

## Desert Church grows on new translation



Ken Hansen with Pintupi language helpers at Kintore.

The last tribal people to come out of the Central Australian desert, leaving their traditional way of life, are the first to receive the New Testament in their own language through Wycliffe Bible Translators.

On May 2, the Pintupi-Luritja New Testament and abridged Old Testament were dedicated at Papunya, N.T. At the same time the first two Pintupi pastors were ordained into the Lutheran Church.

Wycliffe translators, Ken and Lesley Hansen first moved to a camp west of Papunya in 1966 to live with the Pintupis. Papunya is a settlement cared for by the Finke River Mission, 175 km west of Alice Springs.

They lived in a small caravan with their three small children for 15 years. Living conditions were not easy and interruptions frequent. Whenever a person in camp died, or for some ceremonial reason, everyone moved to another site, often several miles away. This happened every three to six months. The Hansens, naturally, moved with them.

About 30 Pintupis were involved in the language learning and translation process over the years. It was a long exacting

process. "It would take about 14 hours to translate and check just 10 verses of an epistle," said Mr. Hansen.

When asked how the translated scriptures were going to be used the Hansens admitted there were only 30 adults able to read them of the 1,000 Pintupi-Luritja people.

"It is for this reason we are working with the Finke River Mission to train evangelists and run adult literacy classes," say the Hansens.

Ken Hansen works mainly at Kintore, some 500 km west of Alice Springs, almost on the Western Australian border. Here, around 200 Pintupis have chosen to return to their traditional tribal land, mainly to get away from problems associated with alcohol.

The movement is primarily a Christian one under the leadership of evangelist, Smithy Tjampitjimpa.

Seventy people are attending baptismal classes and the Christians gather daily for Bible study and singing. Already the Pintupi-Luritja New Testament is proving to be an important factor in a dramatic new growth in the church in the Western Desert.

but with invalidism had never been able to afford a holiday. A member of the parish staff said that such a break from a confined routine took pressure off a family and helped to keep a marriage together.

Families would choose a reasonably priced small cottage near a beach where they could do their own cooking. Several aged pensioners chose guest houses in quiet spots.

## Archbishop of Sydney's Winter Appeal

The Archbishop of Sydney's Winter Appeal was launched by Archbishop Donald Robinson on May 9. Disbursements have already been made from contributions received since the appeal was launched.

In 1981 a number of special projects were undertaken with support from the Winter Appeal in the parish of Mount Drunit. One project helped with a holiday program and more than a dozen families benefited. Most were two-parent families

## The unknown Australia

The plight of Ethnic women workers

Sexual harassment, loss of due compensation, developing incurable diseases and insults from bosses were identified as common experiences for migrant and refugee women in the Australian workforce at a recent Sydney conference.

Some 200 ethnic women from around Australia met in March for the first National Migrant and Refugee Women's Speak-Out on employment and health problems. Organised by the Australian Council of Churches and Austcare, the Speak-Out was opened by Mrs. Margaret Whitlam and the Hon. Franca Arena MLC gave the keynote address.

On the second day, several women related their experiences at work.

First there was the Greek woman undergoing psychiatric treatment and with a broken marriage, as a result of being raped at gunpoint by her boss.

Working in a factory at Richmond in Victoria, she was threatened with the sack if she did not accept a lift home from her employer.

On the way he attacked her but she continued to work at his factory in absolute terror for six weeks.

Lack of confidence, both personal and in the Australian legal system, and shame on the family's behalf, stopped her from taking any action.

A Turkish woman, Mrs. Rukiye Savcigin, described how she was sacked from a

Melbourne clothing factory when she failed, along with all her fellow workers to achieve the set quota.

Speaking through an interpreter, Mrs. Savcigin related how "the bosses think we are just automatic machines. They are using computers to evaluate our working rate... the foremen are physically standing over us and timing our working rate".

For Mrs. Savcigin her lack of English put her at a disadvantage to the bosses. Although union officials had visited the factory, the women did not seek the union's involvement because of their fear of being sacked.

One woman at the factory injured her hand by machining over her fingers. She returned three days later and was transferred from an automatic to a manual machine.

"This is just one of the ways they punish us," said Mrs. Savcigin.

Although the organisers of the 'Speak-Out' did not envisage that this conference would adopt resolutions, it being a chance for many women to tell of their experiences for the first time, it became obvious that the women wanted to formulate resolutions.

The three major areas of concern were insufficient opportunities to learn English, the lack of trade union support and the inadequacy of childcare facilities.

## Baptists convert a house



Rev. Kevin Smith, the former pastor of the Gympie Baptist Church, with Mr. Will Mawby. Mr. Mawby officially unveiled the nameboard, which he had made himself.

Photo: Ramon Williams

No. 6 Tea Gardens Avenue, Kirrawee will never be the same again. Even its name has been changed! It is now called "RAY LEE HOUSE" — named after the previous owner, Mr. Ray Lee, who left it to the Gympie Baptist Church in his will.

Young and old alike have changed the

stairs into a ramp. Doorways have been widened to accommodate wheel chairs. The interior and exterior painted — all because the church members care about the community as a whole, which includes the handicapped too!

Ramon Williams

## Australian visit by two South African women

Two South African women, Miss Daphne Tshabalala and Mrs. Barbara Davies, will visit Sydney and Melbourne under the auspices of African Enterprise from May 15 to 25. They will speak about their ministry among black children with specific reference to the Bonginkosi programme which provides food daily for 13,000 children at primary schools and organises first aid assistance through medical clinics.

Daphne and Barbara are both teachers who have been working closely together since 1971 in developing the feeding and health care scheme known as Bonginkosi (the Zulu word for "Praise the Lord").

This began in Nichols primary school in Edendale, a black township outside Pietermaritzburg, where Daphne was the headmistress. Barbara joined the African Enterprise team in 1977 to establish a follow-up and discipleship department but since 1980 has been full-time director of the Bonginkosi programme, which combines evangelism with social action. Fundamental to the scheme is the principle of co-operation and self-help.



The Bonginkosi programme seeks to establish community centres to meet the food, clothing and housing problems of the destitute. In South Africa society generally overlooks the vast needs of the black children living in townships outside the urban areas, where they are banned from entering the cities where their children must go to find employment.

## The Australian



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## Argentine Christians unite in prayer midst international tension



the changes and difficulties facing the Diocese following the temporary withdrawal to Paraguay of almost all English missionaries. Speaking of these missionaries he declared that "they are all perfectly safe and have become involved while there in projects organised by the Paraguayan Anglican Church". Bishop Leake added, "We look forward to their return once the uncertain future becomes clearer."

He went on to say — "You will understand that this inevitably places a heavier load on those who remain, but we thank God that the decision making structures are in the hands of our Argentine brethren including the indigenous tribespeople."

Bishop Leake continued — "We are most encouraged that the temporary absence of expatriate missionary personnel has proved to be the opportunity for the tribespeople and Argentine leaders to really assume greater responsibilities in our work here. We are particularly grateful for our Argentine national missionaries who are working with the tribespeople."

Bishop Leake expressed his deep gratitude to God for the fact that the Rev. Stephen Barrett of S.A.M.S. Australasia has been able to remain and continue his vital ministry of Theological Education especially among the Matak people. Stephen will return to Sydney in August to join his wife and family on furlough.

### Present situation

Latest information given to the Rev. Greg Blaxland indicates that of the nineteen missionaries who withdrew to Asuncion, nine have left for an early furlough, the remaining ten are helping in various ways in the local Anglican work including evangelistic and pastoral ministry. The experience of these missionaries removed from their former venue of service and from the fellowship of Argentine Christians whom they love has been likened to the trauma of bereavement.

The most wonderful development from all the apparent tragedy of the international conflict has been the commencement in many Anglican congregations of daily early morning prayer meetings. During the S.A.M.S. Executives' visit to Juarez, the home town of Bishop Mario Marino of the Matak Tribe, he was found bowed with his people in a pre-dawn gathering to call upon God in prayer.

### Changes

In the Diocese of Northern Argentina Bishop David Leake explained some of

## Confrontation continues: Wran v. The Council of Churches

"For two hours the Premier attacked Council of Churches and me as President, accusing us of being politically motivated and biased against the Labor Party. His attitude was one of extreme anger and hostility towards the delegation," Mr. Bruce Ballantine-Jones reported of the interview he and a delegation from the N.S.W. Council of Churches had with the Premier on the issues of organised crime and of legalising casinos.

The delegation was organised following a forum held last month, reported in Australian Church Record May 17, linking organised crime and casinos. A list of questions had been sent to the Premier with a request that they be answered at the interview.

### Wran touchy

"The meeting did not achieve much except that it revealed how much Wran is feeling the pressure of continued questioning about corruption in high places, and the serious political damage it is causing. I consider that Mr. Wran's intemperance and untrue outburst that we are "dupes of political forces determined to weaken the State Government by spreading innuendo and slander" (quoted in The Sydney Morning Herald May 25) indicates the depth of his own concern about the political damage the whole casino and organised crime controversy has created," Mr. Ballantine-Jones told Church Record.

(Continued page 3)

## Billy Graham in Moscow: Who do you believe?

The recent visit of American Evangelist Billy Graham to Moscow for an international religious conference against nuclear weapons is obviously big news. But how should we report it? There are numerous press releases, some from the Graham organisation and some from organisations working with Christians in Russia. And they are sometimes confusing and sometimes contradictory.

### Busy schedule

From almost the moment of his arrival on a Friday night, Graham was caught up in a whirlwind schedule. In brief remarks at the airport, he explained that he had come to the Soviet Union at the invitation of Patriarch Pimen. He said he had come to preach the gospel, to address a conference of church leaders concerned about the threat of nuclear warfare, and to learn more about the life of Christians in Soviet society.

Graham met with Metropolitan Filaret of Minsk and Byelorussia, the chairman of the committee that organised the nuclear peace conference, and other Orthodox leaders. Several of the Orthodox leaders expressed hope that the evangelist could return later for a longer visit and preach in a number of their churches.

There were meetings with Baptist leaders, a visit to the publications department of the Orthodox church, a walking tour of the Kremlin and Red Square, the laying of a wreath at the Tomb of the Unknown Soldier, an impromptu chat on the street with two World War II veterans (Sunday marked Victory-in Europe Day in the Soviet Union), off-the-record discussions with Soviet government and U.S. Embassy officials, and chat with church leaders who had come from all over the world for the peace conference.

On Tuesday night the evangelist went to the U.S. Embassy and visited six members of the two Siberian Pentecostal families who have been living there for four years. Mr. Graham read scripture, listened to their views, and counselled and prayed with them.

### Conference

Earlier Tuesday, Mr. Graham addressed more than 500 participants at "The World Conference: Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". The speech, which attracted sustained applause from Buddhists, Shintoists, Muslims, and Christians alike, centred on man's alienation from God as the cause of war.

Said Mr. Graham: "From a Biblical perspective, therefore, I am convinced that the basic issue which faces us today is not merely political, social, economic, or even moral or humanitarian in nature. The deepest problems of the human race are spiritual in nature. They are rooted in man's refusal to seek God's way for his life. The problem is the human heart, which God alone can change."

After portraying Christ as the key to peace, the evangelist listed some specific things religious leaders might do to lessen the risk of a nuclear holocaust. They should, he said, call the nations and leaders of the world to repentance, to renewed commitment to peace and justice, to "declare a moratorium on hostile rhetoric", and to cultivate understanding and friendship with each other as individuals.

Also, said Mr. Graham, "We should urge all governments to respect the rights of religious believers as outlined in the United Nations Universal Declaration of Human Rights."

Pointing out that he does not favour unilateral disarmament, Mr. Graham

called for "meaningful negotiations leading to major arms reductions" that would lead to eventual elimination of all nuclear weapons.

He called for an outpouring of prayer and a turning to God among the world's people to open the way to peace.

### Soviet Reaction

The visit of Mr. Graham was "A great event in the history of our church," commented Alexei Bychkov, General Secretary of the All Union Council of Evangelical Christians-Baptists. Many Christians were inspired to witness more boldly for Christ as a result of the visit, explained Mr. Bychkov. And because of the evangelist's close contacts with Orthodox leaders, he added, "they accept him as a real servant of Christ", — a significant development in light of any future visit of Mr. Graham to the Soviet Union, according to Mr. Bychkov.

Graham's visit received a surprising amount of coverage by the Soviet press and radio. Some observers called this aspect "unprecedented". Affirming that he intends to remain an evangelist and not become a leader of a peace movement, Graham said he nevertheless will continue to speak out for peace.

In his final press statement, he said: "I realise that I came here at a time of much tension between the United States and the Soviet Union. The strong rhetoric and the basic lack of trust on both sides has led to a very strained atmosphere, and if these trends are not reversed it could have catastrophic consequences for our world. At the same time, I am convinced that both the people of the United States and the Soviet Union want peace."



### The other side

The value of Graham's visit has been questioned by both Keston College and the East/West News Service.

Under the heading "Billy Graham Has Betrayed Soviet Christians" the East/West News Service quoted a number of religious leaders opposed to his visit. These included Dr. Carl F. Henry, a long time friend of Graham.

They criticised his whole approach, writing, "after Graham arrived in Moscow, previously expressed concern was turned into alarm as the evangelist made one statement after another which attempted to support Soviet claims of religious freedom."

"While Graham said he had, 'experienced total liberty in what I wanted to say,' Ken Woodward, Religion Editor for 'Newsweek' Magazine countered that, 'Graham proved to be his own most effective censor... he denounced sin and nuclear war... ignoring the plight of Soviet Christians who are not free to worship as they please,' (Newsweek, May 24, 1982).

(Continued page 3)

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## The Electronic Church

Recently Channel Ten in Sydney committed the unforgivable sin. They wanted to spend Sunday morning showing football films and so they moved Robert Schuller's Hour of Power to the ungodly hour of 7.00 am. Shock and horror were expressed by Schuller's faithful followers and an avalanche of mail hit the Channel. The power of prayer was such that they relented and moved the programme to a later timeslot — 7.30 am. The faithful were satisfied.

The Electronic Church is not faring well on Sydney TV. Kenneth Copeland is now on at 6.00 am. Jimmy Swaggart and Rex Humbard have disappeared altogether and we've never had the chance to get involved with the other greats — such as Oral Roberts and Falwell himself. Perhaps that will change after the footie season finishes. We suspect that the same situation applies elsewhere in Australia.

In America, television religion is big business. It takes in millions of dollars a week and finances huge and spectacular buildings. Its exponents often become vryr rich. It is very decidedly American. Yet, with nothing but a voice over telling viewers where in Australia they can send their money, the same programmes have attracted huge followings in Australia. Why should that be so?

It cannot be because of their theology! It is usually abysmally poor — a trite and simplistic use of a few Bible texts. One preacher who advertises "good, old fashioned straight from the Bible preaching" rarely, if ever, quotes from it and doesn't even have it read on his programme. A steady diet of the electronic church would convince you of the godliness of capitalism and democracy and the American way. The content of the preaching certainly is not the basis for Australia's popularity.

So what can be their appeal? The answer is that they meet a need felt by many Australians. But what is that need? It obviously has nothing to do with relating to other people — they watch in the loneliness of their own lounge room. Almost certainly the selling point is the excitement of a religious programme which is designed to communicate feelings and attitudes, making the very best use of all that the medium of television can provide in the way of communication. The showmanship, the glamour, the excitement; all are impressive to those brought up on the dull humdrum of Church. And this should sound warning bells for us! We claim, as evangelicals, to have something of earth shattering importance to tell people. We seek to share with them the very mind of God Himself as it has been expressed in His Word. Yet good evangelical preachers and teachers are proclaiming God's message Sunday by Sunday to small congregations. What has gone wrong?

Perhaps the most important lesson for us to learn is that our worship often lacks the imagination and flair that people want — or, more importantly, it lacks the care that people expect. The sad truth is that, for evangelicals, a Church Service is often just an excuse for a sermon. Hours upon hours are spent on preparation of the sermon but five minutes in the vestry just before the service is all the time that is allowed for worship preparation. And that's just not good enough! The Charismatic movement should have taught us that. People are attracted to it not by the theology but by the excitement; not by the depth of teaching but by the feeling that something is happening; not by the faithfulness to the Bible but by the feeling that at least God is present and active. Yet, evangelical churches should all be exciting places where God is at work!

As children of the Reformation we believe that the reading of God's Word and the proclamation of God's message from it are absolutely essential to worship. That ought never to change. It ought never to change because it is our meditation on God's Word that gives rise to our desire to worship. But we must not denigrate the rest of the service. It remains a service of **worship** that we participate in Sunday by Sunday and it deserves to be properly prepared for. The Australian Prayer Book is rich in variants; so rich that each Sunday can be made different. Yet most use the same parts of the same Services week in and week out. Most have not yet even scratched the surface of the exciting developments in Christian music, and drama and dance have been ignored by too many.

It is to our shame that many people get more from the electronic church than they do from their Parish Church. One way to remedy this is to spend time and energy making our Services truly services of worship and praise to our God.

## An open letter to our media executives

Dear  
Thank you for your coverage of the release of the ARCIC Report and of the Pope's visit to England. Your headlines have certainly caught my eye. I've not been too keen to read or hear that the Pope will become head of the Church of England (or that the Archbishop of Canterbury will become head of the Church of Rome) or even that Church Union is on the way. But I'll let that pass. What I can't continue to hear (or read) without a rise in blood pressure is that the Archbishop of Canterbury is the head of the Church of England.

You see, in Australia we have a separate existence under our own Constitution and we are completely self governing. And our authority structure is nothing like that of Rome. The Primate is answerable to General Synod which, in turn is answerable to the Diocesan Synods. Bishops simply do not have the kind of power and authority that you seem to want to give them. At the time of the Reformation there was a rediscovery of a Biblical doctrine called "the priesthood of all believers" which should ensure that such authority is limited — and, regardless of the position some of our English brethren seem to be taking, we are still a Reformed Church.

You may of course want to call the Archbishop of Canterbury the "spiritual head" of the Church of England. I'm not sure what that means but I must confess that I find it even more unsatisfactory. The truth of the matter is that, having read a recent interview in the Sydney Morning Herald, I'm not even sure that the man is converted!

I would be much happier if you would make it clear to your readers/listeners/viewers that the Archbishop of Canterbury and the Church of England in England have no authority over us in Australia. They can do and say what they like on any matter at all and we are not bound by it in any way shape or form.

So could you please clear up this confusion. I don't really care what you call the Archbishop of Canterbury as long as you don't imply that he has any authority or significance for Church life here in Australia.

Yours etc.,

## LETTERS TO THE EDITOR

Dear Sir,

I recently had occasion to search two Christian bookshops with the aid of the managers, looking for a basic introduction to the Christian Faith, suitable to hand to non-Churchgoers coming to have their children baptised, with the idea of going through the contents with them, as a means of preparation for baptism.

Such a book, in readable format, uncluttered with Christian "jargon", easily digested by non-tertiary educated readers, neither too daunting in size, nor too brief of the "tract" variety; doesn't seem to exist! So

many books which address the non-Christian are potted versions of University addresses, hardly suitable for the people I have in mind.

What a challenge to Christian writers! How about putting pen to paper and getting something into print? Even the old AIO publication "The Ultimate Truth", now out of print, could be taken out of moth balls! What about a course, similar to that for Confirmation preparation, being designed for preparing people for the baptism of their children?

Yours faithfully,  
David Mulready

## MAINLY ABOUT PEOPLE

### DIOCESE OF ADELAIDE

Rev. D. J. D. Mc Kee commenced at the Church of St. John the Evangelist, Adelaide on 19th May, 1982.

### DIOCESE OF SYDNEY

Rev. J. A. McKnight is Acting Rector, Holy Trinity, Erskineville as from 16th May, 1982.

### DIOCESE OF RIVERINA

Rev. Terry Booth has been appointed Rector of Coolamon and Ganmain.

Rev. Andrew Duncan to be inducted as Rector of Hillston in mid-June.

Rev. Douglas Rolfs will be inducted at Lockhart in June.

Rev. Richard Smith, who has been at Balranald and Moulamein since the end of January is likely to remain there at least until August.

### ROCKHAMPTON

The following ministers were commissioned as Rural Deans of Rockhampton Diocese:

Rev. Geoffrey Fryar (Central Deanery), Rev. Ross Cameron (Western Deanery), Rev. Canon Brian Farran (Southern Deanery), with the Central Highlands Deanery nomination yet to be finalised.

### ADELAIDE

The Rev. Canon P. W. Patterson, St. Chad's Fullarton, will become Rector of the Parish of Clare, as from 31st August, 1982.

Canon Patterson has resigned the Woodcock Honorary Canonry as from 31st August, 1982.

The Rev. K. S. Chittleborough to become Bishop's Vicar of St. Peter's Cathedral. He will also be given Woodcock Honorary Canonry. Canon Ray retires on 5th July, 1982.

### DIOCESE OF MELBOURNE

Rev. Noel K. Cockings, Holy Trinity Lara, will become Rector, St. Bartholomew's Ferntree Gully from 3rd August, 1982.

Rev. R. Grant Edgcombe, Asst. Curate at St. John's East Malvern to become Asst. Curate at St. James' Dandenong from 21st July, 1982.

Rev. Timothy M. Gibson, Asst. Curate St. John's to become Rector of Mount Duneed/Torquay/Anglesea from 11th August, 1982.

Rev. John Hislop became Rector of St. Clement's Elsternwick, on 27th April, 1982.

Rev. Graeme S. Perkins, Asst. Curate St. James' Dandenong to become Rector of North Geelong and Norlane from 20th July, 1982.

Rev. David B. Warner, Rector of All Saints' Kooyong to Christ Church South Yarra as from 31st August, 1982.

Rev. Leonard W. Greenhall, from Asst. Curate in the Dept. of Industrial Mission to St. John's Highton as from 7th June, 1982.

### RESIGNATIONS

Rev. Donald C. Palmer, Rector of St. Peter and St. Andrew Braybrook resigned on 9th May, 1982 to take up appointment with Christian Television Association.

Rev. Robert W. Duffield, Rector of St. Mark's Spotswood will resign as from 31st July, 1982 to take up appointment as Field Officer and Victorian Secretary of the S.A.M.S. as from 1st August, 1982.

### RETIREMENTS

Rev. Francis C. B. Moyle, Christ Church Essendon will retire as from 31st July, 1982 to take up part-time responsibility for the parish of St. George's Queenscliff as from 17th October, 1982.

Rev. William C. F. Nellor, St. Agnes' Black Rock to retire as from 31st August, 1982.

### OBITUARIES

Rev. Joseph Forster died on 25th April, 1982.

Rev. Alex R. B. Morrisby died on 25th April, 1982.

## Justice Richardson dies

The Hon. Mr. Justice Athol Raiton Richardson, O.B.E., died in Sydney on Saturday May 22nd aged 84.

The funeral service held at St. Andrew's Cathedral on Wednesday, May 26 was conducted by the Dean of Sydney, the Very Rev. Lance Shilton.

Justice Richardson, a former judge of the New South Wales Supreme Court and former State Minister, held a number of positions of leadership in the Anglican Church. He was chairman of committees of the Sydney diocesan synod 1960-1971; a member of the Cathedral Chapter 1960-1977 and president of the Appellate Tribunal of the Anglican Church in Australia 1973-1978. In 1976 he was awarded the O.B.E.

Bishop Clive Kerle who gave the address at the service said the judge had not only held positions of responsibility in the community but he had been a man of the Word and a family man. He had been much in demand as a speaker and teacher of that Word and was never ashamed of the gospel of his Lord and Master Jesus Christ.

After retirement Justice Richardson gave much time to Sydney diocese, he was responsible for re-writing committee procedures for the diocese and sorting out the titles under which properties were held.

In his earlier years Justice Richardson had been an active member of the Salvation Army.

Justice Richardson is survived by his wife Marjorie, son Arthur and daughter Gwenth. His first wife Isabel died in 1964.

## Wran v. Council of Churches

(Continued from page 1)

### Little Support

"I can think of no other government minister who has supported legalising casinos: it is Wran's own personal passion.

"The Council of Churches in N.S.W. represents 2,250 churches — about ¼ million people — which is a significant body of opinion. This group reflects the same part political loyalties as the community generally. I believe that because of the representative nature of the council and our concern to promote biblical Christian values, when we speak out on an issue, we have the overwhelming consensus of our constituency. We believe that many others in the community are with us and there is a growing sense of concern about this issue.

"We encourage the media to exert pressure and commend The Mirror in particular in their stand against casinos. I hope this snowballing of opinion will make it difficult for the Government to legislate this issue.

### Not Intimidated

"The council will not be intimidated by the Premier's insults or attacks and will continue to speak out on any subject which we think affects the public interest and where the Government is acting in an irresponsible way," said Mr. Ballantine-Jones.

"His attack that we are 'dupes' is totally rejected. The Council has no contact with any other outside body and retains complete control of our policy and in fact has maintained a sustained policy on the dangers of casinos for many years, going back to the Liberal Government period. We are political but it is a political issue we are fighting against — not a political party."

### Answers to Questions

The N.S.W. Council of Churches sent Mr. Wran a list of fourteen questions, some with several parts to them, which they said "other people have been asking

and which we have simply brought together".

Mr. Wran denied any personal relationship with Mr. Allen, saying he had been promoted because of his good work in the tow truck enquiry.

He refused to establish a public enquiry into casinos and claimed it was unnecessary to hold one looking into the social aspects of them.

He hopes to prevent organised crime taking over casinos by establishing a tribunal under the control of a Supreme Court judge to oversee them. "A naive view," said Ballantine-Jones, "he thinks people down the line will not be bought off and that the problem of skimming and the laundering of money can be prevented."

Mr. Wran said he had asked the Police Commissioner to fully enforce the law, and that removal of members of the Crime Intelligence Unit and police action following the Baldwin bashing were matters for the Police Commissioner.

Other questions, including that of his motivation of revenue raising, were evaded.

### What Next?

"We have done what we set out to do — hold a forum and see the Premier, to alert the public to the issues involved," Mr. Ballantine-Jones told Church Record. "Our submission to the Parliament is that the legalising of Casinos will bring far more problems than it is worth. Links with organised crime is almost

unavoidable; there are enough gambling opportunities as it is — more is gambled per capita here than anywhere else in the world; and the amount of revenue it will raise for the government is negligible. All it would do is to open the most open-ended and rapacious form of gambling, in which a lot of ordinary people could get hurt.

"We hope that these issues will be taken up by politicians, the media and the general public."

## The Thousand Dollar Hand Shake



With the wail of the police cyclist's siren, the Mayne Nickless armoured car drove into Sydney Square, Tuesday, June 1, at 12.30 p.m. When the doors were opened, out stepped a variety of stage and television personalities.

This was the media launching of the WORLD VISION 40 HOUR FAMINE for 1982.

The Premier of N.S.W., Mr. Neville Wran was the guest of honour and spoke of the areas which will benefit, from this year's appeal. Bangladesh and El Salvador will be the main countries to benefit.

The N.S.W. target has been set at one million dollars with an Australia wide target of three million dollars.

The Premier presented a cheque for \$1,000 to launch the appeal, to Mr. Tony Brown, N.S.W. Director of World Vision.

The target for the 1982 40 HOUR FAMINE is \$40 million. "STOP EATING OR THEY WILL DIE" was the banner headline on the posters decorating the rear of the armoured car.

## Billy Graham in Moscow

(Continued from page 1)

"Going out of his way to please his Kremlin hosts, Graham encouraged the few believers present at the only Baptist church in Moscow to 'obey the authorities'. This is in stark contrast to New Testament teaching that when man's law conflicts God's law, man is commanded to obey God rather than man. Soviet authorities forbid believers in that atheist society to print bibles or christian literature, to evangelise outside church buildings, to give religious instruction to children under 18 years of age or to carry out relief programmes in the name of Christ."

### Church Services

Press releases from the Graham organisation suggested that the Sunday Services were exciting opportunities to proclaim the Gospel. East/West News Service had a different slant:

"While Graham's audience was estimated to be approximately 1000 — consisting mainly of KGB agents, foreign reporters and Peace conference delegates who had been issued special tickets for the service — it was said that more than 200 true believers stood outside the church, held behind barriers by the police, boldly singing hymns in the streets for more than 40 minutes, hoping for a glance at Billy Graham.

"The crowd was repeatedly warned by Soviet police to stop the singing, but they continued. (Graham professed to know nothing of them nor did he attempt to speak to them as he was leaving the church.)

"At the end of Graham's message, a young Soviet woman, desperate to make known the plight of those in prison, held a cloth sign over the balcony of the church: 'We have more than 150 prisoners for the work of the Gospel.' When the evangelist was later questioned by reporters who told him that the woman was still being held by Soviet authorities, Graham's comment was, 'we detain people in the United States if we catch people doing things wrong.' (This statement compared this courageous Christian woman with the type of unruly protesters who have sometimes attended and disrupted Graham's crusades in the west.)

"At no point later did Graham publicly inquire as to the wellbeing, whereabouts or treatment of the Christian woman. This Christian woman paid a most severe price to bring to the attention of Graham the plight of those Christians suffering for Christ in Soviet prisons: Graham did nothing to respond to her plea for help."

### Keston College

Keston College continues to be critical of the visit. They write:

"At a press conference in London, Dr. Graham made it clear that it had not been his aim to raise issues of religious liberty and human rights while in the USSR. Jesus Christ, he said, 'never got involved with politics'. One questioner recalled a woman at the Moscow Baptist Church where Dr. Graham was preaching protesting about the detention of 150 Soviet Baptists for practising their faith, and asked Dr. Graham if he considered that activities such as printing religious literature unofficially, evangelising and teaching young people were wrong. Dr. Graham said, in effect, that he did not know what Soviet law prescribed, and

that he was prepared to comment only on what he himself had seen in the Soviet Union. Asked about his intention, stated before he left, of visiting the leaders of unofficial religious bodies, he said that there had not been time to do so. Asked whether he felt that the authorities in Moscow had been keen to prevent him from moving around freely, Dr. Graham said that very probably they had, but that even if they had allowed him more freedom of movement he would have been unable to do much in only 5½ days and with no knowledge of Russian. In general, he said he stood by his frequently-quoted remark that he had discovered more religious freedom in the USSR than he had expected, without specifying in what this freedom consisted. On the question of religious persecution, he said that he knew that this had been severe under Stalin and that 'there may be some now'. He gave the impression, however, that the existence and intensity of such persecution was simply not something he intended to discuss publicly.

"Information has been available to Dr. Graham on the intensity of religious persecution in the USSR. He apparently simply did not consider it a relevant issue on his visit there. He was satisfied that he had succeeded in his only aim: to preach the Gospel. This consisted of witnessing personally to official individuals he met and of preaching at two services, one in the Baptist Church and one in the Patriarchal Cathedral. Admission to the services was, however, by ticket only: the time of the service at the Baptist Church was changed at the last minute from the evening to the morning, presumably to prevent those who were coming from outside Moscow to see Dr. Graham from getting to the service; and his preaching would have been principally to people who were already Christians and as such not the most obviously appropriate subjects for evangelisation. Keston College has heard from reliable Christian sources in Moscow that there was no official advance publicity for Dr. Graham's sermons, and that many who would have been interested to hear him were unaware of the details of his visit.

"While appreciating the fact that Dr. Graham set himself one priority and that he placed higher value on private discussions with high-ranking officials than public statements, it is nevertheless disappointing that he did not seek to make his visit more effective through adequate preliminary briefing and planning. The Soviet authorities were obviously very anxious that Dr. Graham should attend the peace conference: he was therefore in a strong bargaining position. He could have made one of the specific conditions of his attendance the release, for example, of the Siberian Seven. The fact that Dr. Graham, in his speech at the conference, called on all governments to abide by international agreements on religious freedom shows that he is, in fact, concerned with this issue. He could have asked for a demonstration of Soviet willingness to comply with these agreements in the form of one specific gesture. More adequate briefing and planning could also have made Dr. Graham's preaching activity more effective. He could have demanded a real say in organising his trip, and could have made it a condition of his attendance at the peace conference that he be allowed, for example, to preach to atheists and ordinary citizens in open meetings. As it is, after preaching to two selective audiences Dr. Graham has apparently

(Continued on page 7)

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## CLERGY WIVES HALF DAY CONFERENCE

"Communication — How to use what we've got" is Mr. Clifford Wame's topic for the conference on Friday, 2nd July in the Bible House Auditorium at 10.30 a.m. Morning tea will be served at 10 a.m. All clergy wives warmly invited, basket lunch if you are able to stay.

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## Bible surge in Poland

Over 10,000 Polish Bibles were distributed by the Bible Society in Warsaw during the first two months of this year. Also there were 3,500 Polish New Testaments and 2,450 Polish Gospels distributed during the same period, according to Mrs. Barbara Enholm-Narzynska, Executive Secretary of the Bible Society in Poland.

The total distribution of Scriptures by the Bible Society in Poland is being carried out from the Warsaw Bible shop. Parcels of books cannot be sent to customers by mail due to restrictions in the postal service.

The Warsaw Bible shop has been operating normally since martial law was declared at the end of 1981. The distribution of 20,000 Scripture cassettes with the text of the four gospels in Polish during the past six months has been a triumph for the Polish Bible Society under the present circumstances.

Open God's Word in Eastern Europe is the theme for National Bible Society Week which runs from July 24 to August 1, 1982. The Bible Society is still optimistic that Mrs. Enholm-Narzynska will be able to visit Australia during this period.

## New evangelical venture in Scotland

A study and research centre, together with a library is being established in Edinburgh by a number of evangelicals within the Church of Scotland.

One of the projects being launched by the new foundation is a quarterly review of Biblical, practical and contemporary theology, with the title *Evangel*. Its Editorial Board includes well-known ministers of the Church of England; FIEC; Independent, and Strict Baptists. In addition more than twenty others are Editorial Advisers. These include Gervais Angel; Herbert Carson; Roger Beckwith; Raymond Johnston; Dick Lucas, the Rector of St. Helen's, Bishopsgate; Stuart Olyott; Dr. James I. Packer; Klaas Runia; John Stott, and Gordon Wenham.

The promoters of *Evangel* say "we are keen that evangelicals should not be ultimately divided by controversial questions like baptism and church government, so we shall allow discussion of them in *Evangel* from all sides. We believe that the essentials of evangelical Christianity are clear, and that we must unite around them in the face of the threats and challenges of our day.

"But *Evangel* is not intended to be a theologically 'wet' or 'flabby' magazine. We are convinced that evangelicalism, based as it is on an infallible and inerrant Bible, can be confidently maintained as the true descendant of historical, Biblical Christianity. It is because the basis of our religion is in Scripture that the expounding and applying of Scripture are so crucial to the spreading of the Gospel and the building up of the church.

The Trust had a doctrinal basis which sets it firmly upon the fundamental truths of Holy Scripture, and enunciated in the Westminster Confession.

The centre is to be called Rutherford House, thus linking it with the gracious and great 17th century divine Samuel Rutherford.

English Churchman

## Vatican relations: "unlawful"

The Warden of Latimer House, Oxford, the Rev. R. T. Beckwith, in a letter to the "Times" recently, questioned whether the Government has the legal power to effect an exchange of ambassadors between the Court of St. James's and the Vatican without "legislation to authorise it".

Mr. Beckwith said, "When the question of exchanging ambassadors was first mooted, as long ago as 1848, it was envisaged that such a step might be contrary to the Bill of Rights (1688) and the Act of Settlement (1700). Consequently, and 'Act for enabling her Majesty to establish and maintain diplomatic relations with the Sovereign of the Roman States' was passed in that year.

"However, in 1875 the 1848 Act was repealed as obsolete, the Papal States having lost their independence five years earlier. The Act had never, in fact, been implemented, because of the stipulations it made about the kind of ambassador from Rome who would be acceptable, and the British Government had continued to be represented there by an unofficial agent."

After referring to "unofficial diplomatic representation" between 1875 and even after the establishment of the Vatican State, by the Lateran Treaty in 1929, for which parliamentary authorisation was thought not to be necessary, Mr. Beckwith pointed out that "The proposal now, however, is that the relations should be made official, and ambassadors exchanged. In 1848 an Act of Parliament was thought necessary to make such a step lawful. The Act was subsequently repealed and no further such act has been passed."

He concluded, "It appears therefore, that the action which the Government is contemplating is unlawful and ultra vires."

English Churchman

## Celebrating God's gift of creativity

Last month saw the fourth Annual Middle Earth Arts Festival, in Manly, Sydney. Held to both display works and to train artists, the Festival was a fortnight of workshops, performances, worship services and an exhibition.

"It was put on to encourage Christian artists to share their works, and to encourage the Christian public to be more aware of God's gift of creativity. We believe that this gift is not given exclusively to a small number of people, but is available to all. Creativity stems from the knowledge of God as Father and Creator," said Doug Sewell, one of the chief organisers. Doug was discussing the Festival with Church Record last week.

"The highlight of the Festival was the special arts service held at St. Matthew's Anglican Church, Manly. For it, Graeme Smith composed a sight and sound dramatisation of the Creation, Fall and Redemption. He produced a special synthesised sound track of waves, wind, animal sounds, etc. which was played to the congregation in the darkened church. Under floodlights at the front, a group of dancers portrayed the waves, the wind, the growth of trees.

"As part of the theme, and in fact its turning point, was the taking of communion, led by David Cohen. The service finished with a hymn of glory, taken from Revelation."

### Focal Point

Most of the events took place at the Middle Earth Centre where an exhibition of paintings and sculpture was showing. Works — including those of better-known Christian artists Idris Murphy, Chris Nield and Rick Ball — were displayed. These used Australian textures, colours and motifs. The two performance nights were held at the Centre, with the audience informally seated in armchairs, with the exhibits on view all around them.

Performances included music, song, poetry and drama. Les Murray read some of his poetry; Phil Harvey produced a play written for the occasion; Peter Campbell, Steve Hunt, Nigel Compton presented works; and James Morrison gave an excellent performance of "spiritual blues" on trumpet and piano. The second night people were crowded three and four deep at the doors.

The workshop market had a festival atmosphere and enough people came to make it worthwhile. Workshops included ones by the Christian Dance Fellowship; mime by David Ife of the Caritas Theatre Company (which performed brilliantly at NEAC last year); printing, weaving, song-writing and others.

The Festival aims to encourage Christian artists and to show how creativity can be used in worship.

### What is Middle Earth?

Middle Earth was formed seven years ago — in June 1975 — by a group of ex-fellowship leaders in the Manly area, from various denominations. Their aim was not to set up a live-in community or to compete with the local churches. They wanted a group in which to share ideas and discuss issues of being a Christian in the contemporary world. Its emphases and roles have changed several times since then; and more people have become involved at varying levels of commitment. Today, it is an informal community of Christians living in and around Manly. "We see ourselves as existing to serve the church, and

encourage Christians to be real, and I guess relevant to the culture we live in," said Doug. "We want to live in, and be part of society, but with alternative values which are more in keeping with the Gospel, of servanthood, co-operation, caring, sharing, responsible lifestyle: of having our homes and lives open to others."

It is ecumenical, having close contact with evangelical protestant, pentecostal and catholic traditions — particularly the contemplative and pentecostal catholic movement.

Its activities are based around the Resource Centre, at which monthly and fortnightly events are held: worship services, prayer meetings, studies and a coffee shop ("Creevey's"). Ongoing work is done in community welfare. "Middle Earth has developed a caring ministry with some of the poor who have come into contact with us. The poor includes those affected by drugs, those crippled emotionally, the sick, the old and the lonely, as well as those who cannot make ends meet. The resource centre has been a place of contact and acceptance for such people, as all who come are free to relax, to talk and to share lunch with us. Where possible we encourage people who come to enter into the life of the Middle Earth community. In this ministry we liaise with groups such as CYSS, the Health Commission, the Drug Referral Centre as well as local doctors, youth workers and the churches."

### Public Events

The Arts Festival is one of the two annual major public events of Middle Earth. The other is the Convention during which relevant topics are discussed. Topics such as the family, work, discipleship and lifestyle, and the authority of the Bible have been covered in past conventions.

Middle Earth people are involved in the annual evangelistic mission known as "Humpty's". This mission was begun by Middle Earth several years ago but it is now run in conjunction with St. Matthew's Anglican Church.



Leoni Jennaway and Al Head sing a recent composition

# WHAT A WORLD

## Is the majority moral?

Lesley Hicks



The Reverend Jerry Falwell has come and gone from our shores, and some Australians at least have had a chance to hear him for themselves and judge his message on its own merits instead of through the jaundiced eyes of a largely hostile press and other media.

I heard him on radio and television, and thought that he sounded on the whole like an astute and tactful Christian man, well able to field the curly questions aimed at him. Often he denied that he had actually said some of the more startling statements attributed to him. Like the Reverend Fred Nile, he is a man the media love to hate. Christians need to be very wary of judging fellow-Christians who enter controversial public arenas by what their enemies say of them; even the supposedly objective secular press may be so antagonistic to them ideologically that their sarcastic tone and quoting of statements out of context may distort severely what they are really saying.

Francis Schaeffer in "A Christian Manifesto", which I discussed in my previous column (May 31), says of the Moral Majority: "Some of us may perhaps have some questions about the Moral Majority and some of the things they have said. But we must... get our information not from the secular media, which so largely have the same humanistic perspective as the rest of culture has today." (P56) and "If you personally do not like some of the details of what they have done, do it better. But you must understand that all Christians have got to do the same kind of thing or you are simply not showing the Lordship of Christ in the totality of life." (P62)

### Nile and F.O.I.

Perhaps we could say the same here of the Festival of Light. I don't know Jerry Falwell, but I do know Fred Nile, and I have a great regard for his courage and integrity. I may not agree with all he says or does either, but I believe God has called him to a much-needed, often ridiculed ministry of prophetic leadership in our society, speaking forth what the Bible says about God's standards of righteousness. I thank God for that leadership.

Perhaps those Christians who criticise him most need to ask themselves on what they base their views of him and of the Festival of Light. We do have opportunities now to hear him first-hand

on Sunday nights on 2GB, when he has by that radio station's invitation four hours of guest interviews, discussions and talk-back from 8-12 pm.

On that session I have been impressed by the freedom of speech he allows to callers of every conceivable viewpoint, whom he treats with such gentle courtesy that sometimes his supporters are irritated. He also frequently shares the gospel with his critics, and thus with listeners, in a disarming way that must set them thinking. Now this shows an aspect of the man that is totally at variance with the public image of starchy censoriousness set up for him.

The paper Australian Christian Solidarity, edited by Mr. Nile is also a means by which he and what he stands for can be fairly judged.

I am well aware that Christians are divided as to whether a Festival of Light-type witness furthers the cause of Christ or not. Clearly Francis Schaeffer thinks something of the kind is vital. Others say that as pagans cannot possibly exhibit anything approaching Christian morality, it is futile to point out to them their shortcomings.

### Moral Majority?

This is how I see the issues: I question whether the majority of the population in Australia or any other country is moral, even in the most minimal sense. But in so far as we, as a nation, acknowledge some absolute standards of behaviour as are enshrined in the Ten Commandments, we have standards to appeal to. The alternative is moral chaos. Even if most people were to prize morality, and pride themselves on their uprightness as if it were a ticket into God's kingdom, they would of course be still sadly in need of the gospel.

### Nagging Conscience

We must preach the gospel of righteousness and forgiveness through Christ alone, and as part of that must live and speak of the Christian ethic. That ethic is far wider than a high standard of sexual morality, but the latter is by no means a narrow issue. As part of our love for individuals-in-society, we must be like a nagging conscience on sexual ethics, for if the Christian Church is not, certainly no-one else will be. For as sexual morality is being scorned and abandoned, families are splitting, children are hurting and our entire social fabric is crumbling in misery.

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Two of World Vision's 40 Hour Famine fasters. The Very Rev. Lance Shilton, the Dean of Sydney and Rev. Gordon Moyes, the superintendent of the Wesley Central Mission.

## Churches support famine

World Vision reports wonderful response from church congregations to its 40 Hour Famine which is timed to commence 8 pm Friday 18th June and conclude noon Sunday 20th June.

Not only are Christians signing up to fast in the 40 Hour Famine but large numbers of Christians have given time to help organise the fast on a regional basis. About 1000 voluntary organisers are running the 40 Hour Famine in their local districts.

The clergy too are actively involved. In Sydney the Anglican Dean of St. Andrew's Cathedral, the Very Rev. Lance Shilton and the superintendent of the Wesley Central Mission, Rev. Gordon Moyes are fasting and helping to promote the fast.

This year's 40 Hour Famine will assist projects throughout the Third World, particularly a widespread famine in northern Bangladesh. World Vision is working in this region with the Garo Baptist Union. Another major area of need is El Salvador, where the number of displaced people continues to increase because of the violence there.

Last year's World Vision 40 Hour Famine raised \$2,500,000 to assist victims of a huge famine in Ethiopia.

During the 40 hours, fasters are asked to miss four main meals. Throughout the fast participants can drink tea, coffee, milk or fruit juice. Again this year great support is coming from young people. There are many groups of fasters forming in Sunday school groups and youth clubs.



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MIDDLE EAST ADVENTURE TOUR — leaving September 26th for 26 days  
 We spend a night in Singapore before flying on to Jordan where we visit Amman, Petra, Madaba and Mt. Nebo, etc. Crossing into Israel we spend 10 nights in the Holy Land before going on to Egypt where we spend 7 nights including Cairo, Aswan, Luxor, etc. On our way home we spend 2 nights in Bangkok. Price from Melbourne or Sydney is \$3230.

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# TO UNDERSTAND EACH OTHER

## Too embarrassed to help?

Alan Craddock

It is fairly easy to see how a person with a need might fail to seek help from others simply because he or she is too embarrassed to talk about the problem. There is another side to this kind of difficulty. At times people do express their needs but they fail to receive any useful help because the person they have shared with is too embarrassed to handle the situation adequately.

For example, bereaved persons can find that their friends and acquaintances seem unable to offer any substantial support beyond offering clichés and well-intentioned but superficial remarks. This can happen because these people are too embarrassed in the face of their friend's vulnerability and distress to get close to their friend. To draw close is to expose oneself to the depths of feeling of another person. This level of intimacy can be threatening. So there is a tendency for some people to back off and to take refuge in the safety of detached clichéd expressions of sympathy.

The same kind of process occurs in other areas of need. Reactions to depression, doubting, low self-esteem, revelation of marital or family distress and serious ill-health are often unhelpful because those reacting are threatened and embarrassed by these intimate disclosures.

Our problem is to handle our embarrassment in such a way that we eliminate it as a barrier to sensitive and caring help without becoming so thick-skinned or tough-minded and

unshockable that we become insensitive and unhelpful.

The first step towards solving this problem is to recognise the likely causes of our embarrassment. Three factors are commonly involved:

(1) **Shyness:** When you find yourself faced by another person's intimate disclosure it is natural for many people to react with shyness. Our society does not encourage these levels of intimacy, we haven't the experience or the "permission" to deal comfortably with some issues. It can come as a surprise to find that a close friend has been distressed about a marital relationship for a long time and an embarrassed reaction is an understandable, natural initial reaction to such a disclosure.

However, we need to move past the initial reaction. The disclosure has not been entered into lightly. This person is really hurting and they can't keep it bottled up any longer. You have been trusted with this pain and you can be helpful if you can get past the embarrassed confusion of your shyness and simply show that you care.

(2) **Ignorance:** We can feel threatened by our lack of knowledge or experience in the matters disclosed. We feel embarrassed because we feel ignorant in the face of our friend's pain. In my experience people who disclose their pain don't want you to say "I know how you feel" or "I understand why this is

happening to you". Sometimes you will genuinely be able to say this, but mostly we will not be in a position to do so.

We may not know a lot of things about our friend's feelings or situation or even what they might do to overcome their difficulties. But we can know that they are distressed. We can respond more appropriately if we focus upon them and what they are saying about their situation and feelings. Some of our ignorance ebbs away as we really seek to know the other person.

(3) **Being judgmental:** There are times when moral issues are involved in the disclosures and we can become embarrassed as we recognise an overwhelming reaction to be judgmental. Hopefully, we sense a tendency to "play God" and we try to fight it. We think of disobedience to God's law and become threatened by the fact that we are tending to condemn rather than to be forgiving and constructive. The moral issues are important. We should not be judgmental, but need to be alert for the fact that the other person might be condemning himself or herself and really does want to talk the issues over.

Being judgmental is a far cry from being prepared to help a person to work through the issues confronting them. Again, it is a matter of hearing what the person is saying and being prepared to understand the situation as it unfolds. The danger with being judgmental is that one can over-simplify the situation and even totally misconstrue it.

Recognising these three factors leads to action which can eliminate or "tone down" the initial embarrassment. Essentially, I have argued that we need to shift our attention from ourselves and our own reaction, to the person in distress. We focus upon their feelings and respond in a fashion which shows that we really care how they feel and are interested in their circumstances. Our response may usefully take the form of sensitive questions: "How do you intend to handle the situation?", "Can I help in any way?", "Can you see any ways of overcoming the problem?", "What would you like to see happen?"

The next step is to listen carefully to the answer. Both parties are now involved in an exchange which can be of great benefit. Things become concrete and embarrassment is likely to become a non-issue as two people who care about each other share together in a practical fashion.

In 1 Thessalonians 5:10-14, Paul wrote of this kind of relationship between Christians as involving encouragement and building up, helping the weak, being patient and encouraging the timid. The process can also involve compassion rather than a judgmental attitude. Like Christ, we are to show loving mercy and pity by humbly being kind and constructively serving one another (Colossians 3:12-14). These attitudes and activities are among the fruits of the Spirit, the outcomes of God working within us. In the light of this what place is there for embarrassment or callousness?

## A praiseworthy project!

(Continued from page 5)

"But it is no good saying, 'the government should do something'. We need to get involved ourselves, as we see the need to show the Christian gospel for the whole man — physical and spiritual," said Barbara.



## Feeding the 13,000

The Bonginkosi programme feeds about 13,000 children daily. It runs in 16 schools out of the 60 in the region around Pietermaritzburg, and hopes that, with help, it will progress to all.

It is organised so that one church and school are linked by a committee of members from the congregation and staff, which runs the programme in the school. Church members pledge the cost of meals per month for a child.

"It is not just a handout: the children provide their own mugs, collect wood for the cooking fires, and grow their own vegetables in the school grounds," said Barbara.

The idea was born when Daphne Tshabalala had been headmistress for ten

years in Edendale, a black township near Pietermaritzburg. One day she threw a crust at a dog, but one of the schoolchildren grabbed it first. She found that he had not eaten for a day and a half. A food parcel was sent to his family — and then Daphne asked herself, "how many others are like him?"

## Unexpected growth

From there, the project grew. Barbara Davies, a white housewife from Pietermaritzburg, gave a parcel of clothes to the school, and the two women met. They began feeding thirty children; the numbers increased; and other churches and schools were involved. Later, African Enterprise employed Barbara to organise the programme.

Today, it is involved in health care, education, an orphanage, and a spiritual worker brings the gospel to those obtaining help. Those participating are multi-racial and from all denominations.

Their latest development is the establishment of a community centre, for young people from pre-school to adulthood. There is nothing in the region for them at present, apart from a Y.M.C.A. centre. Its aim is to give young people practice in such skills as, running and managing a kitchen or tuckshop; domestic skills — using electric stoves and irons, etc., so that they have at least some qualifications to obtain a basic house-help job. Its aim is



## Gippsland Anglican Press Service wins award for journalism

A News Release prepared by the Gippsland Anglican Press Service has won first prize for the best Provincial News Release, at Adelaide.

The award was presented at the Annual Convention of the Australian Religious Press Association (A.R.P.A.) and received by Archdeacon Frank Lowe, Gippsland Anglican Press Officer.

The news release entitled, "Synod Slates Government over Welfare Cuts" was written in May, 1981. It reported the

Diocesan Synod's concern over lack of funding for the Gippsland Family Services located in Morwell.

The Convention was held over the weekend (21st-23rd May) and met at the Lutheran Seminary, Adelaide. It was attended by editors representing over sixty religious publications throughout Australia.

At the annual election of office bearers Archdeacon Lowe was elected President of A.R.P.A.. He succeeds Father Pat

Cunningham, editor of "The Record" a Perth Catholic publication. Mrs. Diane Heath, of the Mission of St. James and St. John Media Office, succeeds Archdeacon Lowe as secretary for the Association.

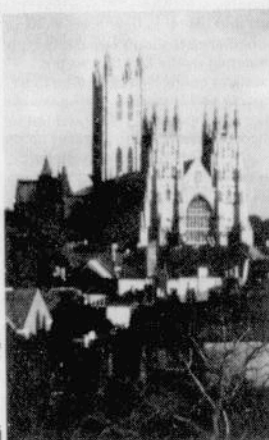
A.R.P.A. is an interdenominational organisation representing the interests of most church publications in Australia. During the past year it joined in a vigorous campaign against the proposed sales tax on books and publications. The legislation was defeated in the Senate in March this year by 29 votes to 27.

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this tradition will be broken for this special presentation and now you have the chance to be there for this once in a lifetime experience. For priority registration for the 1984 Oberammergau Passion Play, send a registration deposit of \$25.00 per

person, so that your seats at the play can be guaranteed. Full details of this exciting Anglican Tour will be available later in 1982. Please make your registration now to join in this most moving Christian experience. OM/AMN001

## Es Giddy achieves 30 years' service with Australian Religious Films



The Rev. Keith Thompson, chairman of the Australian Religious Film Society Council, presents Mr. Es Giddy (right) with a watch, in recognition of Es's 30 years of service with the Society.

In what must rank as a memorable milestone in Christian service, Mr. Es Giddy, managing director of the Australian Religious Film Society, last month achieved 30 years of service with this Christian film production and distribution organisation.

Es joined the Society as N.S.W. state manager in April, 1952. It was the first step in fulfilling a boyhood dream: making films that would take God to people and bring people to God.

It also proved to be the first step in a remarkable vocation — one that, even after 30 years, has lost nothing in vision, drive and initiative.

The Australian Religious Film Society was created in 1945 by a group of Christian visionaries which included men like John T. Flynn (of the Inland) and the Very Rev. Fred McKay. It commenced with the goodwill and practical help of most of the major denominations as an arm of the church, providing audio-visual resource materials for use in school and church.

Since 1952, Es Giddy has been a driving force in this organisation. It was his vision that broadened it from a film and audio-visual library into a film production unit — one that has produced many important documentary films for a variety of Christian bodies.

Now, the Film Society is moving into a new era. And once again, Es Giddy's vision is showing the way.

The age of the video disc (not yet introduced in Australia) and the video tape is here. There is an urgent need to see that the people of Australia can have in their homes good wholesome teaching material and family films, as well as the popular and pornographic films that are now freely available.

The Film Society is gearing up to meet this need. Already it has produced and sold much appropriate videotape material. The recent visit to Australia by Mother Teresa of Calcutta, for instance, was videotaped by Es Giddy. The tapes are now available from the Society.

It may not be general knowledge that the Australian Religious Film Society is a non-profit, charitable organisation in existence to help the churches do their work. It is here because men of vision in former days worked and struggled to make their vision a reality. It continues today because a group of dedicated people spearheaded by another man of vision see the tremendous potential in the area of audio visual communication in presenting the Gospel of Jesus Christ.

Thirty years in the one sphere of activity is not a bad record in anyone's estimation. The Council of the Australian Religious Film Society presented Es with a watch in token of their appreciation — and expressed their confidence in his leadership in the challenging years ahead.

## The Australian



# CHURCH RECORD

1757

JULY 12, 1982

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

## Church Record in Crisis

You will have noticed that this issue of the Australian Church Record is different. The colour has gone. And we're very late. There's a reason for this.

Two weeks ago the Board of Directors of the Record assessed the present financial position of the paper and were concerned with what they saw. Their initial reaction was to cease production. But after much thought and reassessing of the financial position it was decided that this was too drastic. So, at their last meeting, the Directors issued this statement:

"With sharply increased printing costs and less advertising income we could not continue to produce the paper on its present basis.

We believe that after 102 years of trading it would be a tragedy, if the paper had to cease production, for two reasons:

(i) In an institution like the Anglican Church with its dependence on Synodical Government, there is a need for an independent organ through which views and comments can be expressed. The Australian Church Record is produced by an independent company and is financially independent of any denominational organisation. It has zealously guarded this independence over one hundred years and in many instances has used that independence to bring about a more balanced decision in church than would have otherwise been the case.

(ii) The Church Record is committed to the Evangelical cause. The Authority of Scripture is challenged and undermined as much today as at any time in the past, although the attack is more subtle and less confrontative than in some past ages. The centrality of the Cross in the Gospel message likewise is lessened by an emphasis on relevance and techniques for a well adjusted life and is likewise in danger of being forsaken. Therefore the need of a paper like the Record is as important as ever.

However we can only keep in production by increasing our subscriptions, sale price and advertising charges. We therefore trust that you will see that when a comparatively small group of people — Evangelical Anglicans — want to ensure the existence of an independent Evangelical Anglican paper, it will cost a little more than a paper with wider but more innocuous appeal, or one that is subsidised by institutional authority.

Furthermore, to carry us over the present crisis we need, immediately, generous donations to raise a substantial amount to keep us viable."

The Directors suggested certain practical steps which they considered people could take. These were:

- send a donation to indicate your support.
- pray for the paper's ministry.

- become a "Friend of the Record" and receive regular prayer bulletins.
- encourage others to subscribe to the Record.

### Reaction

Reaction to the present problems has already been most heartening. Many have expressed a very firm desire to see the Record continue. Cost cuts have already been made and the outlook has improved. If enough donations come in to cover current debts the future looks hopeful.

A former Chairman of the Board of the Record, Canon D. B. Knox, spoke strongly about the ministry of the paper (Ed.: Dr. Knox is no longer a member of the Board and was approached by us because he knows more of the history of the paper than most). He said that:

"Its great value is that it is independent, and therefore able to apply gospel principles to denominational activities, as well as to the community generally. An institution like a denomination that has no friend to speak the truth in love directly to it is in an unfortunate situation, and likely to drift further away from God's purposes.

"The paper has never been a financial success because of the nature of its ministry, and has always depended on the financial support of its friends, except for brief periods of community affluence.

"The paper has always been edited and produced by voluntary labour, and those who support the ministry have from time to time made donations beyond the ordinary subscriptions.

"Thirty years ago, the Friends of the Record ran sales of works on behalf of the Record in the Chapter House, and later a direct appeal from time to time substituted for the sale."

After giving examples of vital issues where the Record has been an important and influential voice Dr. Knox went on to say: "Today, Biblical liberalism and the social gospel are the dangers. An independent paper committed to Gospel truth has an important ministry for today."

### Changes

The editorial staff had already begun to implement much needed changes in the paper. Many of these were in response to suggestions made by readers. They hope that, as the present situation is sorted out, the paper will continue with these improvements incorporated.

### Plans

Because of the late publication of this issue the current plan is to miss an issue. The issue of June 28th will not appear but the July 26th issue is expected to appear on time. We trust that our subscribers will understand the necessity of this move.

## Torn Apart: Beirut today

"Once again the city is being torn apart by civil war as rival factions have taken the law into their own hands in their efforts to gain control. Explosives have gutted shops and fires have raged unchecked as a water shortage and snipers' bullets have restricted firemen's movements. For the second day running we have been confined to our buildings while death lurks in the streets. Bursts of shooting can break out at any time anywhere. Eventually water and bread shortages will drive the people out anyway in a desperate attempt to obtain the basic necessities of life.

"This has been a bitter war. Far more terrible than the explosions, the rockets and the guns have been the tension, the fears and the cries of the people." Keith McCulloch, missionary with MECO (Middle East Christian Outreach) wrote in September 1975 from Beirut.

The civil war in Lebanon has continued till today. Since 1975, roving bands of militia — Syrian, Lebanese, the PLO, "Christian" and various Moslem groups — have controlled areas throughout Beirut and the Lebanese countryside.

In our March 22 issue, we printed a report "Middle East 1982" received from MECO Headquarters in Cyprus, on the Lebanese crisis.

Lebanon is roughly 300 by 50 km and in 1970 had a population of 2.5 million, about 1 million of whom lived in Beirut. At that time about 50% were Moslem, 50% Maronite Catholic. The country had a "Christian" president, and a Moslem Prime Minister.

A Christian in Christian controlled areas — in Beirut being East Beirut — was safe. In other areas, such as West Beirut, his situation was not so good, and could get very sticky. He had complete freedom of speech and other such civil freedoms.

### Today

Then last month, Israel invaded Southern Lebanon, and into West Beirut, the Moslem section which houses the PLO.

Residents of West Beirut are now stranded: by the Israelis in the south, the sea to west and north, and the Christian militia to the east. A "green line" (the Rue de Damos) divides the city, and those wishing to cross it are subject to Christian checkpoints.

"Christians" referred to in the press are a political and military group made up of Maronite Catholics under Colonel (or General) Haddad. However, not all Maronite Catholics form part of this military group.

This group is seeking the support of the Israelis in the civil war; and the Israelis are seeking their support to defeat the PLO.

"No one knows how long the Israelis will stay. They obviously won't retreat, until they receive some cast-iron assurance that Lebanon will not be used for PLO harassment of Israel. In one way, their invasion could be a good thing, if it forces the issues stalemated in the civil war. But it has been costly in terms of lives lost," commented Dr. John Woods to the Church Record. John, Vice Chairman of MECO in N.S.W., was reporting on news he had just received from headquarters in Cyprus.

### The real Christian struggle

"The genuine Christians are the only group really seeking peace. None are in any of the warring political groups bearing arms. Believers come from every racial group and background — Palestinian, Lebanese, Syrian, Maronite



Searching for survivors among the rubble in bombed Beirut.

Photo: ACC

Catholic. They see the answer to the strife in the gospel. That sounds trite, but they are spiritually minded; and in seeking peace are the stabilising influence and the backbone of Lebanese society.

"On the other hand since the troubles broke out, many Lebanese Christians have migrated, including many pastors, and the church is weakened.

"The remaining Christians want an evenhanded approach to the crisis. They neither feel that the Israelis can do no wrong, nor that the PLO is right. It would be ridiculous to say they supported the PLO. But they feel that the Arab peoples have needs, and there are a lot of Arab Christians with needs and difficulties.

### Christians in danger

"MECO missionaries in Lebanon are seconded to work for the indigenous church, the Director of whom is a Palestinian, and whose sister is headmistress of a girls' school in West Beirut.

"Will the Israelis differentiate Christian Palestinians from the PLO in West Beirut? No news is available as to the well-being of the Director, his sister, or other Christians — Palestinian or otherwise — trapped in West Beirut, and southern Lebanon. They are attempting to carry on their ministries; and are thought to be safely accounted for. Two South African and an English missionary are still in West Beirut. We don't know anything else about their situation. For those trapped in West Beirut the situation could be very nasty if the Israelis and the PLO decide to fight it out.

"The church runs two schools in West Beirut — the girls' school, and a school for the blind; and a school in Tyre.

"The girls' school is presently housing refugees from the south, and is not functioning as a school.

"At the blind school, students are stranded, unable to get home across military lines. Some are Syrian. To page 4.

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