



Summer School of the Future



Hard at work at the recent Summer School held at the Katoomba Convention site were this group of children who were part of the special children's programme. While they painted their parents listened to the Reverend Michael Baughen, Rector of All Soul's, Langham Place. He not only gave the major addresses, but also lead the singing from Psalm Praise, which he himself edited.

KENYAN ARCHBISHOP SUDDEN RETIREMENT

The Most Rev Festo Habbakuk Olang has retired as Archbishop of the Church in the Province of Kenya in a move that seems to have caught many Kenyan Anglicans and journalists by surprise.

According to "Target", a publication of the National Council of Churches of Kenya, the archbishop announced his plans at a special Provincial Standing Committee meeting where, "Target" reported, only four of the seven dioceses were definitely represented. It was announced after the meeting that the archbishop had resigned for purposes of retirement and that he was required to do so because he has reached the age of 65, the canonical age for retirement in the Province.



The journal reported that the standing committee had the power to extend Archbishop Olang's tenure for up to five years, but declined to do so. The newspaper implied that tribalism and internal difficulties were behind the move and stated that the decision, on relatively short notice, surprised many church people.

Archbishop Olang has been, until recently, president of the Conference of Anglican Provinces of Africa.

D.P.S.

International Evangelism Summit

"A new urgency for a new decade," Leighton Ford

Ford stated that the Consultation for World Evangelisation, slated for June of 1980 was shaping up to be an international evangelisation summit whose deliberations could be decisive for churches in the eighties. That gathering will be held in Thailand from June 16 to June 27.

"The consultation will quicken the vision for world evangelisation," he told his fellow churchmen. Ford cited the influence which the 1974 Lausanne congress had on shaping the course of evangelistic outreach around the world.

He added that the Thailand gathering would also provide a forum for sharing "breakthroughs in evangelisation strategy". He pointed to "promising tools and approaches" that had emerged to facilitate communication of the Christian message. The presentation and discussion of those insights at the consultation was part of a valuable and necessary process of "cross-fertilisation", he maintained.

The 10-day gathering in south-east Asia should also contribute to clarification of the church's progress in its task of world evangelisation, the evangelist suggested. Since the 1974 Lausanne Congress Christian strategists and researchers had made a start in determining specifically unreached groups in the world. "The consultation is one of the most significant attempts being made to see the world, both as a whole and in terms of its constituent peoples, and to assess what the actual picture is," Ford asserted.

"Co-operation in evangelism is what Lausanne stands for," Ford stressed. He saw the consultation as a step in that direction. "We need to know who is doing what, and then co-operate, not duplicate," he added.

"The consultation should stimulate definite action," he concluded. "We are



determined that it will not be merely another solemn assembly filled with talk. Its effectiveness will be seen in the specific evangelisation thrusts that reach unreached people with the gospel of Jesus Christ."

Ford also announced that Dr Billy Graham would be chairman of a commission of evangelical co-operation for world evangelisation to determine how Christians could work together in that vital phase of the mission of the churches. The commission whose work will be co-ordinated by Anglican Bishop Jack Dain of Sydney, Australia, will meet at the 1980 Thailand consultation.

Delivering the keynote address will be the Rev Gottfried Osei-Mensah, a leading African Christian statesman and executive secretary of the sponsoring Lausanne Committee for World Evangelisation.

The Rev Tom Houston of the United Kingdom will deliver an exposition on "The People to Whom He Speaks". Dr Emilio Antonio Nunez of Guatemala will present an exposition on "The People through Whom He Speaks".

• To page 8

OTHER PAGES

Editorial — Church Wealth Controversy page 2

Moody Films to Russia page 4

"Who is your family scapegoat?" Dr Craddock page 5

"Australians like a bit of abrasiveness" says Tony Morphet page 3

\$90,000 for Church Music Copyright Infringement

A multiple plaintiff copyright infringement law-suit involving the unlicensed use of 40 copyrights has recently been resolved. The legal action was brought by 22 different publishers against the Unification Church of America.

After two years of vigorous pre-trial proceedings, the defendants agreed to a Consent Order against them providing for the payment of \$90,000 in damages, inclusive of legal fees paid by the Unification Church pursuant to this order.

This law-suit concerned a hymnal, *Songs for Worship and Fellowship*, which was offered for sale by the church. The action claimed that since this hymnal included so many unlicensed copyrights, it was clear that the infringement was no accident.

Publishers of sacred music who have been reticent in the past to defend their property rights and sue civilly for infringement under the copyright law consider the example set by this case and the result obtained, as a model for future actions.

According to Hal Spencer, President of the Church Music Publishers Association (CMPA), "The problem of unlicensed copying within the church has reached epidemic proportions. The law provides copyright owners with appropriate remedies and the successful conclusion of this important suit is viewed as a significant first step in enforcing the provisions of the statute".

This order in addition provided for the defendant's admission and acknowledgment of the validity and ownership of plaintiff's copyrights, as well as an admission by the Unification Church affiliated religious organisations, as well as individual church members and executives, of their participation in the infringing activities alleged by the plaintiff. The defendants also voluntarily accepted injunctive restrictions as well as a requirement for the destruction of the offending pages in their publication.

Church Music Publishers Association

Editorial

THE CHURCH'S USE OF MONEY

The call to Standing Committee by the Chairman and Secretary of the Synodical Committee on "The Theological Principles Governing the Church's use of its Property" to withdraw its report as presently published, the editing of it by the original committee and its attractive publication has raised from limbo, even if temporarily, a highly controversial discussion of a vital issue. The debate on the report attracted the largest attendance and the longest attention of the October synod of the Diocese of Sydney.

The publicity in the secular press surrounding this protest call has once again drawn the public's attention to the church's involvement "as investors, share dealer and real-estate developer" (Sydney Morning Herald December 28, 1979). This public image is one that the rank and file members and the church as a whole does not wish to have. It represents a seeming disparity between the denominational role and their gospel witnessing obligations among their professional colleagues and neighbours.

Whether Standing Committee acted improperly in issuing the report without editing it is a matter for individual judgement in the light of the reasons outlined in the preface of the report.

However what is an inescapable issue that has to be determined at a personal, congregational and denominational level is what motivates us and how do we acquire our income. How are we to disperse it. It is an inescapable issue because it is an issue that does not escape the all seeing eye of the Lord.

In the letters to the churches in the Book of Revelation the activities of all the churches are scrutinised and commented on in each case by the Lord Jesus Himself. That which He owns He oversees, assesses and as a result either warns of judgement or encourages for blessing.

The activities of one counts for nothing in God's sight. One knew itself to be poor, yet was declared in fact to be rich 2:9. Another knew itself to be rich and successful in acquiring riches, but was pronounced poor 3:17. All were assessed.

As we face the 1980s, we are concerned to let our light shine before men, but we must also be concerned that the remedially correcting Judge of the Church wishes us to acquire our incomes in a way that demonstrates the character of Christian discipleship. We must use it for the blessing of our families and the sustaining and extension of Christian work.

The end never justifies the means, both are important. For both we are held accountable and are judged in this world and the next.

Some have mistakenly seen the report as a critique solely made of the denominational use of its resources. All parishes gather and disperse funds. Some have considerable investments which generate income and collectively could be worth as much as the denominational investments. All Christians earn and disperse funds.

All must be willing to consider carefully the issue for 1980s. The teaching ministry ought to give itself to the crucial issue. The Christian effectiveness of the teachers as well as the taught depends on the handling of money. We live in a covetous age and there is no place for it even on the grounds of being covetous for the kingdom of God.

None of us can afford to close our eyes to the lessons of history as the story of Thomas Aquinas demonstrates. He was walking through the vast treasures of the Vatican with the Pope. The Pope commented "No longer can the church say 'Silver and gold have I none,'" to which Aquinas replied, "Neither can I say 'Rise up and walk'." The vast wealth given by Mussolini to the Roman Catholic Church with the signing of the concordat between the Vatican and the Italian government in 1930s for compensation for the acquiring of papal lands in 1870s has at times been used improperly. The threat to flood the share market with Vatican held share unless the Italian Government acceded to tone of its request is perhaps the most blatant, but not an isolated case.

We are all tempted to misuse money when we have responsibility for its use. It is a powerful tool. We are all tempted to operate in sub-Christian ways when it is our money. Those who handle parish or denominational purses must also be faced with the same temptation to cut corners for worthy ends. To be tempted is not wrong, but to accede is.

Temptation suggests an alternative to the word of God that comes to His children. At times Christians may operate with genuine sincerity, but be mistaken as to the mind of God. We want to know the mind of God on money. The report aims to raise this, and some of its implications are judged to be mistaken (Editorial of ACR October 22, 1979). But the report is valuable in that it gives us an opportunity to reflect at a congregational level on this issue, not only for synod's resources, but for our parishes and our own purses.

Let us be warned that no Christian cuts his throat spiritually overnight on the issue of money. The slide to spiritual poverty is almost imperceptible for those to whom it is happening. The same is true for the congregation and the denomination. As John Calvin observed "No one has his eyes wide enough open when the case is his own". That is why we need honest and gracious Christian friends and teachers. That is why a crucial issue for all congregations in 1980 is that raised by the report.

Next Issue: Towards a Solution on the Money Issue

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FROM THE GRAPE CAME THE WINE, FROM THE WINE . . .



A non-Alcoholic Shop was opened by Rhema Artists, in the Wesley Arcade, Sydney. Rev Gordon Moyes gave the opening speech and challenged the people of New South Wales to "send bereavement cards to the Premier, Mr Wran," so that he might realise the death and sorrow that could be brought to families through the recent proposed legislation for Sunday hotel trading.

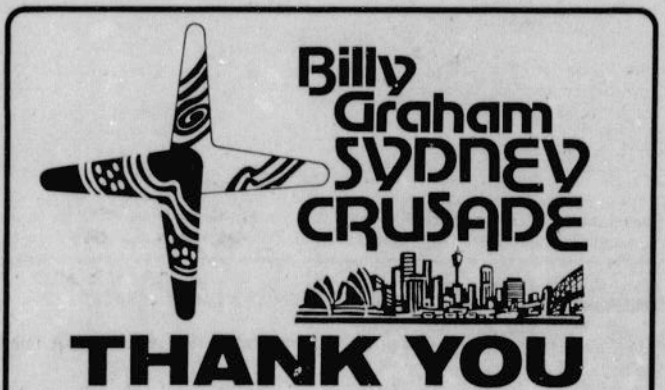
In planning this venture, an old service station was first considered, as a "drive-in bottle shop". However, this was set aside for the present.

"The non-Alcoholic Bottle Shop" provides Sydney with a wide range of "alternative to alcohol" beverages displayed and sold in a traditional style bottle shop.

There are a number of Australian wine producers who market non-alcoholic wines, grape wines and juices.

There is some confusion between the terms "grape juice" and "grape wine", "non-alcoholic wine".

Wine companies are hesitant to discuss actual formula and ways of production. To put it simply, grape juice is produced before any fermentation occurs. Grape wine or "non-alcoholic wine" is actually de-alcoholised wine — the alcohol is taken out of the wine after the normal fermentation has taken place.



In presenting the closing financial statements, the Executive Committee and the Board of Directors of the Sydney Billy Graham Crusade 1979 Limited wish to express their grateful thanks to the many friends who generously supported the Crusade. The Crusade was held at Randwick Racecourse April 29-May 20, 1979. 491,500 people attended the Crusade meetings which we believe were a great demonstration of Christian faith and unity. We rejoice in the knowledge that almost 22,000 people came forward during the Crusade in response to the invitation.

We believe that the Crusade will leave its mark on church life and witness, and will help to set the spiritual tone for the last years of the twentieth century. Our warm appreciation goes to every member of the Crusade Team and to the many who worked to make the Crusade effective. And our special gratitude is extended to Billy Graham himself.

We praise and thank God for His abundant blessing.
(Archbishop) M.L. Loane, President
(Bishop) A.J. Dan, Chairman

SYDNEY BILLY GRAHAM CRUSADE 1979 LIMITED
INCOME AND EXPENDITURE STATEMENT
for the period November 18, 1977 (date of incorporation) to December 20, 1979

INCOME	\$
Crusade Offerings	458,701
Offerings — Other Meetings and Rallies	102,172
Share Partner Gifts	153,384
General Donations	456,892
Bank Interest	12,354
Sales of Sundry & Surplus Materials	119,159
Fees — Seminars and Conferences	41,736
Income from Landline Centres	29,256
Special Gift towards Crusade TV Coverage	25,281
	\$1,398,935

EXPENDITURE	\$
Crusade Administration Costs (office salaries, rent, insurance, supplies, equipment & services, fund raising)	331,049
Counselling & Follow Up	150,513
Transportation & Group Reservations	8,793
Music and Choir	43,860
Advertising, Publicity and Media Relations	155,129
Arrangements (Crusade site preparations and rent, ushers, security, sound equipment and platform construction costs etc.)	386,761
Accommodation costs for invited Crusade Personnel	47,086
Landline Costs to Country & Interstate Centres	29,508
Special Projects (Ministers, Laymen, Women, Students, Youth, Ethnic, Prayer Groups, Extension, Hospitality, Operation Andrew, Operation Doreen, School of Church Growth and Evangelism and TV Video Tape Costs)	119,021
	\$1,271,740

Documentary Film of Crusade "Time for Decision"	42,357
	\$1,314,097
Surplus of income over expenditure (see note opposite)	\$84,838

SYDNEY BILLY GRAHAM CRUSADE 1979 LIMITED
NOTES TO STATEMENT

1. Organisation Policies
The Sydney Billy Graham Crusade has been organised entirely by a local board and committee whose members have been drawn from many of the churches of Sydney. It has been entirely responsible for the subscription and expenditure of all Crusade funds and is organisationally separate and completely apart from the Billy Graham Evangelistic Association.

2. Winding Up and Disbursement of Surplus
The Directors of the Sydney Billy Graham Crusade 1979 Limited have resolved to wind up the company as set out in clause 7 of the Memorandum of Association and for the surplus of funds to be passed on to the Billy Graham Evangelistic Association Limited (Australia). The Board of the Association has advised us the funds will be generally applied in the following areas:

- * The on-going follow-up ministry of the Crusade, including an in-depth research on the success of the Nurture Programme with enquirers from the Crusade.
- * The provision of funds for future proposed Crusades by Ralph Bell.
- * The cost of the promotion of the documentary TV film of the Sydney Crusade.
- * The development of film ministries, particularly in the south-west Pacific areas.
- * To on-going ministries sponsored by the Association in Australia.

NEVILLE MALONE, Finance Chairman. ARTHUR FOOTE, Treasurer.

AUDIT REPORT

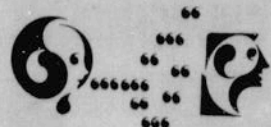
We have examined the accounts and records of the Sydney Billy Graham Crusade 1979 Limited for the period from November 18, 1977 to December 20, 1979. In our opinion the above statement of Income & Expenditure gives a true and fair view of the results of the Crusade for that period.

We have separately given unqualified audit reports on the statutory accounts of the Company covering the above period and the accounts and attached audit reports may be inspected at 101 St. Andrew's House, Sydney Square.

Dated December 20, 1979
36 York Street, SYDNEY, 2000
Alfred S. White, Bille & Gilmore,
D.J. Bille Partner
Chartered Accountants

Registered under the Public Accountants Registration Act 1945 as amended.

80.3255



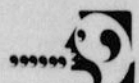
RELEVANT COMMUNICATION



We have to communicate the gospel;



We have to communicate it well.



How? I could say . . . "Let us have a look at how advertising men do it."

If they're trying to reach everybody with a product everybody might buy, then they go for what's called a "A proper media mix", that is, they cut the target audience into segments according to sociological profile and reading, listening and viewing habits, and they buy time on television, radio, in newspapers, in magazines and then try to fill the gaps with public relations stunts to get free space in all media.

And unless you are a hermit who lives in a cave, then sooner or later you hear about their left-handed eyebrow tweezers or whatever it is they're selling. I could say that. And indeed all of these approaches are available to the Church and are used by the Church.

Advertising, public relations, word of mouth, pyramid selling techniques . . . all available, all done from time to time. But I am not going to say any of that.

Because I do have two communicators for you!

Their names are Jesus and Paul. We have a book from which we can learn how they communicated. How did they reach their audiences?

KNOW THE MESSAGE

Well, first of all, they knew what they were trying to get through. They knew their subject. They did not get half-way through the argument and say "ahm . . . I am going to have to do some homework here". As I do. They were soaked in their subject. You have only to observe how Jesus and Paul after him, could take on the professional religious on their own ground — they were so soaked in scripture they could out-argue the theologians.



Now some laymen do not think this is necessary for laymen, but in an age where novelty is prized, and being a nice bloke is prized, and saying socially acceptable things — and this means saying things acceptable to a society which pays lip service to a rather fuzzy liberal humanism — where that form of social acceptability is prized . . . in this age where being nice to everyone is more socially acceptable than telling the truth . . . then you and I know that there are men dressed as Christian ministers . . . standing in pulpits . . . and preaching error.

And an uninformed laity, ordinary people in the pews, can be victims of these quite often kindly, well-meaning, humane, liberal, intelligent, well-educated . . . spiritual assassins.

To communicate the gospel, we first must know it. For the laity to communicate the gospel . . . for all Christians to spread the gospel, as we are bound to . . . we must know it. We do not breathe it from the air, or absorb it from our food; we cannot extract it from bread and wine; no matter what physical position we adopt, it will not come drifting into our feelings.

We have to get it in the dreary prosaic way that Jesus and Paul got their knowledge of scripture.

They used different approaches to different-sized audiences. To big audiences, Jesus spoke like a prophet.

He preached. Not all of us are prophets or preachers. To big audiences, Paul spoke like an advocate. Not all of us are advocates.

But all of us from time to time speak to big audiences, and we know there are things you can get across and things you cannot.

I would suggest that you cannot counsel the members of a big audience on their marriages. But you can teach them a series of facts.

VARIED THE APPROACH

Jesus varied his approach. He used love, and he used the lash. He used the logic of the mind and the logic of the heart. He used humour: a salty sardonic humour — think of the woman of Samaria in John, chapter 4.

"I have no husband." "You are right in saying 'I have no husband' for you have had five husbands, and he whom you now have is not your husband."

It's a blunt, country humour. You can find it in Shakespeare, you can find it in Australia. I have often thought that that side of Jesus we see best portrayed in Matthew . . . is very Australian. A tough, sardonic, tall-poppy-losing man, far removed from "gentle Jesus meek and mild" — the sentimental



distortion — so many people reject without having met the real article.

In the Bible, in the blueprint, you will see Jesus using a constantly varying approach to fit the size of the audience, the type of audience, the educational background, and so on. And there is quite often an abrasive quality in his communication.

He is trying to scrape the illusions and lies off them so they can come into contact with the truth. Again, Jesus quoting Isaiah, in Mark 7:7 "In vain do they worship me, teaching as doctrines the precepts of men. You leave the commandment of God and hold fast the tradition of men."

Too often we Christians seem too eager to please. Go around "smiling like the ventriloquists' dolls" . . . and people do not realise we are serious in what we are saying! Australians like a bit of abrasiveness.

I give you John Laws, who topped the radio ratings here in Sydney for years! "Gentle John Laws meek and mild?" If Christians argued their faith with the same knowledge and fervour and boots-and-all approach that blokes in my suburb argue football . . . then this would be a Christian country.

But really . . . on the census 27 percent was it? Said they were Anglican? Add all the others in, it is 60 or 70 percent of people in this country say they are Christians. Suppose ten percent of them are telling the truth. Is that unreasonable? That's 6 or 7 percent.

The Communists say that if they can get three percent of a country, then that country will go Communist. We have got twice as many. But we are not getting our message across.

KNOW THE AUDIENCE

How did Jesus put his message across? In terms people could understand. Paul takes the same approach. First by trying to develop

empathy with the people he is trying to talk to. The passage in 1 Corinthians 9, verse 20: "To the Jews I became as a Jew in order to win Jews . . ." . . . is not to do with hypocrisy. Is not to do with pretending to be something Paul is not in order to con people in.

It is good communications practice — he is trying to enter the understanding of the people he is talking to, so he can talk to them more clearly. "To the weak I became weak, that I might win the weak. I have become all things to all men that I might by all means . . ." by all means, with a good media mix, . . . that I might by all means save some."

"Australians like a bit of abrasiveness" says Tony Morphet



This means it is not just for the intelligent or educated or technologically advanced. It can therefore be explained at some level to people of any intelligence, any background, or any age. And if we cloak it in jargon, or words that do not mean anything any more, or if we keep it to our own little social group, then we are quite plainly for the chopper.

Also, if we dress the gospel up, we are putting ourselves on a loftier intellectual plane than Paul . . . and also than Jesus. We are placing ourselves above our Master, who most of the time was a very plain speaker. Matthew 6:7 "In praying, do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words."

Paul is terrific on this — he spends part of 1 Corinthians giving us a lesson in basic communication. Chapter 1, verse 17 "For Christ did not send me to baptise, but to preach the gospel, and not with eloquent wisdom lest the cross of Christ be emptied of its power". Chapter 2, from the beginning . . . "When I came to you brethren, I did not come to you proclaiming the testimony of God in lofty words or wisdom."

"For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men, but in the power of God."

100% TARGET

The gospel is aimed at all, a terrifying 100% target audience.

Now you may not think it's a tall order. If you don't think it's a tall order, talk to an advertising man. A target audience of 100% is hard. It is hard because there is usually no such thing. There is usually no message which is relevant to 100% of the audience. A political party which gets 100% of the vote is known to have rigged the election.

No soap is bought by 100% of the people. One hundred percent of people do not even use soap. I have proof. I travel on public transport. If a cigarette gets seven percent of the market, they take the man who devised the advertising campaign and they make him a Duke or a saint depending on whether he's a monarchist or a Roman Catholic.

If a television program gets a half share of the audience they send up balloons. A ten percent change in voting patterns will give you a change of government. Quite often the target audience of the politician is that swinging ten percent.

And the Ruler of the Universe has given us, as our target audience, 100 percent. One can understand the slightly tired and wary tone of the traditional reply the Old Testament prophets gave when they got the Royal nod. "Here am I Lord." You can almost hear the "I'm not sure I want to hear this" or "Are you sure another prophet is not the right man for this job?"

Second Corinthians 1:13 . . . "For we write you nothing but what you can read and understand . . ." There is a constant drive toward clarity in Paul.

THE LASH FOR SYDNEY

It is also worth noting the way in which Paul adjusts his tone and message to the various cities he is writing to.

The Romans get the tight, dignified theology; the Corinthians (I always think of Sydney as Corinth) get the lash; the Thessalonians the warm upsurge of praise . . . we know what sort of people he's writing to by the way he writes. He is thinking his way into the mind of his audience in the way that a huntsman thinks his way into the mind of the deer.

PART II NEXT ISSUE

DON'T FORGET:

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EQUIPPING ASIAN CHURCH — REVIVING THE MISSION OF AUST CHURCH

The church in Australia has a dual role in Asia: To send out many more Australians, and to encourage and train, in Australia, Asians who want to return to their own people as missionaries, according to Mr David Cummings, director of Wycliffe Bible Translators, Australia.

But first, a "real sense of mission" had to be revived in the Australian church.

"WBT had accepted the challenge and part of its programme was to train lay representatives to do the job," he said.

The training of Asian missionaries would begin in the near future.

He was speaking at the conclusion of Wycliffe's fifth lay representatives' training course at the headquarters at Kangaroo Ground, Victoria.

Twenty-six people from New South Wales, Queensland, South Australia and Victoria took part, and there were four young students from Malaysia and Singapore.

Referring to reviving a sense of mission in Australia he said, "We believe this can be done. There are literally thousands of lay people in the church with the qualifications. All they lack is the training. Hence our reps course."

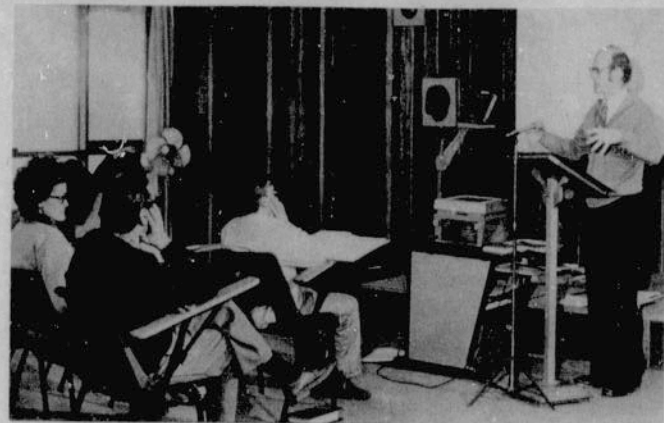
"If we in Wycliffe can train lay people to be linguists and Bible translators, then we can certainly train lay people to tell others about the work."

During the week-long course headquarters' staff taught such things as effective communication, the use of Wycliffe's Seminar for Mission Education materials, and introductions to linguistics, anthropology and translation.

There were also sessions at which students prepared and presented illustrated talks to the others on the course.

Although the course — there are two each year in January and August — was designed originally to train Wycliffe's area representatives, it is now open to anyone. It is also being used in the interim to encourage Asians to be interested in mission to their own people.

In the near future, courses designed especially for Asians will be held in



David Cummings at the lay reps course — Mission Revived in Australian Church.

classrooms now being built at the Kangaroo Ground centre.

"This building programme is a massive undertaking and will cost \$225,000," said Mr Cummings. "But we are stepping out in faith because we believe it to be part of our work of reaching the millions in Asia with the Gospel."

"We are looking to the Lord for the funds as we proceed with the building."

Australian church's involvement in Asia may have to go beyond training Asians: It may have to extend to supporting some of them in their home countries.

Asian student, Mr Denion Ak. Rangu from Sarawak, put it this way. "I see Christian people here as part of the resources for missionary work in Sarawak."

He has been in Australia six years and is in his final year of a civil engineering degree at the Royal Melbourne Institute of Technology. Since being here, and through contact with Wycliffe, he has realised the needs of his people, the Land Dayaks, who speak an unwritten language, Bidayuh.

He wants to return as a missionary, but he cannot hope to be supported by his own people. None of them are Christians.

"There are 40,000 in the group and I would like to get involved in Bible translation myself. Some translation was done some years ago but the language analysis work has never really been completed."

"The people are not Christians but they are looking for someone to do the work," he said.

MATRON AND DEPUTY MATRON

required for North Coast Children's Home at Lismore, NSW, which is licensed for a total of 42 children — boys and girls. (Present matron retiring after 19 years service.)

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MAKING NOMINAL RC's GENUINE

Not Refighting Reformation

"Evangelical Christians have too long overlooked the need to evangelise nominal Roman Catholics," contends Royal L. Peck, who is international co-ordinator of a web of worldwide study groups considering that task. "These people form a legitimate mission field that must be reached now," he adds.

Peck, who has had 22 years of missionary experience in Italy, is aware that the project is a sensitive one. He is quick to point out that nominal Catholics represent only one of 17 target groups to be studied by the study groups in preparation for the Consultation on World Evangelisation to be held next June 16-27 in Thailand.

Other study groups are grappling with the problem of reaching nominal Christians among Protestants. "We feel that everyone — a secularist, an atheist, a nominal Protestant, or a nominal Catholic — needs to be evangelised," Peck contends.

Speaking from firsthand experience in Italy, he points out that the problem of reaching those who are merely nominal members of the Catholic Church is recognised by leaders of that church. About 97 per cent of Italians are baptised Catholics, but some statistics indicate that although 55 per cent of the population attend church on an average weekend only 20 per cent partake of the eucharist even once a year.

"The purpose of these study groups is not to re-fight the Reformation," Peck stresses. "The issue being dealt with is not how to make Protestants out of Catholics, but how to bring nominal Catholics to genuine faith in Christ."

W.E.I.S.

KESTON COLLEGE

KGB RAIDS BAPTISTS

Two house searches in Kishinev, the capital of Soviet Moldavia, and a further search in the nearby town of Strasheny, have resulted in one arrest and the confiscation of bookbinding equipment and Christian literature, reports Keston College.

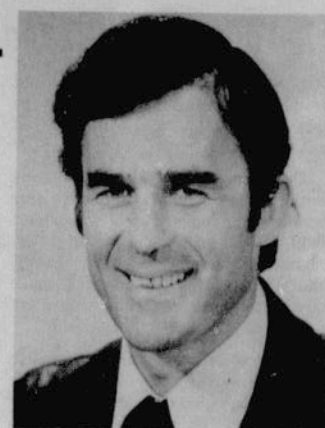
According to information received by the Friedensstimme Mission in West Germany, Mikhail Prutyau from Kishinev was arrested when 12 secret police officers raided the home of his friend, Ivan Fanaryuk, on October 31. He had just arrived there with Veniamin Naprienko, whose brother Valentin, is currently serving a three year sentence for his involvement with the distribution of Christian Literature.

All three men were beaten up and Christian literature, a camera, cassette recorders and other items were confiscated. On the same day, the house in the garden of which the Kishinev Unregistered Baptist Church meets in an improvised shelter was also searched, though nothing was confiscated.

ALL SAINTS' CHURCH WOOLLAHRA

The position of ORGANIST-CHOIRMASTER will become vacant in April, 1980.

Applications, with details of experience, should be sent to The Rector, 81 Ocean Street, Woollahra, 2025. Phone: 32 1504 for further details.



Jim Bosma, Australian General Secretary, European Christian Mission.

Why is Europe so gospel resistant?

2% of Missionary Force

Over recent years there have been some very disturbing events taking place in Europe which have caused the eyes of many mission leaders to be focused on Europe in concern, and it has already been stated by them that, in their estimation, Europe has become the neediest mission field in the world.

They have made statements such as, "After Bangladesh, France is the second neediest country in the world," and Turkey, the country to which the Book of the Revelation was geographically written, with its 43 million people and only 50-100 known believers, has in actual fact declined since the days when Paul traversed the country.

What makes Europe so difficult? What constitutes the neediest Continent in the world? When we consider that there is no malnutrition, such as in the Third World countries, or very little of it. That there is no poverty in comparison to Third World countries.

That there is no lack of education, in actual fact, we see the contrary. We see the countries where the majority of people are very affluent — very well educated . . . and living within a very strong religious tradition . . . we realise that it is exactly these things with which the god of this world has blinded the eyes, "Lest the light of the glorious Gospel should shine on them".

Materialism and the affluent situation have become the greatest barriers to the Gospel message to the European society as a whole, and where the word of God has been on the decline, occultism and many other forms of teaching liberal theology have taken its place.

Let us not underestimate the influence which Europe still has in world events today. In Europe there are still the World Court, the World Bank, the majority of Summit Conferences are held in there, and many of the Peace Talks between Arabs and Jews were convened in Europe.

This is the reason that the Sydney Missionary and Bible College and the Evangelical Missionary Alliance (which represents over 50 evangelical missions in New South Wales) have seen fit to Focus on Europe.

The Sydney Missionary and Bible College and the Evangelical Missionary Alliance have again joined together to present — on March 22, 1980 — an afternoon and evening session, with the focus on Europe.

Today, more than ever, we need to look at the opportunities before us in a continent where again, contrary to world happenings, doors are opening. In Africa and South-East Asia many doors have closed to missionary enterprise, yet in Europe many countries have opened their doors — one remarkable instance is Spain.

Europe today is known for the pressure Communism exerts upon many of its areas, yet only 2% of the world's missionary force is located within Europe.

CHRISTIANS AGAIN SEEN IN KAMPUCHEA

World Vision has just rushed a second Australian medical team to the Thailand-Kampuchean border.

The team consists of one doctor and four nurses. They will join World Vision medical teams from the Philippines and New Zealand. The agency is also recruiting medical teams from the United States and Canada.

The first Australian team left in late November. Within an hour of arriving in the Thailand-Kampuchean border area they were working in a bamboo and plastic sheeting hospital, the Khao-I-Dang refugee camp. This camp is being prepared to take 200,000 refugees.

Meantime, World Vision has been given verbal permission to re-equip its children's hospital in Phnom Penh. The 70 bed hospital was ready for occupancy when the city fell to Pol Pot's Khmer Rouge forces. Like all other hospitals, it was closed and all equipment was thrown out on the street and smashed. At the moment the hospital is being used as a night shelter.

World Vision's relief and development director, Roger Walker, says that he has met a number of Christians in Phnom Penh and arrangements are being made for a weekly Protestant service in the city.

One Christian, who spoke to World

Vision, said that during the Pol Pot regime people were not permitted to speak about Christ and if the authorities found out a person was a Christian they would be killed. He had not been able to speak to other Christians whom he knew. However, every morning and night he and his wife used to pray to God that one day his nation would be free again to worship and read the Bible together.

His closing remarks to World Vision were "God has taken care of us for four years. He will always care for us. I think God has sent you to us. He will bless your work".

FISHERS OF FISH

Roger Walker says World Vision has sent in a large supply of fishing nets to Kampuchea. The rivers are teeming with fish, because under the old regime fishing was strictly limited. Walker says that with the new nets, an average of 30 to 50 tonnes of fish are being caught daily.

World Vision is still conducting its nationwide appeal for Kampuchea. The agency has committed itself to five million dollars, one million of which will come from World Vision of Australia. Anybody wishing to share in healing this massive human disaster can send donations to World Vision, Box 9944, in your capital city. All money is being banked through IDEC. Money is then forwarded to World Vision's work in Kampuchea.

HAPPY TO HELP REFUGEE TRAGEDY



Left to Right: Hanley Oeurs (Kampuchean interpreter), Miss J. Barkley (Vic), Dr J. Pike (Adelaide, former missionary to India), Miss Barbara Cook (Sydney), Mrs Susan Wilson (Melbourne), Miss Shelley Hooper (Melbourne), leave for medical work on the Thai-Kampuchean border. Photo by courtesy of Sydney Morning Herald.

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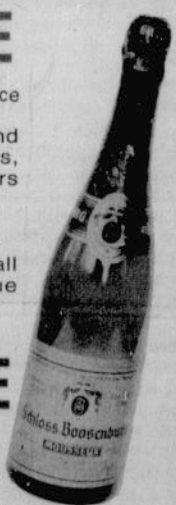
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Have pity on Us

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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To Understand Each Other "Who Is Your Family Scapegoat"?

When a highly-fancied football team surprisingly produces a losing streak it often happens that relationships among team members are threatened. It seems to help team morale (and even that of the supporters) if a scapegoat can be found to carry the blame for the team's poor performances.

It is unlikely that popular team members will have their friends turn against them, so the scapegoat tends to be a player who is not in a very powerful position: he isn't very popular and probably hasn't earned a great reputation. Blaming him (perhaps unjustly) doesn't seriously threaten the status quo and promises to make people feel a little better, despite the reality of poor team performances.

Families can very closely resemble sporting teams in this respect. Family scapegoats are very common and more times than not children are made to carry the burden of blame for family problems. A case study should illustrate this. Hal and Jean have been married for 15 years. The early years of their marriage were extremely satisfying and they enjoyed a very active social and recreational life together.

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WANTED TO BUY: Biography of Amy Carmichael. Rev G. Knight, 7 Queen Street, Mittagong, 2575.

When their first child arrived they were faced with a great adjustment — they could not as easily spend their leisure time together as they had before. They also needed larger accommodation and this seriously stretched their financial affairs. Hal had to give more time to his job in order to earn more money. At the same time Jean regretted not being able to continue earning money pursuing her own career.

Today, after 15 years of marriage, their relationship is full of tension. They both agree that having children was the worst thing they ever did. As far as they are concerned their children have driven them apart: Hal to become obsessed with his job and Jean to domestic enslavement. They admit that their feelings for one another have changed from love to indifference. They speak of their home as being like a hotel where you simply come to eat and sleep.

In the face of this failure of their relationship they have shifted the blame from themselves to their children. This often happens because it is easier to blame someone other than oneself, especially if they are in a weaker position. I would argue that Hal and Jean have failed to adjust to the demands of the parental role. Perhaps they should have anticipated the demands and avoided them by choosing not to have children.

A more constructive reaction might have been to work to establish new ways of meeting their companionate needs, despite the demands parenthood was

making upon them. As it is, Hal and Jean have identified their children as the sole causes of their frustration and unhappiness.

The children can sense this situation through the communications passing between the parents (why do parents fight in front of their children as if they cannot understand or are not listening?) and through hurtful remarks made directly to them when tempers flare and feelings come quickly to the surface.

Children are extremely sensitive to accusations of blame and cannot easily dismiss such charges, even if they are clearly false. The long-term impact upon the children can be great as they mature carrying a burden of guilt and low self-esteem.

During counselling it became quite clear that Hal's present obsession with his work had nothing to do with the financial demands first imposed by having a family. Hal and Jean had grown apart in many ways and had simply not worked very hard at maintaining their initially close relationship. They had taken each other for granted for a long time and instead of blaming themselves they took an easier way out by shifting the blame to their children.

Needless to say, the parent-child relationships came to be marked by conflict and a great deal of hostility. This is not to suggest that the children were perfect or that having a family presented no difficulties for this couple,

but it is fair to argue that the children were by no means the sole cause of the parents' problems.

Christian parents, when faced with failure to live in a fashion which honours God, can very easily shift blame from themselves to their children or to their partner. Even if this is a fair and true assessment, God would have us love one another in such a way as to be ready to forgive and not to "keep a record of wrongs" (1 Corinthians 13:5).

But, when we are simply shifting blame from ourselves to a scapegoat in order to ease our own feelings, we are on very dangerous ground indeed. We are now prevented from taking proper action to remedy the situation. Blame is largely irrelevant anyway.

If you know that you are at fault there is not much value in expending all your energy in blame — be it self-directed or unfairly directed at another person. It is far better to prayerfully seek God's help to have that energy channelled into problem-solving.

When we pray with a proper perspective on our own faults we pray in a more honest fashion, with a humble and teachable mind. This is very different from the prayer of those who have shifted the blame. The situation they pray for does not even exist! The change of attitude they pray for is desired for others, rather than for themselves. Humility is exchanged for pride, and the teachable mind for a rigid prejudice which is false.

Dr Alan Craddock

BOOK REVIEWS

"Is Anyone There?"

by David Watson
Hodder & Stoughton, 1979
121 pp. Price: \$2.90

This latest book from David Watson is an easy to read introduction to basic Christian thought. As such, it competes with many almost identical books already filling Christian bookshops. It has the slight advantage that, being the most recent, it is sprinkled with examples from the likes of Corrie Ten Boom and Charles Colson.

There is little in the book that is new and revolutionary, nor is this DW's concern. His concern is to communicate the facts about Jesus and how he is the only way to God. DW is obviously a good communicator, he quotes the GNB throughout, he uses ordinary words and the whole presentation is enhanced by diagrams and drawings.

His distinction near the end between "Christians" and "true Christians" or "Christians who are spiritually alive"

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The Deputy Director of Sydney's Department of Evangelism has made a valuable contribution to an aspect of evangelism that is usually not recognised as such.

Rex Meyer

"Christians Grieve Too"

by Donald Howard
A.I.O. Publishing, Sydney, 1979
31 pages \$1.95

"No one ever told me . . ."

Don Howard makes telling use of this brief quotation from C. S. Lewis in his preface to "Christians Grieve Too".

He makes it clear that Christians are often ill-equipped to handle their own grief and loss situations and are painfully inadequate in ministering to others who are experiencing all the reality of anxiety, fear and anger in such situations.

This valuable little booklet, which should be read several times by every mature Christian, especially those who may have to counsel others, arises primarily from Mr Howard's own very personal experience of grief and loss.

What makes him different from most others, whether ministers or not, is that he experienced personal growth through his loss. It came through reflection, through talking it out with others, through the study of the Word of God and by prayer. But the book is so valuable because his insights permit him to see the value of sharing the feelings he went through with others over quite a period after the death of the loved one.

He does not use denial or any of the other subterfuges that Christians, like others, often use when grieving. This book will help every reader keep both feet on the ground as well as both eyes on the Living Christ.

"The Family, Here Today, Gone Tomorrow?"

by Donald Howard

That a second edition of this book has been printed is a good indication that the content has filled a need.

Mr Howard is an Anglican clergyman. He has a family of four grown children. If the proof of the pudding is in the eating, one must say wholeheartedly after looking on at his family life over the years, "This book must be good!"

The emphasis is biblical, practical and human and the style succinct with plenty of anecdotes and quotes.

I am sure this book will continue to be a help to parents.

Ailsa Knox

"CHURCHES THE VICTORIANS FORGOT"

by Mark Chatfield

Fifty English churches which escaped the zeal of the Tractarians and which preserved Prayer Book patterns. Many black and white illustrations. Published by Moorland. £7.50 from English bookshops; \$13 from the World Record Club Arts Book Society.

"CRISIS FOR CRANMER AND KING JAMES"

Special issue of PN Review, £2.00 from PNR, Tieto Ltd, 4 Bellevue Mansions, Bellevue Road, Clevedon, Avon, BS21 7NU, England. This important publication includes a variety of articles. It also has the names of 650 distinguished British churchmen, theologians, artists, musicians, academics, writers, actors, politicians, statesmen, members of Parliament, Privy Council and Judiciary, heads of colleges and others who have called for the continued and loving use of the AUTHORISED VERSION and the BOOK OF COMMON PRAYER as a vital part of the mainstream of Anglican worship.

(Advertisement inserted by John Bunyan, Rector of Chester Hill with Sefton.)

What a World

Lesley Hicks on

Confronting Our Culture



1980 for me began with a week of challenge and encouragement at the CMS Summer School, Katoomba. There, hundreds of us sang our hearts out under the leadership of the Reverend Michael Baughen and his musical director Noel Tredinnick of All Souls', Langham Place, London. If your church has not yet encountered the fresh treasures of music and devotional verse in Psalm Praise, which Michael Baughen edited, you've been deprived, but have joys in store for the future.

THE CULTURAL COW

Among a number of stimulating sessions was one on Christianity and Culture. Missionaries working in African and Asian cultures grappled with the problems of our own culture and that of the people with whom they are seeking to communicate in relation to the Gospel. When you stop to consider it, missionaries involved in cross-cultural evangelism are attempting the well-nigh impossible. I find it hard enough to communicate the good news of Jesus to fellow Australians of similar social background, let alone through barriers of language, class and culture!

Yet they work hard at that task, and thank God that over the centuries they have succeeded, so that Christians are found in most of the world's language and culture groups. Ultimately, it's the Holy Spirit alone who secures the real breakthrough, and whatever one's culture, sin and pride and unbelief, form the hardest, highest barriers.

Tony Nicholls, who lectures in theology at the Satya Wacana Christian University, Salatiga, Central Java, tried to sum up aspects of the "cultural baggage" Australians carry with them into Javanese culture, and need to shed if they are to be respected and listened to by the Javanese. He mentioned, for instance, that Australians are egalitarian, while Javanese culture is hierarchical, that we are materialistic, and that we tend to be anti-establishment, perhaps as a legacy of our convict origins.

THE ESTABLISHMENT COW

In the question time, an older gentleman in the audience challenged the statement that Australians are anti-establishment. Tony conceded that it was only an opinion, but stood his ground as to its validity, and the audience obviously agreed that this attitude of being "agin the government" is indeed, for good or ill, an Ocker characteristic. I think it is.

But I sympathised with that gentleman. All generalisations run the danger of being sweeping oversimplifications. No doubt that elderly Christian man, intensely loyal to Queen and country, mixed mainly with others equally so. He measured all Australians by those he knew. But one doesn't have to observe much Aussie behaviour outside older-generation Christian circles to learn otherwise.

THE GOLDEN COW

The most persistent challenge to me to re-examine our present suburban Christian sub-culture comes from books which question our materialism and our right to be complacent about the standard of living we take for granted. I've discussed these more than once in this column. Another I've just read, a strongly provocative book, is "The Golden Cow" sub-titled "Materialism

in the Twentieth Century Church" by John White (I.V.P.). It makes very uncomfortable reading indeed.

Jesus Christ, in an uncompromisingly prophetic role, attacked the money-changers who once traded profitably in the Temple courts, making money out of people's religious devotion. John White accuses the modern church of spiritual idolatry — harlotry, as several of the Old Testament prophets called it — in trusting more in money than in God.

One quote: "We in the modern church confuse witness with reputation. We conceal facts discretely, saying, 'It wouldn't be a very good testimony if this sort of thing got around'. Discretion is valuable in its place. What we sometimes forget is that the world around us is well aware of what goes on in our churches and institutions. Truth will out.

"And as people begin to realise, not only that our standards of behaviour are no different from theirs, but that we tolerate and conceal what we profess to abhor, our preaching becomes an empty parroting in their ears. It is not sin which destroys our witness, but concealed and tolerated sin. If we were to deal with sin more openly, more radically, and to be less concerned with our reputations, our witness would in fact be powerful.

THE SACRED COW

"And among our chief sins . . . is that of our materialism. It has invaded us as a cancer eats out the inner vitals of a living body. It must be dealt with by radical surgery."

Much of the Sermon on the Mount deals with the direction in which our hearts are set, whether towards God or mammon. White discusses the impact of this teaching. Is there a two-tier system in which some renounce all, while others retain their possessions and so provide support for the inner circle? Only total commitment satisfies God, and ultimately, us his servants — divided loyalties mean misery; but White admits that in practice, in economic terms a two-tier system does seem to apply.

He concludes that the thrust of Jesus' teaching shows us "First the greater value of heavenly treasure and the folly of seeking earthly. Then he warns us of the seductive power of riches, the love of which draws us away from him and renders us incapable of serving him. Finally he upbraids us with the unbelief which underlies our anxiety about our material needs."

White lives in Canada, and writes mainly about North America. I daresay the most controversial chapters of his book are those dealing with "the golden cow" itself — the Christian public, lucrative source of income for a multitude of organisations competing to milk her — and with church property, and religion as business. It all requires hard thinking and action here too.

Lesley Hicks

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The Rev'd Alan Langstaff on Renewal in the Church.
The Rev'd Ian Jagelman on Acts and Spiritual Foundations.
The Rev'd Leon Goulay on Casebook Theology and Ephesians.
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Departing on 2nd March with Rev Gordon and Mrs Kemlo, we visit Launceston, Bicheno, Richmond, Hobart, Port Arthur, New Norfolk, Queenstown, Strachan, Burnie, Smithton, Devonport, etc. Travel by comfortable coach, accommodation in good hotels/motels, all meals except one lunch in Hobart. HURRY FOR THIS TOUR AS TIME IS PASSING QUICKLY. FARES: From Melbourne \$717.00; Sydney \$814.00; Adelaide \$805.00; Brisbane \$916.00.

SEE BEAUTIFUL NEW ZEALAND IN THE AUTUMN

DEPARTING on April 6, this popular 18 day tour of both islands of New Zealand visits Christchurch, Tekapo, Mount Cook, Oamaru, Dunedin, Invercargill, Milford Sound, Te Anau, Lake Manapouri, Queenstown, Wanaka, Haast Pass, Fox Glacier, Greymouth, Picton, Wellington, Napier, Taupo, Rotorua, Waitomo, Auckland. Provision is made for an optional 4 day excursion to the Bay of Islands. This Tour will fill quickly so make your reservation now. PRICES: From Melbourne \$926.00; Sydney \$901.00; Brisbane \$921.00. Bay of Islands extension supplement \$205.00.

NOTE: A few places remain on our March 9 departure but HURRY for a reservation.

VISIT CHINA WITH ACTS HOLIDAY — 3 departures during 1980

1. Departing on 26th April — 22 days — Hong Kong (4 nights), China (17 nights) visiting Kwangchow, Hangchow, Shanghai and Peking. Leader: Mrs Peggy MacMillan. Group is limited to 20 members. Price: From Sydney \$2358.00.
2. Departing on 4th July — 22 days — Hong Kong (4 nights), China (17 nights) visiting Kwangchow, Sian, Peking, Changsha, Kweilin. Group is limited to 24 members. Leader: Mr Tom Paterson — former Director of Road Transport in the Commonwealth Department of Transport. Price: From Sydney \$2319.00.
3. Departing on 23rd October — 22 days — Hong Kong (3 nights), China (16 nights) and Manila (2 nights). In China we visit Kwangchow, Hangchow, Shanghai, Chengchow, Nanking and Peking. Price from Sydney \$2416.00. Group limit is 24 members.

ACTS TOUR TO CAIRNS WITH TRANS OTWAY

Leaving from Melbourne on Saturday, June 21, this 26 day coach tour travels via the Princes Highway to Sydney, then on to Port Macquarie, Surfers Paradise, Brisbane, Bundaberg, Rockhampton, Townsville and Innisfail to Cairns. We visit the Atherton Tableland and on the return journey, Mackay, Gladstone, Maryborough, Tamworth, Wagga Wagga returning to Melbourne via Albury. We visit Hayman Island, Daydream Isle, Green Isle, Magnetic Isle and South Molle Isle, as well as a magnificent cruise through the Whitsunday Passage. This is a good value tour, and is well priced. FARES: From Melbourne \$1275.00; Sydney \$1018.00; Brisbane \$721.00.

GO CRUISING WITH ACTS/SITMAR

We have group allotments on 5 cruises in beautiful FAIRSTAR departing from Sydney:

1. EASTER CRUISE with Rev and Mrs W. M. Constable — departing March 25 — 14 days. Visiting Noumea, Vila, Suva, Savu Savu, Lautoka and Sydney. Fares commence at \$635.00 and range to \$1950.00. Make your booking very soon now.
2. Departing on April 17 for 17 nights this cruise visits Vila, Lautoka, Suva, Savu Savu, Vavau, Nu'kualofa, Noumea and Sydney. Prices range from \$725.00 to \$2230.00. Our leaders will be Rev and Mrs Jim Drysdale.
3. Leaving on September 5 this 23 night cruise takes us to Suva, Apia, Pago Pago, Bora Bora, Tahiti, Nu'kualofa, Noumea and Sydney. Our leaders are Alec and Lucy Dick, Administrators of "Kirkbrae". Prices range from \$955.00 to \$2930.00, but hurry as the ship is filling rapidly.
4. Departing October 17 for Vila, Lautoka, Suva, Savu Savu, Pago Pago, Vavau, Nu'kualofa, Noumea and Sydney. 21 nights — fares from \$870.00 to \$2100.00.
5. January 13, 1981 — 17 nights — Vila, Lautoka, Suva, Vavau, Nu'kualofa, Auckland and Sydney. Fares from \$815.00 to \$1965.00. This will fill quickly.

We still have vacancies on European Tours with Oberammergau departing on May 4, June 11 and August 12. Send for details.
Details of our tours to CENTRAL AUSTRALIA and WEST AUSTRALIA AT WILDFLOWER TIME will be available shortly.

Australian Church Travel Service

(Director: Rev W. M. Constable)

Head Office: 7th floor, 31 Queen Street, Melbourne, 3000

NSW: 5th floor, 83 York Street, Sydney, 2000 Phone: 62 7233, 62 7234
Phone: 29 7594
Qld: 160 Edwards Street, Brisbane, 4000 Phone: 221 3922
South Aust: 2nd floor, 44 Gawler Place, Adelaide, 5000 Phone: 223 6300

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Began with a text in the sand, 1867 — arrived here 1913



Owen Shelley, SU Children's Missioner, finds it easy to love such a group, after 25 years' experience in the work of the CSSM. This group is at Toowoomba Bay, NSW. There were 3250 workers around Australia during the Christmas period, conducting the CSSM meetings. Photo Ramon Williams.

WYCLIFFE BIBLE TRANSLATORS SUMMER INSTITUTE OF LINGUISTICS Invite all interested friends and their families to the SOUTH PACIFIC S.I.L. LANGUAGE SCHOOL OPEN DAY

On Saturday, 2nd February, 1980
At the University of New South
Wales

(Use the Barker Street entrance, off
Anzac Parade, Kensington)

3.30pm onwards. "What
happens at the Summer School"
— lectures, films, displays,
etc. (Child care for pre-
schoolers available for this
session)

6.00pm. Tea will be available in
the Roundhouse for all who
would like to join us. (Adults \$4,
family ticket \$10)

7.30pm. Meeting in the
Roundhouse — featuring,
particularly, work in India. The
meeting will end at 9pm.

For more details and R.S.V.P. for Tea
Phone: (02) 713 5622

• From page 1

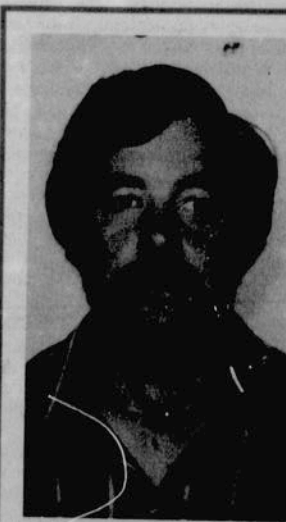
A special session on communications
will be co-ordinated by Dr Viggo
Sogaard of Denmark. A communion
service will be held on the final evening
of the 10-day consultation, and Sunday
will be observed as a day of prayer for
world evangelisation.

now 3250 strong

TEN HOURS OF CHRISTIAN MUSIC AT NEWSONG MUSIC FESTIVAL



Brookvale Oval resounded to the presentation of Christian music for ten hours, for the first "Newsong Music Festival" held in Australia. Artists included local and overseas stars, who performed in both Sydney and Melbourne, on the same day. Photo Ramon Williams.



Crusader Union New Gen Sec

The appointment of Mr Bruce
Tasker as General Secretary of
the Crusader Union of NSW has
been announced by the
Chairman, Mr Roger Corbett.
The appointment is effective
from the 3rd December, 1979.

Mr Tasker, who holds an Honours
BA degree from Sydney University and a
Bachelor of Divinity from London
University, has had a wide involvement
in youth work and administration.

He is a parishioner of St Paul's
Anglican Church, at Wahroonga. In
1977 he was appointed Youth Secretary
of the NSW Branch of the Church
Missionary Society.

The Australian



CHURCH RECORD

No 1699

FEBRUARY 11, 1980

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PRICE 30 CENTS

Success in School Scripture

MY NAME IS MISS KABLE



The start of the new school year. Beth Kable writes her name on the blackboard, so that the students will know who she is. After a few minutes of religious instruction they soon know "who" she teaches about. Photo Ramon Williams.

"It has been estimated
that 85% of all High School
students are outside of any
Church ministry.

"In 1976 the combined churches of
the Como, Jannali and Oyster Bay areas
took a step forward by appointing a full-
time scripture teacher to each of the
Jannali Boys and Jannali Girls' High
schools. The Churches did this because
it was impossible for all the local clergy
to cover all the classes effectively. This
resulted in Scripture classes being held in
low regard by pupils and teachers alike"
... said Mr Rod Berkley a spokesman
for the Churches Christian Education in
Schools Council.

A remarkable change in attitude has
taken place amongst the pupils and
staff. Scripture is seen as a school
subject. The teacher is accepted by the
staff and shares their facilities. Most
importantly the local churches are seeing
the results through increases in the
numbers in their youth groups.
Naturally, the teacher cannot teach
every pupil once a week and so the local
clergy work with the teacher amongst
the older pupils.

At Caringbah's Endeavour High,
Penshurst Girls' High and at Blacktown,
schemes have now begun, run and
funded by the local Churches Boards of
Christian Education.

Because of the encouraging work in
the Jannali High schools and as a result
• To page 5

OTHER PAGES

Mainly about people
page 2

24,500 per sq kil and
more coming page 5

1 Muslim wins 110
for Christ page 5



Copying NT 5 minutes a day

Word has recently been re-
ceived from FEBC's Korean
station HLAZ that they have
received their first response
from Korean Christians in
Manchuria. There are about
three million Koreans living in
Manchuria who moved there
when Korea was under
Japanese rule; this group
originally included 50,000
Christians.

When China became more open
this year, Koreans in Manchuria
began writing to HLAZ. It was
learned that there are many, many
Korean Christians in Manchuria
worshipping secretly and without
Bibles.

Letters to FEBC's Korean station
indicate that the programmes have
been their "radio missionary". Many
have accepted the Lord through
listening to the broadcasts. One 15-
year-old boy wrote that he had
obtained his Bible in the only
available way. He had finished
copying the entire New Testament as
it was dictated on the air for five
minutes a day!

BUTTON IN PLAY BOY WORLD



Button, a Jesus street clown
who performed in Hyde Park's
Sydney Festival is a Christian
clown who will participate in
the Sydney Youth
Department's Eureka Swap aid
from Sunday, February 24 to
Saturday, March 1.

The Youth Department has Peter
Campbell, a top Christian
Contemporary singer and song-writer
who has just returned from the UK
and USA who will also participate.

The problem of the Playboy's
World for the Christian Church will
be discussed, together with dramatic
presentation.

Iran bishop's bullet-holed pillow slip

Anglican Bishop of Iran
Hassan Deqhani-Tafti and his
English-born wife Margaret were
asleep in their Isfahan home
before dawn early in December
when a group of armed men
broke in. They entered their
bedroom and shot to kill. The
bishop and his wife escaped
unharm except for a slight
bullet graze to Mrs Deqhani-
Tafti's hand.

Some months earlier, their home had
been broken into and ransacked. Many
of their papers and belongings were
burnt. The Bishop was taken before a
revolutionary court and an attempt was
made to claim all his and the church's
property. He stood his ground, but all
non-Iranian Christians were expelled,
and Christian hospitals and schools were
taken over by the Revolutionary
Council.

The Deqhani-Tafti's have a bullet-
riddled pillow-slip, a grim yet wonderful
reminder of their escape from this
second attack. They spoke of feeling
themselves surrounded by a barrier of
God's protection, and later learnt that
one group of friends felt themselves
constrained to pray for them specifically
at that time.

Lesley Hicks

Bombing of two Egyptian churches

Two Christian Orthodox
Churches were bombed in
Alexandria, Egypt during the
Christmas-New Year festivities.
The congregation at the historic
St George Church, Sporting was
showered with shattered glass and
falling chandeliers. A man died in
the second explosion at St George
Church, Geit-el-Enab. He is
believed to have been a Moslem
extremist. Injury among members
of the congregation is reported.
On January 15, the BBC carried
the news of these incidents as well
as the reports of the arrest of 70
extremist Moslems suspected of
being responsible for the attacks.

Five years ago, the churches in
Sanhour, Beherra and Khanka (Cairo)
were burnt. The government is
withholding permission for the repairs
of these sanctuaries. St Mary's Church,
Kasriate El-Rihan (old Cairo) has been
demolished.

Severe building restrictions on
Christian communities in Egypt, the
persecution of Islamic organisations and
the militant anti-Christian press pose a
growing threat to basic human rights in
Egypt.

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