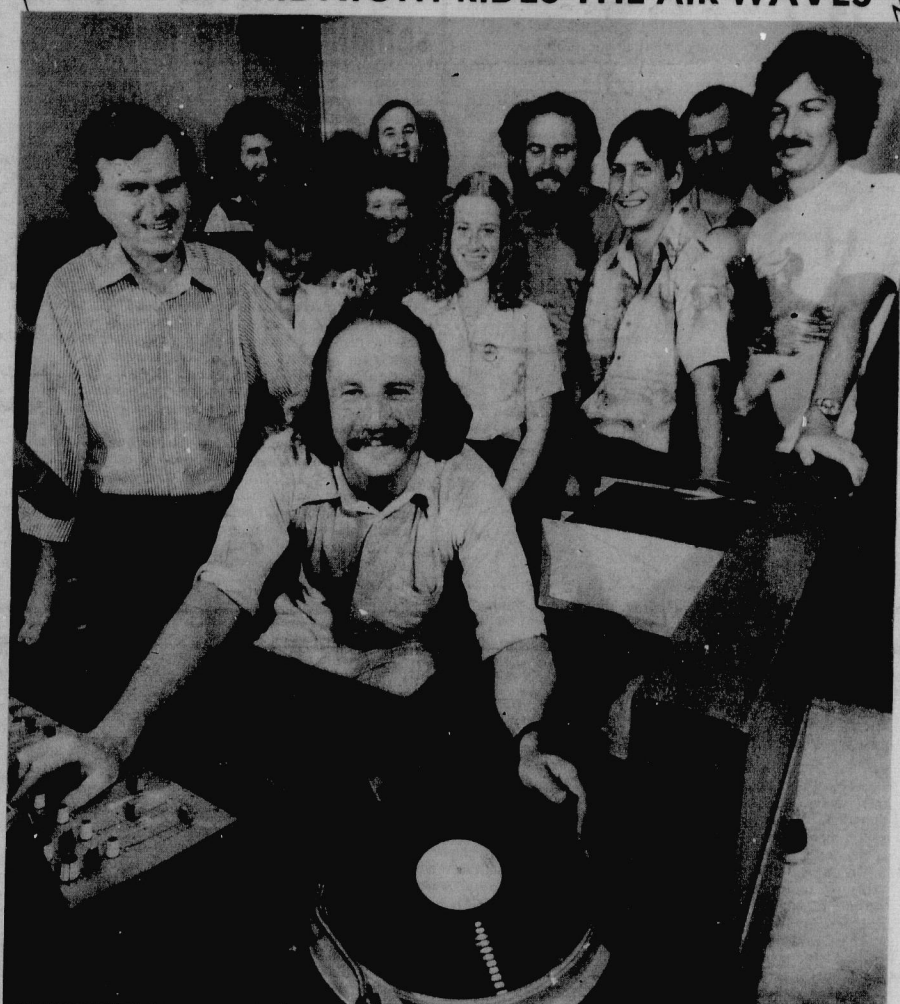
The following morning he returned to read a statement of apology in which he regretted his action, but stated that there was sufficient reason for him to have acted as he did. For, he said, delegates had presented political views under a thin veil of religion.

GOVT MUST PROMOTE JUSTICE

It was agreed that the government must promote justice for all; there was a wide rift as to whether the present policies do in fact promote such justice. There must be consultation among the races and ethnic groups.

There was agreement that the church should speak prophetically. But the views were poles apart on whether the consultation should directly address the government on the burning issues.

• To page 5



"With the glint of teeth and the roar of rocketing ratings..." So begins one of Sydney's most unusual radio shows — the Captain Midnight Show — heard nightly on 2CBA-FM at 11 pm. While the sound of the programme is popular top 10 and album tracks, its philosophy is much more sophisticated.

• To page 7

EDITORIAL

Christian Accountability and Corporate Crime

"Laws governing companies do not make men more honest" is the conclusion of Sir David Griffin, a leading Australian businessman.

He argued recently in Sydney that all business must be based on trust, and strongly denigrated the continuing regulation of corporate affairs by governments who "unleash corporate blood hounds" to sniff through accounts for the purpose of detecting and prosecuting misdemeanours. He suggested that this activity is a slight on honest businessmen and a hindrance to the efficiency of any business operation.

It is true that accountability is a very expensive part of business activity, but businessmen would do well to ask why this has been necessary.

The history of companies from the early days when the Hudson Bay Trading Company was granted a royal charter in the sixteenth century until the present time, has been littered with fraudulent activities in which countless people have lost vast sums of money which were invested on trust.

In the early days of the companies, the investors themselves managed the day to day affairs of the company, but as time went on it became the practice to appoint others to manage their affairs and the investors simply collected the dividends.

The almost annual amendments to the Companies Acts have aimed at closing the loopholes directors have found which have often resulted in the siphoning off for

their personal use the resources entrusted to them by others.

Man's heart is covetous, and not only must he be accountable to those whose resources he manages, but he must also know that it is an indictable offence to mismanage them.

The Christian knows that man is accountable for his actions. He will not denigrate the role of the government to legislate and also punish those who steal money from others, whether it be the theft of money from the Taxation Department on behalf of the shareholders, or from the investors themselves.

But the Christian needs not only to agree on the correctness of prosecution of corporate criminals, but also to take warning.

It is highly significant that the Bible warns Christians again and again to guard against covetousness. Christians need to be warned because the sin of covetousness is not eradicated when a person submits their life to the Lordship of Jesus Christ.

The number of Christians who have rightly served a prison sentence for the misuse of funds given on trust stands as a warning that no Christian is exempt from this temptation regardless of the impeccable credentials of the Christian heritage of his family or church.

When we pray for the impartial administering of justice by the State, we invoke God to exercise his

judgement through the State on all, including Christians. The Bible clearly warns that Christians who act contrary to the law will also be punished by the law.

The need of accountability in our denominations is no less needful. Officials often handle considerable sums of money, all of which must be accounted for. None of it should be spent without also being fully disclosed to the synod or governing body of the church. This protects the name of those who handle money on trust from rumours of misuse, as well as providing a constant reminder to Christian yet sinful men, that all actions are accountable. Any attempts to conceal rightly invite the suspicion of those to whom officials are accountable.

At the congregational level the accountability of money given for the Lord's work is no less needed, regardless of however upright treasurers may appear. Correct accounting procedures and careful audits are no less necessary than at the denominational or corporate level.

Contrary to Sir David Griffin's assertion that "laws governing companies do not make men more honest", the truth of the matter is that they aim to curb the sinful instincts of all. They rightly provide a warning to all and appropriate retribution for those who refuse to heed that warning. And let he who thinks he stands take heed, whether in the corporation, the denomination or the congregation, lest he fall.

MOORE COLLEGE
LIBRARY



Southern Kalinga grandfather.



Southern Kalinga mother and child.

THAT BRINGS POVERTY

Roy Gwyther-Jones

Major changes to the health, religion and economy of the people have resulted from the work of Bruce and Judith Grayden, an Australian couple who have lived with the Southern Kalinga people in the Philippines for the past five years.

"The South Kalingas are small but tough. Only the fittest survive," said Mr Grayden. "When we arrived infant mortality was over fifty per cent. We've brought it down to less than five per cent — mainly by giving worm medicine and antibiotics."

The Graydens, who come from Melbourne, have four children. Currently on leave, they plan to return with their family to the village of Mallango in Northern Luzon at the end of the year.

They are members of the Summer Institute of Linguistics and Wycliffe Bible Translators, the world's largest international body involved in language research, literacy, translation and community development.

"Our work is to offer the Kalingas an alternative to a life style that has kept them in abject poverty for centuries. We never coerce them into change," said Mr Grayden.

Life is anything but idyllic for the Kalingas. Their villages are hit by about 20 typhoons a year. There are frequent shoot-outs between rebel guerrillas and Philippine army units. But their greatest fear is the spirit world and its omen carrier, the tiny Ichaw bird.

The Ichaw is supposed to speak for Kabunian, the Kalingas' chief god. If a hunter sees it fly from left to right he will immediately return home and sacrifice a chicken to avoid some terrible accident. The farmer will abandon his rice fields and face possible

starvation, so powerful is the belief in bad omens.

Each home has a Chapilang — a spirit shelf. The remnants of sacrifices are laid on it to satisfy the spirits that correct ritual has been carried out.

If a person gets sick a pig is sacrificed. If he dies every close relative sacrifices a water buffalo, worth \$200 each. Should a relative not own a buffalo he must buy one.

"The system keeps the people terribly poor," said Mr Grayden. "The Kalingas' average yearly income is \$75. People often have to sell their fields to pay for sacrifices. This leads to tension and jealousy amongst the villages. They believe all sickness is caused by their enemies or the spirits working magic!"

Attempts have been made to break with the system. The Graydens recall four occasions when educated Kalingas

have thrown out their spirit shelves. Each time someone in the home went lame or blind until the shelves were replaced and a pig sacrificed.

"It's easy to be sceptical about the spirit world until you have to live in it."

But Christianity is bringing change. Motivated by the Scriptures translated into Kalinga by the Graydens, and an increasing literacy rate (now 35 per cent) most of the Christians have destroyed their spirit shelves.

A year ago three Christian families burnt their shelves.

The villagers expected the worst, but nothing happened. In September the other Christians destroyed theirs. Still nothing happened.

There are now 130 Christians in Mallango, and their economy, health and social life is improving rapidly.

Sacrificing is not keeping them poor; they are not afraid to hunt and farm even when they see the omen bird.



The Grayden family.

Word and Life

by Dr D. B. KNOX

ANGER

sometimes right, mostly wrong

It is good and right to be angry at injustices that are inflicted on other people.

For example we ought to be angry at unfair discrimination which affects other people.

We ought to be angry when the Soviet Union sends people to Siberian slave camps for their religious beliefs; or when Idi Amin the ex-dictator of Uganda, murdered people, we were right to be very angry; just as when the Patriotic Front kills missionaries in Rhodesia.

We ought to be angry when one section of the community makes another section suffer in order to advance its own interests, and so on.

God is very angry at the injustices which men and women inflict on each other. He has said that He will take it into account on the judgment day.

WHEN IT IS WRONG

We ought not to be angry when people act unjustly towards us, but we should bear the injustice with gentleness.

Jesus Christ has given us the example to follow. He was never angry with people in regard to what they were doing to Him, though He was angry when they did things to other people.

However when He suffered, He didn't threaten, when He was reviled He didn't revile back again.

So we ought not to have anger to others because of what they have done to us. Such anger is very soul destroying, it makes us the centre of our own world and cuts us off from relationships, where happiness lies.

THE PRODIGAL BROTHER

We have a good example of this wrong sort of anger in the story of the Prodigal Son in Luke 15. You may remember that the younger son had gone off and spent the share of his father's inheritance in living it up till he ran out of money and, after a while of being on the bread line, came back to his father in humility and repentance, and his father received him and put on a party to welcome him home.

But his older brother when he heard of it, was very angry and would not join in. His thoughts were all on himself; 'why hadn't he been given a party?' His anger was wrong because it was self-centred and we must eliminate from our hearts any self-centred anger or bitterness to other people that may be there.

A SUBSTITUTE WAY

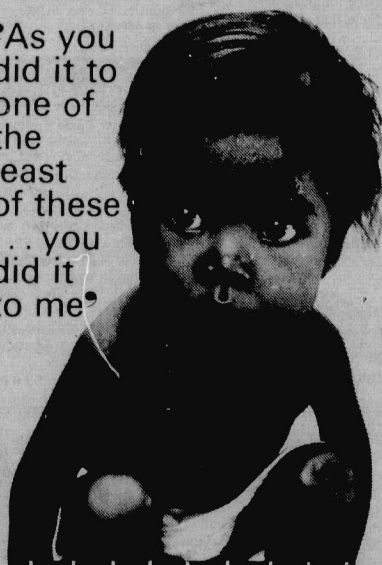
In the place of such anger we must substitute forgiveness as God forgives

us for the wrongs we do Him. Of course if we are to have God's forgiveness we must ask God for it and it is based on Christ's death for us. But God freely forgives those who call upon His name, and we too must have a spirit of forgiveness. For if we won't forgive others then Jesus said very clearly, 'God does not forgive us. We are still under His anger which we have earned through our injustice to one another.'

NO FUTURE

There is no future in being angry with others for what they have done towards us. There can be no restoration of fellowship while there is anger and bitterness. We ought to earnestly ask God to give us His spirit of forgiveness to enable us to turn our thoughts away from ourselves, to turn the other cheek, as it were. If we have a spirit of forgiveness instead of anger this is the first step in restoration of relationships.

As you did it to one of the least of these... you did it to me

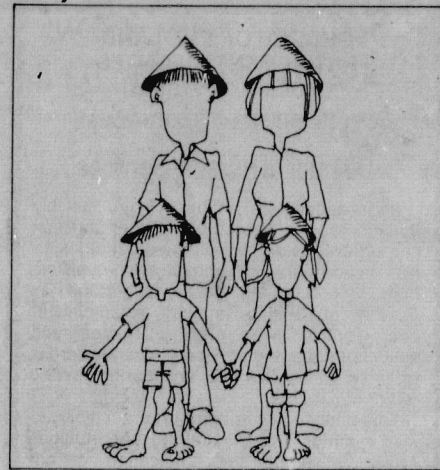


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The task of the churches is "to put a face on refugees" according to the Reverend Martin Chittleborough, Director of the Australian Council of Churches Refugee Resettlement Department.

"The churches have a role in transforming refugee statistics and long lists of names that all sound alike into people with families, with unhappy pasts and hopefully, with a future" explained Mr Chittleborough.

The stories and brief reflections by Mr Chittleborough's diary reveal that his visits to these refugee camps left deep impressions of suffering humanity.

Aranyaprathet Camp — near Kampuchean border

Aranyaprathet Camp, 5 kilometres from the Kampuchean border, is in the front line for people fleeing for their safety.

"The hospital at Aranyaprathet has two kinds of patients.

Out of 7,300 people in the camp, there is an average of 25 people hospitalised. This low figure indicates the general good health of the people due to the work provided by the Red Cross and the United Nations with extra nutritional programmes by voluntary agencies.



Kampuchean musicians in the Aranyaprathet Camp near the border of Thailand.

PUSHED INTESTINES BACK

"The other group consists of the new arrivals. A woman and three children sitting on the wooden bed had fled from the Khmer Rouge who in turn were fleeing from the forces led by the Vietnamese. Near the border, and close to what they believed was safety, they walked into a mine field. One mine blew up killing one of the women. The other had the baby in her arms killed, shrapnel hit her seven year old child in the abdomen. Her mother pushed her intestines back and carried her into Thailand where a doctor sewed her up, and she will live.

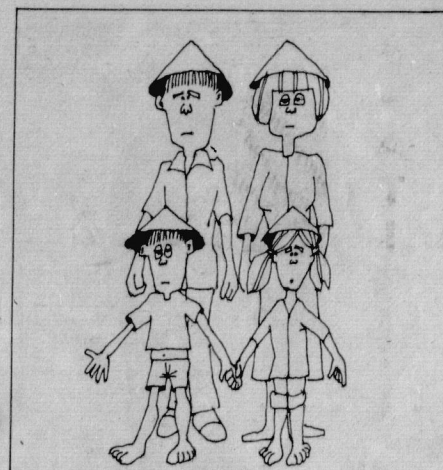
"Once in the camp, the refugees believe they have reached safety. When the buses arrive they think they are to be taken to one of the larger camps. But often, in fear of a spread of fighting, the Thai officials have ordered the buses to drive back to the border, where the refugees are forced to go back into Kampuchea."

Nong Khai — near Laotian border

In the north of Thailand, on the Laotian border, at Nong Khai refugee camp the situation is quite different. The camp is shared by two distinct groups, the Hmong from the hills and the Lao from the plains. Each have their own language, own market, hospital, playing fields and schools.

"The border control building in Nong Khai is almost empty. On the banks of the Mekong River below, strings of ferries lie idle, as the official flow of goods between Nong Khai in Thailand and Vientiane in Laos, on the other side of the river, has almost stopped.

Putting Faces to Refugees



A few do not want to leave because they hope things will change and they can return to Laos to join their families or because it is their homeland. Others are forced to stay because they will never achieve the criteria of the resettlement countries.

A LETTER, A SMILE, A MESSAGE

"Hope is a delicate flame fanned by a letter from Australia or the U.S.A., a smile from the selection team, or a message from across the border. But hopes are soon extinguished as disappointment follows.

"Past the Thai guards, the camp is a bustling town of 40,000. The streets are unmade and little shops of thatched grass line the narrow alleys providing access to the tiny houses or barracks. The shops sell clothes, tinned food and confectionery.

"It is possible to buy a tape of Lao music, have a silver bracelet made, eat in the cafe or have a family photograph taken for anxious relatives. Fresh fruit and vegetables come from neighbouring areas and are sold in the markets to supplement the rations of rice, meat and vegetables. Down the streets come tricycles carrying water, bags of charcoal or goods for the stalls. An estimated A\$23,000 changes hands each day in the market.

"It has an air of permanency because for many it has been home for up to four years.

7th Mile Cheras Camp — for the boat people

For those who have fled Indochina by boat, the 7th Mile Cheras Camp on the east coast of the Malayan peninsula is often their first destination.

"The small guest room in the Roman Catholic Franciscan Brothers Retreat House is relatively peaceful.

"Relatively, because below, in an area about the size of a football pitch live 3,200 people in transit to the United States. Franciscan, Brother Francis, works with the refugees, helping with their problems, answering their questions. It started in April, 1977 with 50 and now it is run by the United Nations High Commission for Refugees and the Red Crescent, the name for the Red Cross in Islamic countries.

EXPORT AWAITING SHIPMENT

"Looking from the window, rivulets of yellow water form channels between rows and rows of army tents, so close together, their guy ropes form wedges. The trickles join to form streams between the galvanised iron bathroom/toilet, and the more permanent wooden buildings. Like export items waiting shipment in a warehouse, the people stare down from the three levels of sleeping platforms trying to read their futures.

"These are people selected from the island camps off the coast of Malaysia. They will stay for 2 or 3 weeks, longer if they have any illness or diseases. Sponsors have been arranged through the representative from the United States joint voluntary agencies selection team. When the refugees reach the US, they will be met by individuals, by church or community groups who will help them settle in, finding housing and work.

"Only about 150 are Christians and they can worship in the large new church. Brother Francis does not describe himself as a

AUSTRALIA'S POLICY
English speaking
Least cost to Government
Least trauma to refugee.

Chaplain but rather as someone who tries to help.

STATUS — ILLEGAL IMMIGRANTS

"The Malaysian Government, in trying to internationalise the problem, has given the refugees the status of 'illegal immigrants'. To emphasise this, there are now police on the gates and people are not allowed to go outside. Consequently, they are a target for profiteers. Aerogrammes, that provide a hope-saving link with the outside are 3 or 4 times the price. To counter this, the Church runs a shop to help people buy the extras with money sent by anxious relatives.

"The horrors of the boat trip, the isolation of the island camps, and the uncertainty of being selected are replaced by hope. But the future ahead will bring with it frustration and homesickness, and above all, memories."

Bellfield Camp — Australia next stop

The fourth type of refugee camp that Mr Chittleborough visited was the Bellfield Camp outside Kuala Lumpur in Malaysia. This is the final staging camp for refugees who have been selected to come to Australia. In Bellfield Camp, they wait for final formalities to be concluded and for their flight to freedom and a new life.

TOUCH THE AUSTRALIAN

"Perhaps the welcome is too friendly for comfort, the smiles too wide, the little

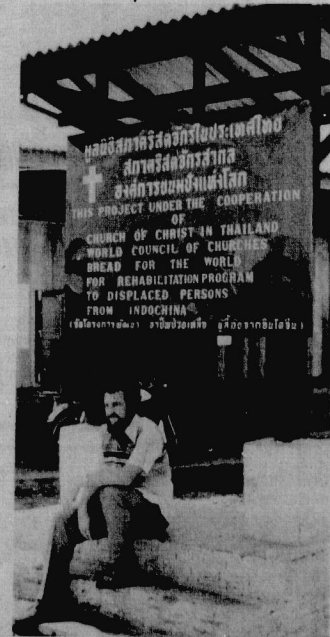
• To page 6



Children in the kitchen at the Bellfield Camp



Bread distribution time at Cheras 7 Mile Camp outside Kuala Lumpur.



Martin Chittleborough sits beneath the welcome sign at the Nong Khai Refugee Camp in Northern Thailand. Photo: Chittleborough/ACC



John Tigwell

CHILDREN NOT PEW-FODDER

"We who seek to minister with children need also to respect their integrity and their significance. They are not simply pew-fodder of the future. Indeed, if we treat them in that way, it has been demonstrated they simply will not be in the pews of the future," said John Tigwell, Scripture Union's Secretary for Education in Church in Britain, who has recently conducted seminars in all Australian states, for Christians working with children and families.

"Nor are they simply 'developing adults'. But they are, simply and magnificently, children in their own right and important to Jesus."

"Very often children find themselves put to one side, sent out, shall we say, in the middle of a service, inferring to them that their place in worship is simply to be there to observe the adults and one day, when they're big, they will be able to take their place."

"We have a young child come into Sunday School from a non-Christian family — no connection to the church. What do we say? We don't say 'Ah, we have another child.'"

"We say 'Praise God, our fellowship has been given responsibility for one more family. Praise God for that. What are we going to do about it?' And that raises the whole question, which we need to think through of family outreach, family evangelism and our understanding of the place of family in our particular church."

NOT RIGHTS BUT NEEDS

"The sad thing about the International Year of the Child, as far as I'm concerned, is that it has concentrated on the rights of children, when I suggest it ought to have concentrated on the needs of children. The four needs of every child are security, standard, significance and community," continued Mr Tigwell.

John Tigwell is editor of the *Families: Facts and Frictions* published by Scripture Union. A tape of one of his talks in Australia is available from Scripture Union, 129 York Street, Sydney.

New post

The Archbishop of Westminster, Cardinal Basil Hume, has been elected president of the Roman Catholic Bishops' Conference of England and Wales for the next three years.

As such, he will be for the first time the official national spokesman of the hierarchy.

EVANGELISM IN AFFLUENCE

A group of 100 North American evangelicals meeting in Philadelphia, USA, wrestled with issues related to the development of an authentic biblical life style while living on an island of affluence.

The United States Consultation on simple Life-style, brought together a broad cross-section of men and women from American evangelical church life. Emerging from the gathering was a consensus on the need to simplify life style for the sake of evangelism and justice.

"We have seen here an exciting affirmation by evangelicals that biblical evangelism is inseparable from a commitment to the poor and justice," commented Dr Ronald A. Sider, one of the consultation's co-ordinators.

Sider added that the gathering "has confirmed for me a powerful movement of the Holy Spirit within the Church." He was referring to the growing concern among American Christians that their daily way of life reflect their evangelistic and missionary commitment.

Dr Frank Gaebelein, former co-editor of *Christianity Today*, delivered a major address in which he stressed the biblical imperative. The 80-year-old evangelical statesman told the conference that, although he had attended major evangelical gatherings since the 1920s, he "had never heard a major presentation of Amos and the other Old Testament prophets who focus on justice and the poor."

He contended that "evangelism has not been biblical enough to resist the lure of Madison Avenue." Dr Gaebelein called on his evangelical audience to ask themselves if "our home life is transmitting anything more than an entitlement to greater affluence."

Moonies try to buy Church Hall

The Unification Church, better known as the Moon Sect, has attempted to buy Church Hall in the centre of Banbury, Oxfordshire, for £25,000 to produce films to fight opposition to their sect. The Banbury Parochial Church Council refused the offer once it realised the identity of the would-be purchasers.

Vins' wife delayed

The US Embassy said this week, it had asked the Soviet Foreign Ministry why the wife of a released dissident had been unable to discuss her own departure with American consular officials in Kiev.

Mrs Nadezhda Vins, the wife of Baptist Pastor Georgi Vins, who was involved in a 'spy swap' deal with the United States recently, told Western reporters by telephone that her Kiev house had been surrounded by plainclothes policemen.

Bibles for China

Christians in mainland China are hoping that their first ever official import of Bibles will be allowed soon.

A request for a "sizeable quantity" of Bibles — believed to be in the hundreds — has been lodged with the government.

Now the Bible Society in Hong Kong is waiting to discover whether or not the order will be processed and reach them.

Church to Receive Restitution

The former Board of World Missions of the Presbyterian Church US is one of 39 American religious organisations to be compensated for property confiscated by the Chinese Communists when China became Red in 1949.

Communist China will repay some \$19.4 million over a five-year period. The PCUS will receive \$1.7 million or approximately 41 cents on the dollar of the amount actually claimed.

"RELIGIOUS MANIA" CHARGE

Top British actor James Fox shocked the acting world by dropping out of the theatre and joining a Christian organisation called The Navigators.

At the time — it was just nine years ago — Fox was regarded as a brilliant actor whose fame and fortune were assured.

But as he then remarked "My old friends in show business tell me I've gone too far." "I've got religious mania," "They reckon Jesus Christ is my latest 'experience'." But I know they are wrong. This is reality, not illusion.

Now Fox is back in a film, playing an unpleasant boyfriend of Joan Winmill, a British actress whose story is told through the film.

The film, "No longer Alone", is based on the book by former London actress Joan Winmill Brown, a convert of Billy Graham's first London Crusade at Harringay in 1954.

It is regarded as particularly significant that this film should be released in 1979, the 25th anniversary of Dr Billy Graham's Harringay Crusade.

The story of Joan Winmill Brown is one of frustration, depression, and attempted suicide until she came face to face with the power of Christ at Harringay.

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This position will become available later in the year following the retirement of the present matron. However the successful applicant will be required to commence duties during August, 1979.

Salary will be paid in accordance with the private hospital nurses State Award.

Application in writing, giving details of experience and qualifications should be forwarded in confidence to arrive not later than 30th June, 1979, to The Executive Director, Church of England Retirement Villages, 284-288 Castle Hill Rd, Castle Hill, New South Wales, 2154.

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TOTONAC TRIBESMAN TO AUSTRALIA "65 LETTERED WORD"

Manuel Arenas, a Totonac mountain tribesman, arrives in Sydney from Mexico on June 19. He will be visiting 13 centres in the Eastern mainland States, speaking at Dinner Rallies sponsored by Wycliffe Bible Translators.

Mr Arenas was illiterate at twelve. He was, however, a good talker and, was employed by a Wycliffe translator to help translate the New Testament into Totonac — then an unwritten language. Totonac is very complex with some words containing up to 65 letters.

When the job was done, he was given the chance to be educated. Despite attacks of typhoid, he got his BA in America and MA in Germany.

He was offered several lucrative positions in colleges, embassies, multinationals, and by Luftansa, but turned them down. He had made a vow, "If God gives me an education, I will share it with my people."

In 1969, he opened the Centro Cultural Pro-Totonaco (Cultural Centre for Totonacs) in Mexico. Thirty-five Totonac teenagers and young adults, who have had no formal education, study literacy, basic economics, horticulture, social studies and Christianity bilingually — in Totonac, then Spanish.

The students graduate as teachers and preachers, and are sent to the remotest Totonac villages where, usually, there are no schools. It is a classic example of a purely indigenous self help movement that is having a major impact in one of the poorest parts of Mexico.



Manuel Arenas

Manuel Arenas' selfless choice to follow a simple life style helping his own people achieve dignity and hope is the powerful testimonial he has to give Australia.

Wycliffe is the world's largest interdenominational mission. Specialising in Bible translation and literacy, amongst more than 650 neglected tribal groups, its 3700 members are scattered in 35 countries. Over 280 are Australian. They supplement their primary role by organising community development, agricultural and other socio-economic programmes.

SA Outvoted

• From page 1

The resolution with the greatest potential for political consequences was the one proposing a national gathering: "We call upon the government to bring together political and other leaders acceptable to, and elected by, all the people of the country to work out a new political and social dispensation".

The reasoning behind the resolution was that inasmuch as all men are created in the image of God, justice requires that they all share as well in the decision making as in the enjoyment of benefits.

Those who opposed the resolution said the church

GAMBLING NEUTRAL

Gambling is not the answer to the Church's financial problems, according to the Bishop of Worcester, the Rt Rev Robert Woods.

Writing in the diocese's May newsletter, he says he is torn between two extremes — on the one hand regarding games of chance as an acceptable means of fund-raising and on the other feeling it is no way to finance a parish or diocese.

"I am saddened that so many individuals now seem unable to give anything unless they have a chance of gain. It may be fun and even exciting but it still remains a rather undignified appeal to our acquisitive instincts and can become sheer greed."

However, he does say that

• To page 6

consultation at this point was entering party politics. But after supporters of the resolution said that this was the statement of a principle that should be followed, rather than a specific policy position, the resolution passed with an overwhelming majority.

SOWETO'S VIVID MEMORY

In the discussion concerning education the feelings ran high and the emotions of the blacks at times overstepped the bounds of the agreed method of procedure.

With the memory of Soweto still fresh, and the deep conviction that they were victims of continuing discrimination codified in law, several non-whites bluntly told the Afrikaners present how unjust they considered the present system of education to be.

CONTRARY TO THE BIBLE

Although the Conference seemed at places to be top-heavy with theological principles, and on occasion the principles seemed to have no direct relevance to the recommendations, yet several pointed proposals were made. These include:

- The migrant labour system in South Africa is contrary to the principles of the Bible;
- Labour control can be acceptable only if it is regulated by principles of justice for all;
- The church should not identify itself with any existing economic theory or system;
- The churches should express deep-felt concern for the suffering of the black community;
- The churches should urge the government to allow black workers to belong to registered unions;
- The churches should urge the authorities to repeal the laws against racially mixed marriages;
- The state should provide non-racial education, ie, open to all without discrimination based on colour; and
- The churches should uphold the rights of those who feel compelled in conscience to disobey a law in order to obey Christ.

"TO SEND" 33 TO 7

A final point of clash concerned whether or not to send the report of the Conference to the government. True to form, the spokesmen of the Afrikaans-speaking churches said no. In their view, to do so would be to use the consultation for other (ie, political) purposes.

However, when the vote was taken, the decision was, again by the usual large majority of 33 out of 40, to ask the steering committee to send the report with a cover letter to the government authorities.

Several speakers had emphasised the need for another consultation. A prophetic word to the churches came from an Afrikaans Sunday paper two days later: "The churches must not again wait twenty-five years."

RES

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North Queensland Protest

Sir,
You will have been aware from the national press and from "Church Scene" and "Church Record" of the controversy within this Diocese of North Queensland over the application of the Synod's decisions through one of its Canons which was passed in 1973.

This caused much concern among most of the priests and laity within the Diocese. However, it is very difficult to defend against attacks.

The Diocesan Synod which has just concluded its deliberations, passed the following motion unanimously:

"That this Synod of the Clergy and Laity of the Diocese of North Queensland expresses its loyalty to the Bishop of the Diocese and consents to be bound by all the provisions of the Constitution and by all the Canons and Regulations. At the same time, we reaffirm our submission to the canonical decisions of the Synod of the Diocese."

The above motion was passed by a division of the Synod by Orders so that there were no abstentions. And, I repeat, it was a unanimous vote which was carried with acclamation.

This does not make the national headlines because it is not destructive. However, I thought that your reputable newspaper which has a national circulation would wish to know of the triumph of truth and the power of Christ's Holy Name.

And we all pray that the love, peace and unity which come through the Risen Christ may pervade the work of Christ throughout the National Church in Australia.

Archdeacon
COLIN F. CUSSEN
and Bishop's Commissary,
Townsville, Qld

Never before June 24

Sir,
Middle East Christian Outreach calls for special prayer for the Middle East. "There has seldom been a time in the 120 years member bodies have served in the Middle East, when prayer was more urgently needed," MECO claims. Lebanon still suffers attacks from without and clashes within. The war in Eritrea continues.

North and South Yemen have only recently come to terms. The situation in Iran is precarious. The danger of conflicts spreading remains despite the Egyptian-Israeli peace pact. Suffering, uncertainty and material loss are the lot of many as a result.

Prayer for good and stable government in Middle East

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LETTERS

lands, and a just and lasting peace, is called for. Christian believers, small minorities in Middle East lands, need the prayers of those who are more fortunately placed, as they seek to maintain their stand for Christ and to witness faithfully to His saving power.

MECO is asking that a Day of Prayer for the Middle East be observed on Sunday, June 24. Meetings for prayer are being held in all States, and Church congregations are asked to pray specially on that day.

JEAN KEEN
Middle East
Christian Outreach
Chatswood, NSW

Why is it Allowed?

Sir,
What is happening that the Diocese of Sydney allows Romish innovations such as these to persist in the

Mackay Mystery

"The Appalling Silence — The Mystery of Don Mackay"
by Lesley Hicks
Hodder and Stoughton, 1979
136 pp paperback

This is a book about a disturbing page of our recent history — the disappearance of Don Mackay on July 15, 1977, the events that led up to it and those that followed, and above all a frank record of the way his wife, Barbara, coped with the appalling silence and her grief after the event.

The title is aptly taken from the words of Martin Luther King — "We shall have to repent in this generation, not so much for the evil deeds of the wicked people, but for the appalling silence of the good people."

The book is a disturbing one for it highlights the seeming impotence of our present statutes to deal with those who are obviously made wealthy overnight through agricultural pursuits. It naturally invites questions about the law enforcement officers, raises again the nagging doubts of collusion in high places by the drug scene. Above all it is a clear testimony to the ability of the living God to meet the needs of his children in adversity, and perhaps the highlight of the book records the way on New Year's Day Barbara passed the crisis point.

The story is movingly told by Lesley Hicks and is the sort of book one cannot put down until the end. Its publication is timely with the expected release of the NSW

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parishes. These are extracts from an order of service at St Jude's Church Randwick on St Simon and St Jude's day.

"Prayers before Mass (for private use) ... we offer you this most holy sacrifice, in union with the sacrifice of our Lord Jesus Christ on the Cross ... We offer it to You for our sins and for those of the whole world ..."

The intercessions were not only for the sick and needy, but also for "the dead". The celebrant at "the offering of the bread" prayed "Blessed are you, Lord God of all creation; through your goodness we have this bread to offer, which earth has given and human hands have made; it will become for us the Bread of Life."

The comment beside the section in the order of service marked "The thanksgiving and consecration" informs the congregation that this is the place in the service

"Where the bread and wine, through the power of God, are changed into the Body and Blood of Christ."

The celebrant is billed "Father" as, the music was played by "The Rogue's Gallery" and in three places the word "mass" is used.

A Concerned Protestant

Commission into Drug Trafficking. The media coverage of the book's release revealed a Christian lady who is a good advertisement for the reality of the Christian faith.

Gambling Neutral

• From page 5
the devoted and selfless work of those who raise money in such a way cannot be overlooked. It is a situation which is neither right nor wrong, he says.

"In other words it is morally neutral and in these activities, as in much else, we excuse ourselves and go on. This sort of fund-raising falls short of the Christian ideal and must not be the foundations on which to sustain the maintenance of our churches or our ministry."

"I find it hard to condemn entirely, provided it is occasional and in moderation. It would certainly be indefensible if it became a norm for church life."

Putting Faces to Refugees

• From page 3

children calling 'Australian' and touching with their fingers. Too friendly for comfort because their hope will be tested in a few weeks, when they move to the hostels in Australia. There they will struggle with the language, take jobs which Australians won't touch, search for landlords who understand the meaning of an extended family, and face a community unable to understand the trauma of their refugee flight.

85% CHINESE TRADERS

"The blackboard on the wall in the cramped office/interview room/clinic replaces the faces with statistics. There are 741 people here from Vietnam, part of Australia's annual intake of 10,500 — 85% are of Chinese origin, mostly traders and merchants."

"Most of these have been selected from the 34,000 on the island of Bidong. A three-person team spends 4 days interviewing 400 a day, sleeping at night in the office. The documents are taken to Kuala Lumpur and checked against the United Nations High Commissioner for Refugee (UNHCR) list. The fortunate ones are informed, the others are told nothing."

Dr KUBLER-ROSS AND ST PAUL LIFE AFTER DEATH

by Rev Kevin Giles, Chaplain, University of Armidale

Most of us have heard of Dr Elizabeth Kubler-Ross. As a world famous authority on death and dying, her books on this subject have been widely read. She has visited Australia more than once to run seminars for medical staff, social workers and clergy and to speak at public meetings. Those of us who have read her books and heard her speak are in no doubt as to why her work has aroused so much interest.

She is a woman of tremendous compassion and insight who has the capacity to help men and women face death. It is obvious that she has come to terms both with her own mortality and with the fact that one day we must all die. In regard to our own personal attitude to death and in gaining insight into how to help the dying we can all learn so much from her.

The "scientific evidence" about life after death is therefore nothing of the sort. All we have is an account of the experience of a group of people who have come close to death. It is not even representative for there are accounts of people who have had such close encounters with death who have "dreamt" quite differently to those people mentioned by Dr Kubler-Ross and Raymond Moody.

Committed Christians have imagined they were coming into the presence of Christ and unbelievers have sometimes imagined they were facing judgement for rejecting Christ.

DOES DEATH REALLY EXIST?

But there is another side to Dr Kubler-Ross' teaching on death — one which should not go uncriticised. She claims that new "scientific" evidence reveals that all people on death have a similar experience. She writes "they are fully aware of shedding their physical body. And death, as we understand it, in scientific language, does not really exist ... It is a transition into a higher state of consciousness."

Those who have had these experiences, she says, are never "afraid to die again". On death most of these people have seen a great light which is in some way comforting, and before this light, which each person interprets in terms of their own religion or lack of it, they are privileged to a review of their own life but there is no thought of punishment or special reward. There is hope for everyone, even someone like Hitler.

OBE's

What Dr Kubler-Ross says about death sounds impressive because she claims it is "scientific evidence". It is not just a matter of faith. What then is the evidence? We find it is based on accounts of people's experiences after clinical death or during close encounters with death. These are called "OBE's" short for "outside the body experiences".

Some of them are cases recounted to Dr Kubler-Ross but most of them seem to come from Raymond Moody's two books, *Life After Life* (1975) and *Reflections on Life After Life* (1976).

On examination what we find is that none of these people had really died. Their heart may have stopped or they may have ceased

breathing but in no case was there an irreversible loss of vital functions which made physical resurrection impossible.

The "scientific evidence" about life after death is therefore nothing of the sort. All we have is an account of the experience of a group of people who have come close to death. It is not even representative for there are accounts of people who have had such close encounters with death who have "dreamt" quite differently to those people mentioned by Dr Kubler-Ross and Raymond Moody.

Committed Christians have imagined they were coming into the presence of Christ and unbelievers have sometimes imagined they were facing judgement for rejecting Christ.

WHAT IS BEHIND IT ALL?

We could explain this side of Dr Kubler-Ross' work by saying that in her long years of working with the dying she has brought herself to believe what she wants open up a better world. But there is more to it than this.

Dr Kubler-Ross, Raymond Moody and several others who are preaching this new "gospel" about the universal goodness of death all admit to involvement in the occult. She writes, "From my interviews with the dying and with mediums, I would describe the other world as similar to ours" (Quoted in *Is There Life After Death?* by J. Weldon and Z. Levitt, p 82).

Again in an interview she told how when she once considered giving up her work, a dead patient "materialised" and spurred her on. Moody likewise has had much involvement in the occult world over many years and in his books he draws on *The Tibetan Book of the Dead*, a classic and potent occult volume.

When the occult influence is detected the picture suddenly becomes crystal clear. The origins of these ideas on life after death are seen not to be based on any scientific discovery but on age old spiritualism.

The ideas of a welcoming light, a universal heaven, a pleasant review of one's life and the opportunity of existence in a higher state of

"Put crudely, the Australian criteria for selection is those who can be settled with least cost to the taxpayer and the least trauma to the community. Those rejected are single males with no English, orphans and split families. As a consequence, those remaining in the camps have little hope of resettlement. For the disabled, some hope lies with Sweden where the government has a humane plan to help those with special needs."

CHRISTIANS EXCLUDED

"Under the laws of the Islamic Malaysian government, international voluntary agencies, which are mainly Christian, are not permitted to work in the camp. A small group of wives of the staff members of the Australian High Commission are running English classes to try to help them prepare for life in Australia."

"Bellfield Camp is on the top of a hill and past the guards and the barbed wire fences, the tall offices and luxury hotels of the forbidden city of Kuala Lumpur can be seen. Forbidden because these people are illegal immigrants with no legal rights or permission to visit. Somewhere beyond lies Australia, the land of hope. But further beyond this dream lies the reality."

— Australian Council of Churches

WHAT A WORLD

Lesley Hicks

THE CRUSADE ASSESSED

After an exhilarating few weeks, I need to come down to earth. There was joy plus exhaustion for many of us who participated in the Billy Graham Crusade, and I had the added excitement of seeing the publication of "The Appalling Silence", and sharing with Barbara Mackay in the media coverage of the book's launching, publicity which largely generated itself because of the continuing high interest in the Mackay mystery and in Barbara's witness as a Christian. We are deeply grateful to God for it, and the opportunities it gave.

I shall never forget the final Crusade service. On that last Sunday afternoon, 85,000 people attended. Most arrived early. Hordes of children with their parents discovered the fun of the movers, the long moving footways giving access to the upper levels of the Queen Elizabeth stand. The crowds were orderly and cheerful, the atmosphere one of picnic, and by the time the service began, from my place in the Yellow stand, as far as I could see the racecourse appeared turfed with people.

Beyond the packed stands for the 3000 who formed the double Red and Blue choir, extra crowds lined the banks on the far side of the racetrack near the ponds, and beyond them were the serried rows of buses and cars which had brought them all.

Overlooking the whole scene were the taller buildings of Randwick and Kensington, encircling the basin in which the course is set. Above them the sunlit blue-black clouds threatening still more rain, and a magnificent rainbow, with wheeling flocks of seagulls and wind-streaming flags.

There were the familiar hymns — the whole vast crowd singing "Blessed Assurance", and "To God be the Glory", and George Beverly Shea singing "I'd Rather Have Jesus than Silver or Gold"; then once again the strong voice preaching.

All this enormous effort on the part of the participating churches, and the imported team of Americans; the long months of preparation, the extravagant expenditure of

trical equipment; it may have deterred many from coming, though thousands did regardless.

At his final press conference on that last day Billy Graham was asked whether he thought the crusade was a success. He replied: "Whether it is a success or a failure will have to stand the test of the ultimate judgement of God. The crusade was the start of something rather than the end."

Mass evangelism reaches out to many outside the churches — to one and one and one, individuals who in the

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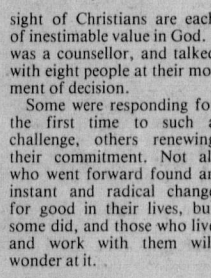
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trical equipment; it may have deterred many from coming, though thousands did regardless.



Dr Billy Graham



George Beverly Shea

sight of Christians are each of inestimable value in God. I was a counsellor, and talked with eight people at their moment of decision.

Some were responding for the first time to such a challenge, others renewing their commitment. Not all who went forward found an instant and radical change for good in their lives, but some did, and those who live and work with them will wonder at it.

TEST OF TIME

Time will test both the obviously transformed and

shaped its present vision of what is normal and has that view of normality tempered by the Biblical vision of what man should and could be.

So one can expect to hear not only the best of the music young people are wanting to hear, but also short features and specials designed to work to that end.

Sunday night's programme is designed to serve Christian young people in a way that other listeners will be encouraged to identify with the music and issues that get raised. It's called the Gospel and Gold Show. Every second record track will be contemporary gospel, the alternative track a meaningful oldie.

Mr Garvin is committed to the view that our country, with its young people, will only glimpse a much needed sense of destiny when it comes to an understanding of the historical forces that have

shaped its present vision of what is normal and has that view of normality tempered by the Biblical vision of what man should and could be.

So one can expect to hear not only the best of the music young people are wanting to hear, but also short features and specials designed to work to that end.

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A Healthy Christian is a Missionary One

To follow up the Crusade the Church Missionary Society has organised a Missionary Convention to be held in the Sydney Town Hall on Wednesday, June 27 to Saturday, June 30, at 7.45 pm nightly. It is hoped that churches will arrange for their Nurture Groups, Bible Study Groups, etc to come to the Convention meetings that week, as the Christian involvement in the outreach of the Gospel to all men is not an optional extra but a direct command of the Lord.

The main speaker will be Dr David Howard who served for fifteen years with the Latin America Mission in Colombia and Costa Rica, where he was Assistant General Director. After this he was Missions Director of Inter-Varsity Christian Fellowship in America before accepting the position of Assistant to the President of IVE.



Dr David Howard

Dr Howard is presently on loan to the Lausanne Committee for World Evangelisation to serve as Director of the Consultation on World Evangelisation to be held in Thailand in June, 1980.

He has written a number of articles for Christianity Today, Eternity, HIS, Moody Monthly, United Evangelical Action, Evangelical Missions Quarterly, Pensamiento Cristiano, and others. He is a clear, forthright speaker.

Rev Canon Alan Cole, CMS Federal Secretary, will also be taking part in the meetings.

Other meetings will be held in St Michael's Hall, Wollongong at 7.45 pm on Friday, June 22; St Stephen's Hall, Penrith at 8 pm on Monday, June 25; as well as Seminars for clergy and full-time parish workers in St Michael's, Wollongong, 9 am to 12 noon on Saturday, June 23 and in St Andrew's House Auditorium, 9 am to 12 noon on Wednesday, June 27.

His books include The Great Commission for Today (Inter-Varsity Press, 1976); Words of Fire, Rivers of Tears (Tyndale House, 1976); By the Power of the Holy Spirit (Inter-Varsity Press, 1973); How Come, God? (A. J. Holman Company, 1972); Student Power in World Evangelism (Inter-Varsity Press, 1970); and The Costly Harvest (Tyndale House, 1975, formerly entitled Hammered as Gold).

He is the editor of Jesus Christ: Lord of the Universe, Hope of the World (Inter-Varsity Press, 1974) and Declare His Glory (Inter-Varsity Press, 1977). These volumes are compendiums of the addresses given at URBANA 73 and 76.

Dr Howard and his wife Phyllis have three sons and a daughter. They live in Bartlett, Illinois.

CARDINAL HUME FLIES TO SEE POPE ON COFFEE

Cardinal Hume, Archbishop of Westminster, flew to Rome recently for a special audience with the Pope at which they will discuss, among other things, the effect on ecumenical relations of any decision by the Church of England to ordain women to the priesthood.



Brian Bradley

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PSALTER EXPERT LECTURE

Anglicans are invited to hear Professor David Frost, co-translator of the Psalms in the New Prayer Book.

Professor David Frost, Professor of English at the University of Newcastle, will give the lecture at the next meeting of the Macquarie Ancient History Association on the topic "On Translating the Psalms", Tuesday, 12th June, 8.00 pm, Lecture Theatre WSA T2, Macquarie University.

Professor Frost formerly held a position at St John's College, Cambridge, and was requested by the Church of England to participate in the preparation of a new English version of the Psalms for liturgical use.

While the translation from Hebrew was carried out by a board of Hebrew scholars under the supervision of Professor John Emerton, Professor Frost was responsible for the English expression of the version, which was eventually published by Collins, and has been officially adopted for use in the Church of England in both England and Australia.

In Australia, the version appears in the new Prayer Book. All interested members of the Church of England are invited as guests of the association and to share in the supper which will be served following the lecture.

ENGINEER ENGINEERS HM W'GONG

The Anglican Home Mission Society has appointed a new representative for the Wollongong region.

He is Brian Bradley, a civil engineer, who lives at Figtree.

Married with four sons, Mr Bradley is an active member of St Mark's, West Wollongong.

He has been closely associated with the Wollongong Civil Rehabilitation Committee. For the last three years he has served as its President.

He has also been involved with a telephone counselling service in Wollongong.

Mr Bradley will take up his new appointment at the end of June.

WARD FOR HOMELESS



Television personality Tony Ward has made a dramatic television commercial for the Sydney City Mission to highlight the plight of the homeless during winter.

The sixty-second and thirty-second versions of the commercial graphically illustrate the fact that thousands of homeless women, men and young people roam the city lanes and alleys looking for something to eat, somewhere to sleep every night.

By contrast, the commercial shows homeless people eating a piping hot meal at Swanton Lodge, one of the Mission's Centres at Surry Hills, Sydney.

The Sydney City Mission is hoping to raise \$150,000 from its Winter Appeal to enable it to continue its widespread community services.

Financial Response at Final Meeting

In response to an appeal for an offering of \$100,000 at the final meeting of the Billy Graham Crusade on Sunday, May 28, over \$124,000 was given. The Chairman of the Sydney Committee, Bishop Dain, said that in asking for so large an amount he was doing something he had never previously done.

He underlined the fact that Dr Graham and the team's salaries and travelling expenses were completely covered by Billy Graham Evangelistic Association of America.

Although it will be several weeks before audited statements of account are available, it is quite clear that the costs of the Sydney Crusade have been fully met. These audited statements of account will be published in the daily press.

In commenting on the amount given at the final meeting, crusade organisers said, "We thank God for the way that the faith, prayer and sacrificial giving of thousands of Christians has been honoured above all that we could have asked or thought." Crusade Office

From Bible Society to SU



Robert Forsyth, above, who was until recently Managing Editor at the Bible Society, has moved to Scripture Union to take up the joint appointment of Organising Secretary of the SU Schools Department and of the Association of Christian Teachers. He is 47, and is a Reader and Vice-Chairman of the PCC at St Jude's, Mildmay Park in North London.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people - Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$10.00 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

TWO WEEK CONFERENCE THE ITIM LOOKING INTO THE 80s



Pictured left to right are: The Rev Brendan Lovett, Professor of Missiology, St Columban's Seminary, Turramurra; The Rt Rev Oliver Heyward, Bishop of Bendigo; The Rev Colin Johnston, Chaplain, "The Age", Melbourne; Mr Ron Moore, Clerk of Chapel, PKIU, John Fairfax & Sons, Sydney; The Rev Dr Geoffrey Scott, Executive Secretary for Justice, The Uniting Church in South Australia; and The Rev Lawrie Styles, Chairman Federal Council of ITIM and Director ITIM (Vic). They gathered at Clyde Cameron College, Wodonga for a two week-long conference with forty-five full-time staff members of ITIM from all States of Australia and New Zealand for biblical and theological reflection, consultation, prayer, critical review and forward planning.

EVIE'S GOLD

Evie Tornquist, top recording artist for Word Records was awarded a gold record for her album "Mirror" at a reception for the record trade and media at the Sydney Hilton on Thursday, May 10, 1979. The presentation was made by Mr Stan Moulton, Joint Managing Director of Word Records Australia.

The gold award which is accredited by the Australian Record Industry Association, represents sales in excess of 20,000 units of the "Mirror" album in Australia. This is Evie's second gold record from Australia, the first being for her album "Gentle Moments" received last July

at Denver, Colorado. She also has record industry awards overseas and has sold over one million records in the United States.

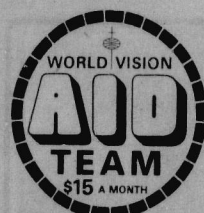
Evie's seventh album titled "Never The Same" will be released by Word Records in June. Her six previous albums have sold over 100,000 copies in Australia and the new release is expected to receive a similar enthusiastic reception.

Evie has toured Australia three times and was here with the Billy Graham Crusade.

Word Records



Pictured with Evie Tornquist are Word Executives from left to right: Norm Moulton, Martin Jones, Stan Moulton.



No 1684

JUNE 18, 1979

The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

Registered for posting as a newspaper - Category A

PRICE 30 CENTS

THIS MAN SURVIVED AMIN'S STATE RESEARCH BUREAU



At this place, an innocuous three-storey office block amid the trees of picturesque Nakasero Hill in Kampala, up to 200 Ugandans a night had been hammered to death by Amin's secret police. Rev George Lukwiya, one of the few Ugandans to survive internment at the State Research Bureau, took members of the World Vision Relief Team on a tour of this chilling place and told us his story, page 6.

"There was blood on the walls. So much of it. As if someone has spilled buckets of blood. With horror I realised I was walking in it. My torch revealed the thick stains of dry blood and human faeces which flowed across the floor. This was the execution room in the basement of Idi Amin's infamous State Research Bureau," said Philip Hunt, Communications Director, World Vision of Australia, who was in Uganda recently with the first international aid agency invited to visit the country after liberation.

EDITORIAL

Now that Billy Graham's 1979 Sydney Crusade is over, three post-Crusade reactions call for comment.

First is the reaction of disappointment. Hundreds who had prayed for the conversion of friends and family for a long time hoped that Billy Graham's visit may have been God's time for their loved ones to be saved. But it didn't happen. Many Christians feel that all their efforts in connection with the Crusade were rewarded with very little result. Some have been heard to say that whereas their churches were praying and believing and working for a certain number of converts as a result of Billy Graham's ministry, the number of new Christians fell far short of the goals they had set.

All Christians would rejoice to see a greater number of people coming to faith in Christ and entering the fellowship of the churches. But we must remember that God Himself is the sovereign Lord of salvation. He calls His people to Himself in His own time.

There is no hint in the New Testament of any Christian expecting a fixed number of converts as a result of gospel proclamation. The nearest approach was probably when the dispirited apostle Paul received special revelation that God had "many people" in Corinth (Acts 18:10). Results, but not expectations, are recorded. For some, the faithful statement of the gospel was a savour of life to life, to others a savour of death to death (2 Cor 2).

A mechanical view of evangelism is to be avoided just

Mechanical Evangelism

as resolutely as a mechanical view of the sacraments. Those who take such a view of sacraments believe that a certain combination of activities will always produce a certain spiritual result. For example, if a properly ordained clergyman follows a proper form of service for baptism, the person baptised will always, on this view, be regenerated by the Spirit of God. Transferring this approach to evangelism we could adopt an attitude that if we pray and plan and visit and advertise and preach we more or less place God under an obligation to convert a certain number of people. It may even be thought that the statistics of conversions will bear a direct ratio to the amount of work done. But such a mechanical view of divine grace sullies the majesty of God's wisdom and saving purpose. Old Testament prophets who won no converts were no less faithful than Peter who won about 3000 in a single day. Let us never lose our wonder and joy at the salvation of one individual, but remember the rejoicing of heavenly angels over one sinner who repents.

Second, there is the reaction of making comparisons. Little or nothing may be spoken about this, but we may be tempted to think, "My parish is more faithful and spiritual than the neighbouring one because we had 100 referrals from the Crusade and they only had 50." Head-counting of this kind is ungodly. It contradicts the truth of Christ's sovereignty in evangelism. It is invalid to assess the faithfulness and effectiveness of parishes by referrals statistics. The true criteria relate to ongoing

patterns of love and prayer and Christ-centred fellowship and ministry. Be they few or many, if Crusade enquirers find these features in a congregation they should be deeply thankful to God.

The third reaction is that of weariness. Thousands worked, and still work, very hard indeed for the Crusade's success. And they are now very tired. They feel that they have exhausted their evangelistic energies for this year, although six months remain until it ends. Such tiredness is natural and predictable. It will be important for many Christians deliberately to reduce their pell-mell pace of life in order to recover from their fatigue.

But evangelistic enterprise must go on. Billy Graham has left these shores but the power of the gospel of Christ is undiminished. We thank God for every person converted and otherwise helped through the ministry of Mr Graham and his team. However, as many became Christians earlier this year before the arrival of our American visitors, so now surely others will become Christians after their departure.

This is a time to thank God, without disappointment or comparisons, for all the positive benefits of the Crusade. It is a time to wait upon God and to renew our strength. Let us not slacken off or grow weary in well-doing. Let us be encouraged by the sovereign power of the God of saving mercy, and spare no effort in making Christ known to a lost world.

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