

## Around the Conferences



### Voice Box lost to Japanese Bullet

Mr Bob Boardman a veteran Navigator missionary from Japan who was converted in Australia while stationed at Ballarat, Victoria, with the United States Marine Corps during the Second World War.

He lost his voice box to a Japanese sniper bullet at the Battle of Okinawa during the Pacific War. Despite this hardship he and his wife have served for 27 years as Navigator missionaries in Japan.

Mr Boardman's messages were delivered in a deep, husky voice at the Southern Conference of the Navigators held at Monash University in Melbourne from January 18-21.

The conference was attended by 350 people from Victoria, South Australia and Tasmania. They represented Navigator student ministries, community ministries and churches with a disciple-making emphasis.

The Reverend Dr Dudley Foord, Rector of Christ Church St Ives, gave the morning bible studies.

### Singing on Design for Life



About 350 members of the Overseas Christian Fellowship from all major cities of Australia gathered for the 21st Convention at La Trobe University, Melbourne. Dr Bobby Sng, the Singapore FES General Secretary was a main speaker. In speaking on the theme "Design for Life" he said "Christians must actively develop a sense of mission to the entire world. Too often Christians simply stick to their traditions and God wants us to use our minds as disciples in developing this sense of mission."

## Presence, Penetration, Proclamation

The Canberra College of Advanced Education was the venue for the 1980 AFES Annual Conference. Associated with the major conference from 14 to 21 January were two other conferences, a Student Leaders' Conference devoted to the theme "Presence, Penetration and Proclamation" and a Graduates Conference centred on the theme, "Faith Active in Love".

The theme of the major conference was "Christ is Lord Today" and was attended by over 200 students and graduates. The principal speaker was the Rev Michael Baughen, Rector of All Souls Church of England, Langham Place, London, who gave six addresses on prayer.

"A lot of people cannot sort out prayer because they come in halfway through, and see themselves as the centre of the universe. They pray with the attitude 'Am I going to get it?' and this leads to problems when prayer is apparently not answered," he said. To

challenge. She urged delegates at every opportunity to consider the opportunities for Christian ministry throughout the world. Her enthusiasm was infectious and many delegates took the opportunity to talk with her about service in other cultures and communities.

A moving highlight of the Conference was an interview with Michael Baughen who sensitively took Helen back to her experiences as a prisoner of Congolese rebels. While these events took place over 16 years ago, Helen shared how



understand prayer, Mr Baughen maintained that God must be the starting point. The Christian should seek to comprehend the character, purposes, ways and promises of God.

"There can be two responses to the millions who have not heard about Christ: sent them away or be moved to compassion" was a thought that Dr Helen Roseveare gave delegates to reflect on.

Dr Roseveare shared in three addresses on discipleship. Her clear commitment as a disciple was a

In a later interview at radio 2XX she spoke further of these events and mentioned the change in her attitude towards the leader of the group who maltreated her.

Also present during conference was Dr Ron Winton, the 1979 AFES President. His presidential address was given as part of the Conference Dinner.

## Awards to Australian Churchmen

Archdeacon Robert Fillingham, general secretary of the Home Mission Society, Diocese of Sydney, was awarded the MBE in the Queen's New Year's Honours List.

Commenting on the award, Archdeacon Fillingham said: "I regard this as not so much an award to me, but as one to the whole Home Mission Society. I am indeed proud that the selfless service of all staff and voluntary workers has been recognised in this tangible way by Her Majesty the Queen."

The Australian College of Theology has conferred upon the Rev Canon Leon Morris the degree of Doctor of Theology (Honoris Causa) in recognition of his notable contribution to the life and work of the Australian Church.

Dr Morris is the author of more than 40 books. Professor F. F. Bruce, who was appointed by the Delegates as an Assessor, testified to "the great services he has rendered to biblical and theological scholarship in Australia and throughout the English speaking world."

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### CRUSADE CALENDAR

Please pray for these meetings. If you are interested in having George and Rita Galleh come to your community for a crusade, write: George Galleh Evangelistic Crusades, PO Box 101, Gympie, NSW, 2227, Australia.

Grokan Teaching Crusade, February 15-17  
Engadine Bible Centre Reachout Dinner, February 22  
M.A.F. Field Day Camden Airport, February 23  
Fairfield West Gospel Chapel, February 24.



## The Australian



# CHURCH RECORD

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## Christian View in Community



Trevor Filewood, Producer, Anglican TV Society and host of new children's TV programme "A Giggle, A Story and a Song"; Clifford Warne, Director, Anglican TV Society; Roger Climpson, Sydney TV personality; and the Rev Glenn Gardner, Minister, St Andrew's Church of England, Lane Cove, discussing publications on the effects of TV viewing on children in preparation for the Parent Education Seminars for the community of Lane Cove which will be held in March.

"Our area has lots of young families and this is the reason we are conducting three community Parent Education Seminars," the Reverend Glenn Gardner, Rector of St Andrew's, Lane Cove, Sydney, told the Church Record. "It is a service to the Lane Cove community because we believe that the community should hear God's perspective on the family without reference to non-Christian family trends. We believe that God made the family, it is His creation, and He knows how best the family will work. He causes His rain to fall on the just and the unjust, and we believe that we should share with our community His perspective. After all, He made, and He knows how it will work best."

The idea originated with the marrieds and singles' group in the parish who presented it to the Parish Outreach Committee. Mr Gardiner said he is not an ideas person, in fact he looks to the congregation and different groups in the church to come up with ideas such as this.

The seminars will be conducted on March 6, 14 and 21, in the Lane Cove Lower Town Hall, because the church wanted to get away from its own buildings and use a community centre. The Mayor of Lane Cove will open the seminar.

The session on Television and the Child will be addressed by Mr Roger Climpson, a Sydney TV personality, Mr Barry Dwyer, the author of "Mastering the Media" and "Meeting

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## Sheppard backs boycott

The Bishop of Liverpool, the Right Rev David Sheppard, a former England cricketer, believes that British athletes should stay away from the Olympic Games in Moscow as a protest against the Soviet invasion of Afghanistan, he revealed on BBC Radio's "Sunday" programme recently.

Normally it would be wrong to punish sportsmen in this way — but sport was not always the most important thing in the world, he continued. "I was brought up as a sportsman, and I thought for many years that sport should be kept free

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## 1 wins 3 then Grows to 80



Amos, whose witness helped Lafia

In May of last year the first member of the Monkole tribe made his public profession of Christ here in Kandi in the West African Marxist state of Benin. By December the number had grown to 80.

Lafia, the first convert, is a high school student who had listened to broadcasts from Sudan Interior Mission's Radio Station ELWA for two years, and then came to SIM missionary Jim Longworth here to talk things over. After his conversion he promptly led two of his friends to the Lord, and the three were baptised in July.

That was the breakthrough. In October, 34 Monkoles came to Christ, on December 2, twelve more were baptised, an event that "set the village buzzing". Another 40 are seeking baptism.

Moore College Library

## OTHER PAGES

When you're hurt, do you hit back? page 7

Hindu slanted — Success of Compromise Film page 4

100 years ago — as ACR saw it then page 3

Inflation — "Central Govt the worst offender" page 5

## Relay cables cut at Graham's Oxford Meet

Members of a student group calling themselves "Anarchists" invaded the Town Hall in Oxford, England, one night and tried to shout down Dr Billy Graham in a mission held January 30 to February 3, while their colleagues cut the television cable to several of the relay centres. Canon Michael Green, Rector of St Algate's Church, said, "I'm surprised that Dr Graham is news after 15 years away from the UK. More and more of the press has come down from London. Religion is back on the front pages of the newspapers. Some of it is fair, some is cynical, savage stuff."

Steve Wright, President of the Oxford Christian Union said, "Oxford is such a tough place to get the Gospel through because there is a lot of intellectual pride. Billy Graham has been used by God to get through that."

This breakthrough was especially noticed at the prestigious Oxford Union Debating Society. After Mr Graham addressed the members and answered their questions, the President of the Union commented, "I'm not a churchman, I'm an indifferent agnostic. Billy Graham is plainly an evangelical preacher: There isn't much more to say about it. You either accept it or reject it."

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# EDITORIAL

## THE BEAR AND THE DOVE

In 394AD the Emperor Theodosius cancelled the Olympic Games because they had degenerated and the contestants were only interested in money. In the 500's the Stadium of Olympia where the games were held was destroyed in an earthquake, and it was not until 1875 that a group of German archaeologists discovered the site. In the wake of this the French educator Baron Pierre de Coubertin conceived the idea of a modern international Olympics, partly because he believed that athletics played an important part in character forming, and partly he thought that international sports competitions would promote world peace.

The world thought it right that no Olympic Games were held in 1916, 1940 and 1944 because of the first and second world wars. In the latter case the world had seen only too clearly the behaviour of the Nazi host country and the propaganda mileage it obtained for its ideology in the 1936 Games. That it openly discriminated against the Jews and dissidents was a matter to which the world at that time turned a blind eye.

It is fairly predictable that the Australian public as a whole will gradually turn against its immediate reaction of condemnation of the invasion of Afghanistan by Russian Troops and the subsequent positive response to a possible Olympic boycott. Australians are pragmatists at heart and happily accept an almost fatalistic attitude to life, especially if the issue is seemingly far away. How should Christians think through the issue?

Firstly, we need to note the credibility gap between the behaviour of those nations who in the U.N. recently in an overwhelming vote condemned the aggression of Russia and their unwillingness in the majority of instances to take the next logical step and indicate their unwillingness to participate with Russia in the Olympics.

Secondly, we ought to commend the Federal Government for being prepared to act in the light of what it sees as a dangerous situation for the Indian Ocean with the movement of Russian borders closer to the oil route and its first possible warm water port. Of course there will be charges that the present government is and will make political mileage out of these events and divert attention away from unpopular domestic realities. That is the essence of political life, but it does not alter the fact that Russia is making concerted efforts to secure "a sphere of influence" and has been allowed to do so at a time when detente and post USA Vietnamese War shock numbed the political nerve of the USA to oppose the Soviet's expansion policy. However Mr Fraser's performance may be judged, it must be said that long before this present crisis, the Prime Minister has been unflinching in his attitude to the problem of the Russian activity in the Indian Ocean, even when his own political party has not shared his viewpoint on the issue. Russia is not intent on the road to peace and the Olympics have political leverage. The Government perceives this perhaps better than the opposition.

Thirdly, \$500,000 of taxpayers' money has been committed to the Australians participating in the 1980 Olympics and more is to come. We all know that the competitors will be disappointed if they are not able to test their prowess against the rest of the world's best. But that is not the crux of the issue. If we agree that Russia has behaved aggressively, then we will want to take those steps that will demonstrate to her that we will not continue to participate in cultural, sporting and trading exchanges, even if it is detrimental to our cultural activities or our sporting opportunities or our overall financial situation — wheat farmers and mining interests not excepted.

Fourthly, we need to note the concerted effort by the Soviet authorities in rounding up its dissidents, both religious and political. The Church Record has received a constant stream of telexes from Keston College, England, naming one person after another who has been effectively silenced by Soviet authorities. Soviet observers are unanimous that the government's increasing suppression is in preparation for the Olympics to make sure that its image is not marred by dissident demonstrations during the games.

In 1956 the Russians participated in the Olympic Games in Melbourne soon after she had finished washing her hands clean from Hungarian blood following that successful invasion. At that time the Church Record said that she should not have participated in the Games. One quarter of a century later she has again invited herself into as bloody a situation as Hungary. Yet in July the hundreds of doves will be released into the air as a symbol of peace over the Moscow stadium at the opening ceremony, and however much the little Russian bear may grin, it will be a case of "Peace, Peace", when there is no peace. How can we participate in such hypocrisy?

## MAINLY ABOUT PEOPLE

MELBOURNE Andrew's, Rosanna, from Church, Ormond, December 2.  
Rev T. H. Stokes, transfers from curacy, St Paul's, Ringwood, to curacy at St from incumbency Christ  
Rev R. T. Durance, retired, from curacy, St Paul's, Ringwood, to curacy at St from incumbency Christ  
Rev L. Burgess, died November 22.

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Don Steck with his wife, Judy, and son, Jonathan. As the new Director of Operations for the Haggai Institute in Australia, Mr Steck is eager to see Bible reading, praying Christians supporting the work of training Third World leaders who can then train others in their own countries, in the "how" of evangelism. Photo — Ramon Williams.



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### VISIT CHINA WITH A.C.T.S. HOLIDAYS — 3 departures during 1980.

1. Departing on April 26 — 22 days — Hong Kong (4 nights), China (17 nights), visiting Kwangchow, Hangchow, Shanghai and Peking. Leader: Mrs Peggy MacMillan. Group limited to 20 members. PRICE: From Sydney \$2557.
2. Departing July 5 — 22 days — Hong Kong (4 nights), China (17 nights), visiting Kwangchow, Sian, Peking, Changsha, Kweilin. Group limited to 24 members. Leader: Mr Tom Paterson — former Director of Road Transport in the Commonwealth Dept of Transport. PRICE: From Sydney \$2485.
3. Departing October 23 — 22 days — Hong Kong (3 nights), China (16 nights) — visiting Kwangchow, Hangchow, Shanghai, Chengchow and Peking and Manila (2 nights). Group limited to 24 members. PRICE: From Sydney \$2417.

### TOUR TO CAIRNS WITH TRANS OTWAY

Leaving from Melbourne on June 21, this 26 day coach tour travels via Princes Highway to Sydney, Port Macquarie, Surfers Paradise, Brisbane, Bundaberg, Rockhampton, Townsville and Innisfail to Cairns. We visit Atherton Tableland, and on the return journey Mackay, Gladstone, Maryborough, Tamworth and Wagga Wagga, returning to Melbourne via Albury. We visit Hayman, Daydream, Green, Magnetic and South Molle Islands, and take a cruise through Whitsunday Passage. This is a good value tour and is well priced from Melbourne \$1275, Sydney \$1018, Brisbane \$721.

### ALICE SPRINGS & THE RED CENTRE

Departing on September 17 our 12 day tour takes us by air to Alice Springs, and by coach to Standley Chasm, the Ross River country, Kings Canyon, Ayers Rock and the Olgas, Victory Downs, Coober Pedy, Port Augusta and the Flinders Ranges, Broken Hill, Mildura, Narrandera, back to Melbourne. Price from Melbourne \$859, Adelaide \$734, Sydney \$888, Brisbane \$983. As an alternative members may take a last ride on the GHAN leaving earlier and at a supplement.

### TOUR TO WEST AUSTRALIA

Departing October 20 this 18 day tour takes us by coach to Adelaide via Mildura, to Port Augusta, Whyalla, Ceduna, Norseman, Kalgoorlie, Coolgardie, Esperance, Albany, Busselton, Perth, Darling Ranges, El Cabello, by rail to Port Pirie then by coach to Melbourne. Fares: From Melbourne 1st Rail \$1111, 2nd Rail \$1070; Adelaide \$984 (\$943); Sydney \$1143 (\$1077); Brisbane \$1253 (\$1187).

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# Archbishop of Canterbury's Swansong

The Archbishop of Canterbury, Dr Coggan, in his farewell press conference said that the greatest challenge facing the church today is "not to be inward looking, but to be outward reaching".

Flanked by portraits of some of his predecessors — wigged Georgians as well as the notorious William Laud — in the stately Guard Room of Lambeth



Palace, he spoke candidly of his time as the 101st Archbishop of Canterbury to a capacity audience.

### C of E's DANGER

Dr Coggan who retired on January 25 — exactly 24 years on from his consecration as Bishop of Bradford in 1956 — went on: "The danger facing the Church of England and in fact all Christians, is that we should be so concerned with our own pre-occupations that we forget that our primary task is first to worship and second to evangelise".

"Another danger is for activism to take the place of worship and devotion."

He said he believed that the church today was "in much better heart" than it had been for some years. "There are many signs of an upsurge of new life."

His main disappointments were that there had not been "quicker progress in the field of unity negotiations and the ordination of women".

### HIS SADDEST DAYS

"One of the saddest days of my life was when the scheme for union with the Methodists broke down."

He said his goal had been to work for unity with all churches. "People get the impression that the Anglican Church is only interested in union with Rome. That is because when one talks of Rome, the cameras click on". He commended the work of the Churches' Council for Convenancing, saying that "after the

"I have always insisted on calling myself a 'high churchman', having read the N.T."

breakdown with the Methodists, I would hate to see another setback".

What is his assessment of Pope John Paul II, the apparent trend towards conservatism under him and its implications for unity?

"It would be rash to make predictions. But we have a man with a big heart and a keen brain who in the coming months and years will have the opportunity to see at first-hand the calibre of the leaders of other parts of the church — something which has not been possible from a country like Poland in previous decades."

### ANGLICAN DIVERSITY

What does he make of Anglican diversity?

"I do come from a wing of the Church of England called 'evangelical' — in my view a positive word with an insistence on the gospel. I believe that part of the richness of the Church of England is its ability to encompass all three wings as well as other emphases, such as the charismatic movement."

"I have always sought to be fair to the other wings — the so-called 'high' church, I always insist on calling myself a 'high churchman', having read the New Testament", he added with a twinkle, "and the broad church which

insists on freedom of thought and expression."

"Our diversity has its great dangers I have no doubt. But on the whole it's a great stance and long may it continue."

### NO PARTY VOTES

Enlarging on his warning about the re-emergence of party strife in his final message to the Church of England General Synod, he said: "If a synod is to be what a synod means — a way together — it surely must be that you cannot vote on party lines. You must come with an open mind and be prepared to change your view in the course of debate". He added that a lot could be learned from the church in Africa where participants patiently mull over issues "until a common mind is reached".

He spoke of "doing his little bit" trying to secure human rights in places like the Soviets, South Africa and Chile. "The problem is so vast. Looking back I wish I could have done more."

Plans for retirement include travel — he will visit Thailand, South India and the USA later in the year — catching up on a backlog of reading and the pleasure of being a member of a village community. He said that he relished the thought of spending more time with his wife and "joint work at a relaxed pace instead of a furious pace".

"The joy of being a priest is that your job never finishes until they carry you out. Even then you begin again somewhere else."

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### ST JOHN'S DARLINGHURST "Poor seated only after Venite"

A RETROGRADE STEP.  
TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.  
Sir,—I hear with regret that a retrograde step has been taken with regard to appropriated seats in the parish of St. John's, Darlinghurst. The facts are as follows. Owing to the great inconvenience experienced in placing strangers and many others who were unable to afford 30s. a sitting for rent, a meeting was held towards the end of 1879, at which it was resolved that pews should be at the disposal of the churchwardens as soon as the churchwardens entered the reading desk. This resolution was, after some months' delay, reaffirmed, and made compulsory, after full notice had been given, at the Easter vestry.

Although some opposition was then offered, the change was found to work admirably in a church where more than half the congregation are frequently not seat-holders. Unfortunately, a meeting held for another purpose was used by the opponents to raise the question; and, legally or illegally, a majority of two—13 voting for and 11 against—decided that all seats should be kept empty until the Venite in the morning, and the Balm in the evening. The question is one of personal comfort & Christian self-austerity. I pity those who, because they are able to pay for seats, are determined to keep others standing during the confessions and absolution, that they may have the privilege of walking in late and disrupting the congregation. These can be in time for tea or supper, but not, it seems, for church. The result must, undoubtedly, be to discourage the poor and the stranger from entering such inhospitable doors.

I can excuse a parish, perhaps, for not having courage to make a change in the right direction: but I cannot too strongly condemn what, to the large-hearted Christian, must seem a retrograde step.

CHARITY.

### ABORIGINAL DISGRACE

THE condition of the aborigines of this colony has long been a discredit to us, morally, spiritually, and intellectually. These people have been sadly neglected. There is a considerable number of them in New South Wales, for whom little or nothing has been done. In other colonies something has been done for the improvement of the condition of the blacks. In Victoria there are several stations, where every attention is paid to their physical, spiritual, and intellectual necessities; but here these unhappy people, who have such a claim upon us, have been almost entirely forgotten. This Government has been in the habit of granting a blanket every year for the protection of the body from the cold. This has been the extent of its munificence. The churches have done nothing. Some useful work has been done by a private individual (Mr. Matthews) on the Murray River, where a station has been formed, and several of the blacks of that district have been gathered in and instructed. But this work has languished for want of the support and sympathy of Christian people. Recently another station has been formed on the Murrumbidgee by a Congregational minister, the Rev. J. B. Gribble, who, moved by the wretched condition of the blacks of that part, gave up his charge in connection with the church to which he belonged, and entered upon this difficult and thankless work. Buildings have been erected, and many of those who had in the past been wanderers in the land and a prey to the ungodly white man have there a found home. Mr. Gribble has lately been in Sydney, and has lectured in the city and suburbs upon the condition and requirements of the aborigines. The account which he gives is enough to move the heart of every Christian. We trust that all who are able will give this and similar missions their hearty aid.

### BRITISH KILL 200 AFGHAN REBELS

THE Afghanistan difficulty is not yet over. Recently a squadron of British cavalry encountered some Afghan insurgents, two hundred of whom were killed. It is much easier to talk and write about plans for the settlement of these questions than actually to accomplish such a desirable object.

### COMMUTER SQUEEZE ALLEVIATED

THE suburban tramways have been commenced. The first is to be to Randwick. The contractors have entered upon their work with spirit, and are already making a good show. We trust that this will soon be completed, and the other lines follow rapidly; and this provision for the wants of the inhabitants is not made one hour too soon; every day witnesses the inefficiency of the present omnibus accommodation.

### SHALLOW INFIDELITY

WE note with great satisfaction that popular lectures have been given in St. Andrew's schoolroom upon scientific subjects. A little more knowledge of the simple facts of science, and a better knowledge of God's Word, would be the surest remedy for the shallow infidelity which is so rife amongst us.

### RUSSIA V CHINA

RUSSIA and China, too, are at logger-heads. The representatives of these nations have come into conflict more than once, and, if report be true, the Russians have been worsted.

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# Have pity on Us

The aftermath of the fighting in Vietnam is thousands of homeless refugees. In fact, more than 63,000 Boat People in Hong Kong are awaiting resettlement.

More are on their way from Vietnam now, but for every one that makes it to Hong Kong, one will die at sea. Life in the refugee camps is a far cry from the comfort of our own homes. Overcrowding is unbelievable. Sanitation almost non-existent.

Compassion is already helping, providing food, clothes and medical care. Now they are helping establish an Evangelical Relief Centre to train the refugees to work in the community. Most of the Boat People won't be accepted as immigrants in other countries because they are unskilled and uneducated.

The Boat People need your help urgently. Help Compassion give the \$25,000 needed to put Christian Literature into their hands and to equip the centre with evangelistic and teaching facilities. Give the Boat People hope for the future.

### The Boat People Appeal

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Mr. L. McCowan, President

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CFI





The road to Calvary — a scene from the film about Christ, produced in India by Hindus.

## "Success" of compromise Christian film with Hindu slant

A film on the life of Jesus with a Hindu slant is proving to be a box-office hit in India.

The script is a compromise, worked out through years of negotiation between the Indian Franciscan priest who wrote the original and the Hindu screen star who produced the film, but this has not prevented the movie from being so successful that it will probably be translated into a dozen major Indian languages.

The newsletter of the World Association for Christian Communication, *Action*, reports that the film, called *Karunamayudu* (Embodiment of Mercy), has run successfully in many places, including 150 days in one city; and, "when an Indian picture runs in a theatre for 100 days, it is considered a success."

The three-hour-long film was produced by Vijay Chandar, who has often played cowboy roles, with assistance from Fr Christopher Coelho, working from a Roman Catholic communication centre in Secunderabad.

The priest's original screen play was changed by the producers, who wanted to portray Christ more in the Hindu style as a superman and magician doing

sensational things. "I struggled against this concept of Christ," Fr Coelho is quoted as saying. "It turned out to be a compromise with the Christian view not completely lost."

The five years he spent on the picture were "a most excruciating experience because I put so much of myself into it and then saw it hacked to pieces." But he is not sorry that he did it, because he feels that the film does make a positive contribution.

It is presented from the viewpoints of five New Testament characters — the blind man, Barabbas, Judas, Mary Magdalene and John, the beloved disciple. They represent various ways in which people seek happiness and goodness. In the film all except Judas eventually find fulfilment in Jesus.

*Action* describes the film as "open-ended, with no plea for converts. Because it was made by Hindus the film was better accepted by the public. This seemed to guarantee in the public mind that there would be no proselytising, a sensitive subject in India."

## Parent Education Seminars

• From page 1

the Media", and Mr Clifford Warner, the Director of Anglican Television.

The speakers at the second session on issues in child and adolescent sexuality will be addressed by Mr Graham Drayton who is a Baptist layman and Personal Development Consultant of the NSW Education Department, and Mr Ian Spenser, Director of Counselling, Family Life Movement.

On the drug problem Dr H. Smartt, Head of the Psychiatric Department, Royal Prince Alfred Hospital and an active member of the Psychiatric Christian Fellowship will speak at the third session along with Mr G. Garner, Director of the Drug Rehabilitation Unit funded by the NSW Government, and Dr N. Hickson, a General Medical Practitioner.

Mr Gardiner said the parish had geared itself to inform all families in the community of the seminars, which are free.

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## Christian temple built by Hindu villagers

Dasarahalli, near Bangalore, is a typical Indian village, the magazine says, complete with Hindu temple. "But today it also has a Christian temple, built by the Hindu villagers and dedicated by the Hindu priest."

It came about because a team from the Church of South India hospital in Bangalore saved the life of a villager who had been given up for dead, being seriously ill with leprosy. Later the team was asked to work in the village and, in addition to their medical work, managed to settle a long-standing land dispute, thus bringing peace to the village for the first time.

Eventually they yielded to repeated requests from villagers that a Christian "temple" should be built there, the Hindu priest having explained: "We want you to stay permanently with us. That is why we want you to build your temple and bring your God to Dasarahalli."

The church was built with local labour and a statue of Christ, in a yogi pose, was carved for the altar by a family which traditionally provided statues for Hindu temples.

Dr Benjamin Isaacs of the Church hospital told *Network* that the local people were immensely pleased — "Christ, the Christian God, was coming to them from the local soil and not imported from outside."

The Hindu priest dedicated the church in traditional Hindu style in the presence of all the villagers and with Dr Isaacs following him in the procession.

"The Christian temple was accepted," he comments. "It was their temple, built by them and blessed by their priest."

The services are attended by villagers in large numbers. Now, he asks, "Can the established Church help us as to how we may confess Christ to this community from now on? I must admit that at times we have the lurking fear that the involvement of the traditional Church may completely cripple our efforts..."

Network

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## Graham's Oxford Meeting • From page 1

But two Christian students who are members of the Union commented: "He can get nothing but respect for coming to this meeting. Many distinguished people won't come here, they are afraid. He was clear and concise. The students appreciate a straight answer. He has earned their respect."

Having been invited to Oxford by the Christian Union and the Churches, Mr Graham also spoke during the week to the theological faculty, a meeting chaired by Professor John Macquarrie. Referring to the overflow room that was required for all who came, the Vicar of the University Church said: "The theological faculty must have really grown!"

After Mr Graham spoke and answered questions about evangelism, one of Professor Macquarrie's doctoral students said, "Oxford has academic barriers to the Gospel and most tend to address it academically which is the wrong way. Billy Graham is right, there is a hunger of the heart."

There was controversy over the invitation to Billy Graham to speak at Oxford and some students were so upset about it they went home for the week. But, the editor of *Cherwell*, the campus newspaper said that many were "surprised at how normal he is. You can see that he believes his message."

Following the Oxford Mission Billy Graham went to Cambridge University for a Student Mission, February 9-16.

## KESTON COLLEGE

Lev Regelson, arrested on December 24, 1979, is a Russian Orthodox layman who has emerged as a leading figure in the defence of religious freedom in the USSR. Born in 1940, the son of a Jewish father and a Russian mother his father was a well-known physicist and a professor at Moscow University.

Regelson's family on his father's side is strongly communist: his grandfather, grandmother, father and uncle were all communist: his mother was not a party member. Regelson was brought up in the home of his paternal grandmother. He graduated in physics and mathematics from Moscow University.

As a student, Regelson studied Nietzsche and Freud before turning to the Russian philosopher Berdyaev. He was baptised into the Russian Orthodox Church. At the time, he was a lecturer in the Moscow Planetarium, and he openly expressed his religious beliefs during his lectures. During an interview with the management he refused to keep silent about his convictions, and so he lost his job.

It became impossible for him to continue his scientific work in an official capacity, and he has been unemployed for long periods, despite efforts to find work. In Summer 1979 it was reported that Regelson had finally been given a teaching post, but it was for only three hours a week and was very poorly paid.

It is for his statements on a range of religious issues that Regelson is best known. In 1971 he and three other Orthodox Christians sent a statement to the future Patriarch Pimen in connection with the council of the Russian Orthodox Church in which they complained that theological innovations favourable to the point of view of the Soviet regime were being introduced into

## SAW PERSON IN WHITE

An ex-military man who "saw visions of a person in white on the horizon" and thought it was Jesus, is one of 27 people, including the chief, who have come to Christ in three months in a village near here.

After seeing the visions the man left his village (Dakadu) to discuss the matter with a pastor here in Fada N'Gourma, and accepted Christ as Saviour. He saw the vision, again, after which he burned his fetishes, and saw the vision no more.

A Gourma evangelist named Modiempo is visiting the village to provide teaching for the new believers. "We thank the Lord for the way they are growing," reports Sudan Interior Mission missionary Ed Dubisz, who also visits.

## WYCLIFFE NOW 4000

During 1979 207 new members were added to Wycliffe Bible Translators. They have come from 16 countries. The largest intake of 139, was from the USA. Australia had the second largest intake, 16.

New members also come from Brazil, Mexico and Japan. It is expected that far more members will in future come from countries to which missionaries have traditionally been sent.

The world membership of Wycliffe is just over 4000 with 300 of these coming from Australia and 47 from New Zealand.

the church without proper sanction or debate.

Between 1974 and 1976 he made a number of statements together with Father Gleb Yakunin, the best known of which is their appeal to the delegates of the Fifth Assembly of the World Council of Churches in Nairobi, in 1975. This provoked lively debate on religious freedom in the USSR within the WCC and round the world.

It is probably the most widely discussed and effective religious document to come from the USSR in the last 10-15 years. Yakunin and Regelson followed it up with a personal letter to the WCC's General Secretary, Dr Philip Potter, in which they described in detail some of the forms of anti-religious discrimination which are built into Soviet legislation.

Lev Regelson is the author of "The Tragedy of the Russian Church 1917-1945". More than half the book consists of documentation, much of it quite new to western scholars. Regelson has performed a Herculean task in collecting so much valuable material while under constant pressure from the Soviet authorities.

On November 26, 1978, Regelson for the first time openly identified himself as a member of the Christian Seminar on Problems of the Religious Renaissance. Soon afterwards it was reported that he had become its leader after the arrest of its founder, Alexander Ogorodnikov.

The Christian Seminar was founded in 1974 as an informal discussion group of young Orthodox intellectuals, who had only recently become Christians. From 1976 onwards it has been subjected to severe KGB pressure, but the fervour of its members has been undiminished. Regelson was reported to be giving regular lectures to the Moscow members of the Christian Seminar.

Regelson is married with five young children.

## CANDID COMMENT

## INFLATION — THE MODERN SIN

"The Central Government is the worst offender"

Inflation has been a feature of the national economy for many years but in the last five years it has become very conspicuous because it has been increasing at 10% each year. Inflation is sinful and it should be recognised as such. It is a new sin.

There are, of course, many reasons why prices rise and some of them are innocent, such as natural scarcity. However, mostly price rises are the result of sin.

For example, when manufacturers are able to corner the market and put an artificially high price on their product (the oil producers' cartel is a case in point). When workers capture the labour market by excluding anyone else from doing their job and then going on strike for higher wages.

We can easily recognise that these actions are mostly prompted by greed and therefore wrong because they do not take into account other people's welfare.

But the greatest offender in inflation is the central government which has control of the money supply. State and local governments have to live within their budget, but Australian governments for years have been living beyond their income — "deficit budgeting" it is called.

If an individual or a firm did this it would go bankrupt very quickly, but a central government is able to do so because it controls the money supply. But it is just as wrong for it to live beyond its income as it is for an individual or a firm.

Those who suffer as a result of deficit budgeting may be the future generation as yet unborn who have to pay back the

debts particularly the overseas debts that the government has borrowed, in order to pay the difference between its income and its expenditure.

When a government doesn't borrow to meet its deficit it has to print promissory or bank notes. This may be called simple inflation.

Another form is credit expansion where the newly created money is channelled into the loan market. The people who suffer are the weak and the financially unaltered. The ordinary person may come off relatively unscathed. The rich become richer very quickly and their new riches are obtained at the expense of the poor. This is the inevitable result of inflation. Inflation is the result of the disproportionate creation of new money by the monetary authorities.

Two years ago the London Economist reported in its weekly columns that Australia had one of the lowest rates of increase in the money supply strictly interpreted, but for some months now the Economist has reported that it has one of the highest.

This change of policy has escaped comment but if money increases more rapidly than do real things, inflation is inevitable. Those who gain are the government who is in control of the money supply, and those who are rich enough to be able to borrow while those who lose are the small savers, investors in government bonds and such like.

Inflation is a form of robbing the weak to increase the wealth of the rich and the strong. Government policy contributes largely to it and inflation should be recognised as a sin which is being perpetuated by many of the governments in the world today. Although it is not quite a new sin, it is very much a modern one and it should be denounced as sinful. D. B. Knox

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### • From page 1

from politics. But you cannot divide life into compartments . . .

This would be "not just to make ourselves feel better. Protest can be a feeble weapon," said Bishop Sheppard. "But there are times when a country like Russia is very sensitive to international opinion."

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# WHAT A WORLD

Lesley Hicks asks

## Which Way For Women?



A badly-crippled woman struggled up to the microphone on crutches. She argued strongly with evident bitterness for an amendment to a resolution put before the NSW Women's Convention. Eight hundred delegates met last December 1 in the Sydney Town Hall to consider the draft Australian Plan of Action for the U.N. Decade of Women. The draft was issued by the National Women's Advisory Council, of which the NSW Steering Committee convened this meeting.

This woman proposed during the discussion of violence against women that education should be introduced to eradicate "the myth of male protectiveness". I wondered sadly what experiences in her life had led to such bitterness against men — all men. I was astounded when the conference as a whole passed her amendment, endorsing such an unbalanced and irrational view of the relationship between the sexes.

To our shame, not one of the Christian women present rose to speak against this view. We were caught by surprise. If we had spoken, we would probably have been heckled, and certainly would have been out-voted on this issue, as on all others.

The conference was dominated by radicals, including such extremists as the Lesbian Feminist Collective and the Abortion Action Campaign. They were well-prepared and seemed to have received papers in advance, whereas delegates from moderate and Christian organisations were unable to obtain copies of the resolutions until we entered the hall. We were outnumbered, unprepared and disadvantaged, despite much study of the draft plan by some Christian groups.

Delegates wanted stronger action taken against rape — we were agreed on that — yet a majority voted to delete a motion urging that the law against pornography involving women or children be enforced. It just didn't make sense!

Judging by a recent article by prominent American feminist Betty Friedan, women's liberationists there are realising that the best interests of the family must be considered by women fighting for their rights, as what hurts the family ultimately hurts women too. But the women who dominated this conference seemed hell-bent on resolutions in an extreme, ugly direction, and the needs of families were largely ignored.

### WALK-OUT IN CANBERRA

At the equivalent meeting in the ACT, I am told that the Christian women and moderates walked out in protest against the arrangements for voting for delegates to the National Conference to be held in Canberra, March 6-7, 1980. In the words of one, "Every possible

obstacle was put in the way of an informed intelligent vote".

### WALK-IN IN ADELAIDE

In South Australia, regional meetings were organised to consider the draft plan and to elect delegates to the National Conference, two from each of four meetings. On Saturday, November 10, while the meeting at Christies Beach High School was in progress, a session of the National Conference of the Australian Women in Education Coalition was being held about 30 kilometres away.

At 11am, an official of the AWEC announced that a phone call had just been received informing her that the "services" of the conference delegates were required at Christies Beach, and that this was more important than the afternoon session of their Federally-funded conference. The one-hundred delegates were thereupon transported to Christies Beach, adding to the confusion of a chaotic meeting at which local housewives, Christians and moderates had originally been in the majority.

However, through these regional meetings, at least one Christian, Mrs Roslyn Phillips, co-editor of the Festival of Light's "Light" Magazine, was elected to represent South Australian women.

### VICTORIAN, QUEENSLAND SCENE

In Victoria, after regional meetings were held, so many women (over 4000, including many alerted Christians) applied to attend the central convention that it was decided not to hold one. Instead, voting for the Victorian representatives was held on November 30 at the Melbourne Town Hall. Some Christian women were elected on a Pro-Life, Pro-Family ticket. Candidates from "Women Who Want to be Women" joined forces with others and this proved helpful.

At the central conference in Queensland women such as members of the Four W's clashed with the predominating radicals. By far the majority of the ten delegates from that state would not support the Christian view of marriage and the family.

### NATIONAL CONFERENCE

New south Wales delegates for the National Conference were not elected in Sydney, but were chosen by the NSW Steering Committee, comprising members of the National and State Women's Advisory Councils.

Mrs Patricia Judge nominated by Festival of Light and WAA and Mrs Margaret Slattery nominated by WAA with pro-life, pro-family policies, were chosen amongst the eighteen delegates. The attitudes of all the other representatives are not known, but many would be radicals.

With delegates from all states and territories, the National Conference will finalise the draft Australian Plan of Action for Women. From their number delegates will be elected (or chosen?) to represent Australia and present this plan at an international conference next July in Copenhagen, Denmark, to celebrate the mid-point of the United Nations Decade for Women. • To page 8

# T UNDERSTAND EACH OTHER

"When You're Hurt, Do You Hit Back?"

When you know that someone you trusted has treated you badly, how do you react? Would you become so bitter that your desire for correction would turn to a craving for revenge? The quick answer most of us would give would surely be a denial. Of course we wouldn't return evil for evil! Or would we? Perhaps we do so without even being aware of the subtle forms of vengeance we so easily use. They are usually disguised under less emotive terms, such as "getting even", "seeing that justice is done", "treating a person in the way they deserve" and "settling accounts".

Christian relationships are often destroyed or limited by our failure to cope with the desire for revenge. When someone hurts us we are far too ready to settle the account by returning the disfavour. This is a significant problem among family members as well as in our broader church activities.

From a psychological point of view, the consequences of an avenging state of mind are well known. A person so affected finds it hard to see reality. Distortion occurs in many ways. The initial feeling of being hurt expands and changes into anger.

Almost every action on the part of the other person is interpreted as a continuation of the hurtful behaviour. Resentment and anger build up to the point where the original circumstances are virtually

forgotten and are transformed into events of greater magnitude. Feelings turn to action designed to repay the hurt, or even to neglect, which is calculated to have the same effect.

This process can be dramatic and devastating in its effects, but it is still serious even when it is more subtle. A smouldering fire gives off heat as does a raging inferno. The difference is only in degree! Christians generally are sensitive enough to avoid the more extreme kinds of reaction, but they are often vulnerable to a smouldering resentment which occasionally breaks out more dramatically when circumstances take over.

Marriages often suffer from this problem. I recently read of a case involving a couple who had only been married for a short time when they quarrelled over a violation of trust.

The wife had admitted to her husband that she had certain areas in her life in which she lacked confidence. The husband found this amusing and began to regularly taunt his wife in front of their friends.

Her embarrassment and anger only served to encourage him and she came to the point where she began to put him down too. The husband's behaviour was largely motivated by an immature and insensitive desire to gain a few laughs at her expense. But the wife's behaviour was motivated by angry resentment. She wanted revenge. She meant to hurt and she succeeded.

From this beginning, the marriage degenerated. They lost respect for one another and couldn't meet each others' needs. It was only after they sought counselling that they were able to understand the situation and take steps to revitalise their marriage.

Humanly speaking, the vengeful reaction to attacks upon us is easily understood, but not justifiable either on practical or spiritual grounds. As far as human relationships are concerned, the act of taking revenge generally destroys the relationship. There is nothing of a constructive or healing nature in simply "hitting back".

Jesus' words in the Sermon on the Mount are echoed in Paul's advice to the Christians at Rome: "Bless those who persecute you . . . live in harmony . . . repay no one evil for

evil . . . live peaceably with all . . . never avenge yourselves . . . do not be overcome by evil but overcome evil with good" (Romans 12: 14-21).

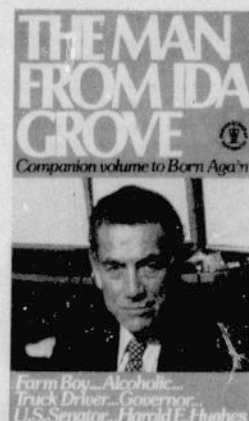
Paul makes our responsibility clear. We have no right to avenge ourselves or to judge and invoke penalties upon one another in the province of human relationships. Matters involving judgement, vengeance and accountability are surely best left to God (Romans 14: 10-12) who possesses the wisdom and knowledge to act with love and justice (Romans 11: 33-36).

Our responsibility is to continue to love. Not turning a blind eye under all circumstances, but always praying for strength to honour God and to understand the situation that threatens us. In the case of the young couple described earlier, the husband's unreasonable behaviour could be understood. After counselling it emerged that he lacked confidence in himself and actually gained strength from making his wife look foolish.

His behaviour was thoughtless, but his wife's vengeance destroyed him completely. The strength they both needed could have come from their relationship rather than the impetuous misguided emotional reactions which weakened it. It would have been more constructive for them to have expressed their love by being more honest and supportive of one another.

Dr Alan Craddock

## BOOK REVIEWS



### "The Man From Ida Grove"

by Harold E. Hughes  
Hodder and Stoughton, 1979  
320pp. Price: \$4.95

So you want a down-to-earth book for an unbelieving friend? Look no further. Here we have the autobiography of a man transformed by the grace of God in Christ, who battled the depression, the war, alcoholism and the American political arena until he had the opportunity to run for the presidency of the United States.

Described as a companion volume to "Born Again", the story of Charles Colson ("I still wasn't completely sure about Colson," remarked Hughes early in that piece), this book gripped me far more. Perhaps that is because it deals with a lifetime pilgrimage rather than a political crisis.

The ex-senator writes with humour and feeling, at the same time revealing the weaknesses of American fundamentalism. So often his views are sincere (e.g., on punishment and pacifism), but lacking a solid biblical foundation. He

sees politics as "an honourable and important calling", but does not appear to comprehend the truth of Romans 13.

When Kathryn Kuhlman prayed in the spirit and laid hands on him, he awoke to find himself looking up at the bottom of the grand piano with "everyone in the audience clapping and cheering".

Fellowship House, with an important role amongst men in public life, has "no creed except a belief in our Lord Jesus Christ Who can solve all problems".

Bishop Ryle said he was neither surprised nor afraid to see a vast amount of unbelief in the world. What he did fear was an absence of sharply-cut doctrine.

One wishes that Hughes were better grounded in the faith, but he was a shining light in times that were very dark, both spiritually and nationally.

Whether it was with people in his small home town of Ida Grove, or the powerful figures of international diplomacy centred in Washington, Hughes was faithful and consistent in his witness.

His experience ought to encourage us to pray for those in authority as it reminds us that prayer is one means that God has appointed to achieve His purpose and that the "hearts of kings are in His rule and governance".

Send a copy to your local members, give it to your non-Christian friends, and remember to read the book yourself.

Donald Howard

### "Gays, God and the Gospel"

by John A. Coleman  
22 pages. Price: 60¢  
New Lithographics

This booklet is a timely plea for the biblical concern for homosexuals. John Coleman is straightforward in his presentation of the harmfulness



of the movement for acceptance of homosexuality by the community and the church.

Written from the Victorian context, he sharply derides inconsistency in homosexuals' arguments for anti-discrimination.

While the booklet is divided into the three sections following the title, the first area dominates the first half of the 22 pages, with a combination of quotations, statistics and opinions, giving his response, which has no place for practising homosexuals. The remaining sections present the biblical picture: Condemnation of homosexuality.

John Coleman, a Baptist pastor, in Victoria, sees the practising homosexual as a sinner, to whom the gospel speaks in "exactly the same terms as any other sinner". He sees the need for repentance, admission of sin, belief in the work of Jesus, as the basis of forgiveness, and commitment to the Lordship of Jesus Christ, involving a changed lifestyle.

Gays, God and the Gospel is a challenge to concerned Christians to care enough for homosexuals to present the gospel honestly and clearly.

Copies can be obtained from PO Box 110, Camberwell, Victoria.

Chris Moroney

### "The Elders' Handbook"

by Gerard Berghoef  
and Lester DeKoster  
Published by  
Christian's Library Press  
Michigan; 303pp

This well-bound volume with large clear print is based in broad terms on the text of St Paul's address to the Elders of Ephesus.

It falls into six sections which are subdivided with personal and pastoral application to those who may be regarded as the successors of the Ephesian Elders. It treats a great variety of issues and problems and does so with clarity and decision.

This book was written with the Elders of the Reformed and Presbyterian Churches in mind, but will be read with profit by many, whether ministers or lay leaders in other churches as well.

M.L.L.

### "The Frozen Scream"

"The Invisible Thief"  
by Thomas Brace Haughey  
Published by The Bethany Fellowship  
160pp. Paperback

In these two books the aim of the author is to have a detective who is "evangelical" This is to be commended as is the effort to create such a character.

In these volumes we meet Geoffrey Weston and John Taylor his assistant. Unfortunately there is too much about them that gives the impression that they "ape" Holmes and Watson and they are not as well presented as those two characters.

In both volumes the story-line is thin and at times hard to follow. The cases are solved by the sudden introduction of new evidence which is only slightly connected with what has gone before. To this reviewer this is not commendable writing for this kind of literature. Altogether the stories make little appeal.

R. N. Langshaw



# THE CONGREGATION AS SEEN FROM THE PLATFORM



The closing meeting of the 10-day Bill Newman Crusade held recently in Bundaberg. The Crusade was attended by 700 to 800 each night and over 120 enquirers mainly from the late teen and early twenties came forward. The large marquee, 60 feet by 120 feet was erected in the centre of the city. A

ladies' coffee morning was held in it with chairs re-arranged around tables. The last Church-wide crusade held in Bundaberg was in 1968 when the American evangelist Grady Wilson came to the city under the auspices of the Billy Graham Crusade.

## ACT RESULTS

• From page 6

### DIPLOMA IN THEOLOGY

(In alphabetical order)

ARGYLE, Edward Charles, St Barnabas.  
BOX, Kenneth John, St John's.  
BROHIER, Richard Engell, Ridley.  
CUFFE, John Norman, St Francis.  
ELLIOTT, Christopher Jon, Private.  
ELVIDGE, Martin John, St Barnabas.  
FREESTONE, Christopher David, St John's.  
HALLIDAY, Kenneth Walker, Private.  
HUMPHRIES, Barbara Joyce, Moore.  
IRVINE, Michael, St John's.  
KING, Ronald Charles, G.B.R.E.  
MAINPRIZE, George Ronald, St John's.  
MASTERS, Kevin, St John's.  
NJOKU, Samuel O., Private.  
PRATT, Robert Alexander, Ridley.  
SCOTT-BRANAGAN, Andrew Jamieson, Private.  
SNELL, Graham Wilfred, St John's.  
TEMBY, Richard Desmond, Ridley.  
THOMAS, Anne, Private.  
TONKIN, John Marshall, St John's.  
TURNER, Brian Anthony, Private.  
WOOD, Ronald Henry, Private.

### DIPLOMA IN MINISTRY

(In Order of Merit)

BEECH, Gregory Wayne, Baptist College, NSW.  
WALKER, Peter Sydney Caleb, St Michael's.  
FOLWELL, Garry John, Baptist College, NSW.  
BRICE, Keith Patrick, St Michael's.

### PASS

(In alphabetical order)

ASKEW, Richard Albert, Baptist College, NSW.  
BEVERING, Glen Charles, Private.  
COWLING, Colin, Baptist College, NSW.  
HOLLINS, Joycelyn Anne, Baptist College, NSW.  
LUNGA, Maku, Baptist College, NSW.  
PREECE, Gordon Robert, Moore.  
SEDDON, John Richard, Baptist College, NSW.

B. Judd

## DON'T BRING FOREIGN REVOLUTION TO AUST

Australia is noted for its stability and social peace. We want to keep it that way. People who come here to live or as visitors and want to import their home-grown feuds are not welcome. Cultural variety is one thing. Racial and religious strife is another.

Australia has a \$90 million meat export business with Iran and recently an agent of the Ayatollah Khomeini paid a much-publicised visit here as a kind of religious meat inspector to ensure that the way we slaughtered the animals conformed to Moslem practice. He predictably informed us of his support for holding the American hostages and for the execution of the Shah. This man, Mohammed Menhaj, turning from the details of the slaughterhouse, addressed 1000 Moslems in a Mosque and imperialists.

You may be surprised to learn that a local Iranian revolutionary committee has been set up. No wonder the police are keeping a close watch on all this. Freedom of worship is one thing but fomenting strife amid the Middle East folk resident in Australia is another. I doubt if the Ayatollah's agents would be admitted to Moslem Egypt. President Anwar Sadat has denounced Khomeini as a lunatic who has plunged Iran into chaos.

## Which Way for Women?

• From page 6

### WOMEN FOR THE FAMILY AND SOCIETY CONFERENCE

Alerted by all these developments, a group of Sydney women from several denominations and Christian organisations formed a joint committee to plan a conference to be called *Women for the Family and Society*. It will be held over the weekend March 8-9 at Macquarie University, Epping, with a Family Celebration on Friday 7 in the Assembly Hall, Sydney. It will immediately follow the Canberra conference, and some of the Christian delegates will be reporting back to us from that conference.

The decisions of the Women for the Family and Society Conference, at which up to 400 delegates from Christian and family-oriented women's groups are expected, will be made known to the Federal Government. They may counterbalance the decisions of the Canberra conference, being more representative of the values of most Australian women who would still want Judeo-Christian moral values and stable family life.

Its emphasis, however, will not be on confrontation, but on positive teaching and sharing on family life, parents and children, women's health, rights and responsibilities at home and in the work-force, the place of single women, migrant and Aboriginal women, etc.

Among those who have agreed to speak at or chair sessions are Dr Clair Isbister, Miss Jean Raddon, Mrs Frieda Brown, Mrs Pat Taylor, Mrs Patricia Judge, Mrs Babette Francis, Mrs Valerie Renkema, Mrs Roslyn Phillips, Mrs Jackie Butler and Senator Shirley Walters.

### WHAT YOU CAN DO

Above all, pray. Pray very specially for the Canberra conference, that the schemes of those most opposed to Christian values may be defeated, and that the Christian delegates may be given a fair hearing and clarity of mind and expression. Pray for the conference at Macquarie University, that it will be honouring to God, helpful to all who attend and in its wider impact.

Older women may be able to make it possible for a younger Christian with leadership potential to attend, perhaps by paying her conference fee of \$25, and/or by minding her children for the weekend. Donations are needed towards organising costs.

None of us can afford to be apathetic about which way Australia's women are heading!

Lesley Hicks (02) 41 7523 (Media Journalist) — Women for the Family and Society Conference — 8/9th March, 1980. Enquiries, c/- PO Box A87, Sydney South, 2000.

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"Echo Tango Quebec" ready for take-off in "Queenie" with a load of books in the Lord's service! June Perry, the lady with a vision to take books to the country areas of New South Wales, by plane. Her work is known as "Bookaire" and gives people an opportunity to see Christian literature for themselves. Photo Ramon Williams (see story page 8).

## The secret Church survives and thrives on China —

according to one of its members here in Australia.

"Seventy per cent of Church members in mainland China are young people," according to Mr Daniel Kwong, himself from mainland China. Mr Kwong who is 22 was in Sydney last week to tell that "underground" church that has survived.

He told the Church Record that young people pay dearly for their faith. "They are lonely and have missed out on higher education. There are some 300 fellowships in China. These meet secretly, sometimes at 2 or 3 am in order to avoid detention."

Mr Kwong said that in his area there had been no arrests of groups of Christians as they managed to disband before the police arrived.

Commenting on the Three Self-Movement, Mr Kwong said it was government controlled, and acted as a type of secret police which investigated ministers and Christian people.



"The greatest need of the church in China is for Bibles. Since 1974, 30,000 had been supplied by 'Open Doors'." He stressed there was still danger in owning a Bible.

"My whole family has come out from the suffering church in China," said Mr Kwong. "For the past 30 years, the church in China has undergone many trials, deep suffering and persecution."

"My eldest brother died as a result of violent persecution. My father was sent to labour camps for many years, because he stood true to the Word of the Lord."

"My mother was imprisoned three times for preaching the Gospel, and subjected to all sorts of torture, to starvation tactics, and to violence."

When asked the content of the message that was being proclaimed by Christians, Mr Kwong replied, "Jesus will come again."

Mr Kwong told how in time of serious illness his mother had a vision of the return of Jesus Christ and received a commission to be an evangelist. Since that time she and others committed themselves to preaching the Gospel. "God has raised up men and women in China with the gift of evangelism."

## Dutch admit practising homosexuals

By nearly unanimous vote, the General Synod of the Reformed Churches in the Netherlands decided that homosexual men and women are to be fully accepted as members of the congregations to which they belong. In the mind of Synod, others do not have the right to sit in judgment upon people with a homosexual preference and their practice of it, not to bar them from the Lord's Supper.

Reporting on behalf of the synodical advisory committee, the Rev B. J. F. Schoep from Groningen freely admitted that the starting point of the committee had not been the biblical data on homosexuality. Since there exists no consensus in Reformed circles on the interpretation of these givens, the committee had approached the problem from the perspective of the biblical message concerning the church.

The Rev Schoep managed to convince just about the whole Synod that "precisely there were people wish to submit themselves to God's grace, that is in the church, all are equal."

Taking this standpoint, the committee did not wish to imply that it thereby had done justice to all biblical passages. The Commission for Church and Theology was accordingly mandated to study the question of homosexuality as it considers the issue of biblical authority, a topic already on the agenda of the Commission.

## OTHER PAGES

100 years ago: Soo How Ten page 4

Runaways: Abandoned or smothered: Dr Craddock page 7

"Christians grow faster than Moslem," Islam's view page 4

Translators and computers cut time page 5

## Christians Should Help Build Mosques

This question, raised in an article by Rev J. Slomp, former missionary to Pakistan and now serving as an evangelist on behalf of the Reformed Churches in the Netherlands (GKN) to the 200,000 Moslems in the Netherlands has sparked a discussion on the relationship of the Christian faith to Islam.

In their report to the recent General Synod, the Commission for Evangelisation supported the standpoint of Mr Slomp. The Commission holds that in a request for financial aid, the question of what we think of Islam as a religion ought to be irrelevant. The concern ought to be how we can help a minority as they try to exercise their constitutional right to religious freedom.

But where, it was asked from the floor of Synod, does this leave our witness to Christ? In reply, the Rev C. M. Boerma stressed that in his judgment Moslems are not unbelievers, but people who believe differently. They are not heathen without God and hence an aggressive approach to them is out of place. What is needed is a communicative approach, starting from a deep respect for the Islamic faith.

RES



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