

## MAINLY ABOUT PEOPLE

### MELBOURNE

Rev G. W. Barrand transferred from Diocese of Sydney to incumbency of parish of Warburton on May 31.

Rev I. D. Johnstone transfers from incumbency of St Peter's Fawkner to incumbency of St Stephen's Bayswater on July 3.

Rev G. L. Knack transfers from incumbency of Christ Church Melton to incumbency of St Peter's Brighton Beach on July 25.

Rev D. C. S. Smith transfers from diocesan Locum Team to incumbency of St Paul's Glen Waverley on July 5.

Rev R. E. Wallace resigns from incumbency of parish of Belgrave from August 31, to undertake extra-diocesan ministry.

Rev A. R. Clark died on April 24.

### GRAFTON

Rev R. Constant resigned as Rector of St Margaret's Bellingen on May 31.

## NORWICH GIFT TO RC

A plan has been prepared over a period of two years to transfer the parish church of All Saints, Burnham Sutton in the Diocese of Norwich, as a free gift to the Roman Catholics.

Some parishioners are disturbed that their ancient heritage is being disposed of in this way, and have expressed their disapproval at each stage of the negotiations since the rector of the parishes invited comments in 1977.

At first the proposal was for the church to be sold to the Roman Catholics, but in this case the Bishop of Norwich (the Rt Rev Maurice Wood) discussed the matter with the diocesan pastoral committee and thought it right to recommend that no consideration should be charged.

That is why the scheme is now to make the church a free gift. Objections have been raised and expressed to the Church Commissioners who are handling the negotiations.

English Churchman



Ken Harrison

## A FIRST — COMMUNICATIONS DIRECTOR

The Sydney City Mission has appointed its first Director of Communications.

He is Mr Ken Harrison, who until his appointment to the Mission is General Manager of the Tom Glynn Advertising Agency and Public Interest Communications. He has been handling the Sydney City Mission account at the agency for the past two years.

Mr Harrison has had wide experience in the commercial communications field, but over the past 12 years has specialised in work with charities, churches and community groups, including The Salvation Army, Anglican Home Mission Society and the Anglican Information Office in Sydney.

At the agency he also worked on such accounts as Robert Schuller's Hour of Power, Child Care Week and the Haggaai Institute. He is a member of the Australian Journalists' Association, the Public Relations Institute of Australia and was formerly Vice-President (NSW) of the Australian Religious Press Association.

Mr Harrison has written widely and has edited and contributed to several books, including the handbook on journalism, Getting Into Print.

Commenting on the appointment, Mrs Merle Hurcomb, Associate Executive Director of the Sydney City Mission said today: "The Mission's tremendous growth rate over the past few years has made it essential for us to communicate more effectively with the public."

"We believe that Mr Harrison's appointment will increase the opportunities of communication through the media to the community."

## TOBRUK PADRE DIES

Brigadier Sir Arthur McIlveen (ret'd), MBE, Order of the Founder, of The Salvation Army died recently aged 93 after a long period of illness.

Sir Arthur, or Padre Mac, who probably received more mail from former diggers than any man in Australia, was a storehouse of love, humour and anecdotes.

He used to tell how he patched up his famous gramophone after he got blown up at Tobruk and continued his rounds of the trenches as usual. "It sounded a bit rough," he said. "Pretty much as rough as the men who sang along with it."

He had a prolific memory and entertained the troops for hours on end in the trenches between bombing raids with whispered renditions of his favourite Aussie poet, Banjo Patterson.

After the war "Mac" would travel a thousand miles in his faithful little old car "Sally Anne" to bury an old Digger who'd passed away.

Padre "Jock" Geddes, Red Shield Padre and lifelong friend of Sir Arthur, said: "Padre Mac was every digger's pal."

Sir Arthur's memory will be perpetuated within The Salvation Army itself by the McIlveen Centre for History being built as part of the new Salvation Army Training College at Bexley.



The late Brigadier Sir Arthur McIlveen.

## STATE RESEARCH BUREAU

## Lukwiya Story

• From page 6

before a senior official. For five or 10 minutes the official continued to work at his papers. Then with a glance up, as if recognising their presence for the first time, he said, "You can go". And Lukwiya was released.

How was it that he survived? "The Grace of God," answers Lukwiya, "I can only say God did not want me to die just yet." He had found seven pages of the Gospel of John in that last horrific cell. His devotions over those words with other prisoners had helped him to rely on powers beyond his own.

Is there revenge in his heart? "No," Lukwiya said, "but there is bitterness. As for Amin, I do not want him to die because of what he did. But I think he should be brought back for trial and justice. I must love my enemy. How could I do that if I wanted him to die?"

If this seems an isolated story let me reassure that it is not. Every single person we met had a story of personal tragedy to reveal.

One man took us to a field where skeletons remained as silent witness to daily massacres 100 miles from Kampala.

## HUNDREDS TO CROCODILES

A young policeman accompanying us on a visit to devastated Masaka told how he witnessed hundreds being

## CARE FORCE A CHRISTIAN RESPONSE



Social Worker Theresa Shu-Ching Tokura of the HMS Care Force New Settlers Team with two Indo-Chinese children.

## ANGLICAN REFUGEE AND MIGRANT PROGRAMME

From 1976 to 1978, about 60% of the migrant population in NSW did not come from the residential hostels, and therefore by-passed the initial hostel orientation programmes organised by the Federal Department of Immigration and Ethnic Affairs.

The welfare division of the Anglican Home Mission Society, has just put its extensive migrant/refugee Settlement Programme into top gear.

Aim of the programme is to meet the needs of new settlers more effectively and efficiently.

Care Force believes that a community-based settlement programme is urgently required to cater for these migrants.

Care Force is therefore developing its three-year plan (1979-1981) for the development and implementation of a comprehensive Community Settlement Programme, to be administered by the six full-time New Settlers Team members.

ELMS is a free service. English is taught and friend-

ship and relationships are developed among migrants and refugees.

The Anglican Church has provided services to new settlers since the 1940s and has assisted many thousands to settle into their new country with as few problems as possible.

Now, this new programme will serve as an even greater church commitment to new settlers. It ushers in a new wave of interest, concern and practical help to those who have come to Australia from across the seas.

Anyone who would like to help as volunteers by working among new settlers could phone Care Force on 799 5222 and ask for the New Settlers division.

## AUTOGRAPHING THE APPALING SILENCE



At the launching of the Appaling Silence the authors, Lesley Hicks, and Mrs Barbara Mackay, about whom the book is written, sign copies. Mrs Mackay's nephew, Paul Davies receives his autographed copy. The book tells of the days covering the disappearance of Don Mackay and the way Barbara coped. Photo: Sydney Morning Herald.

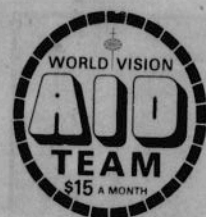
thrown to the crocodiles as Amin's troops prepared to leave Jinja in front of the invading Tanzanians. A grandmother told how she lost her brother, son and parents during the time of Amin.

The damage to Uganda has been both economic and moral. The inflictions of Amin can be cured. The economic wounds by international aid. It must be immediate and well-directed. Ugandans need help for farmers to get productive lands under harvest once again. They need tools and seeds.

The country needs medicines... nearly every drug was out of stock when we were there. There's a need for blankets and baby foods. Through World Vision we can supply one Ugandan family with these basic essentials with one gift of \$25.

The moral wounds may take longer to heal. But they will be healed just so long as international aid remains as visible evidence that the world will not desert Uganda again. That Amin cannot come back.

So aid has a double effect. It provides economic rehabilitation right here and now. And it offers assurance and support which will allow



No 1685

The Australian  
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JULY 2, 1979

# CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

# STRIKING BREAK FOR PRISON FELLOWSHIP

## ON OTHER PAGES

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A new regular column on marriage and family conflicts by Dr Alan Craddock, a Christian psychologist

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Introducing a new cartoon series

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### • Missionaries in Two

Places  
Six months here and there

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Charles Colson (Dean Jones) former Nixon White House Special Counsel who is sentenced to jail, is fingerprinted as he enters federal prison in this scene from Rober L. Munger's production of "Born Again". Colson visits this month for film launching.

Chuck Colson, the converted ex-hatchet man of former US President Richard Nixon has seen a remarkable breakthrough in the American State and Federal Prisons system with the two week Live Out Seminar on Evangelism for long-term and life prison inmates.

When the Director of the Federal Bureau of Prisons of the USA, Norman Carlson visited a prison incognito and heard as he sat at the back of a Prison Fellowship service a prisoner praying for him by name, he was deeply moved by the genuineness of the prayer and Chuck Colson's Prison Fellowship. It was in that very week that Chuck Colson, who himself had spent time in prison for his part in Watergate, was to go to Norman Carlson asking permission to hold seminars outside the prison for long-term inmates for the purpose of exposing them to the Gospel.

• To page 6

## EDITORIAL Church Record Not Racist

In the letter to the Editor see page 6 The Church Record has been taken to task for promoting the view of refusing "to show compassion to Vietnamese refugees and keep them out of Australia or our Christian civilisation will not survive."

No Christian newspaper has so consistently promoted the admission of refugees from Vietnam to Australia more than The Church Record. The editorial of May 21 on 57,000 illegal immigrants refers to those persons who come to Australia on tourist visas and stay, and the ineffectual actions by the Department of Immigration to deport such persons, and that on the Government's own admission in the House of Representatives.

The editorial specifically exempts all Vietnamese refugees from the category of "illegal immigrants" and says specifically that the only Christian response, if we are to follow the Word of God, is to admit "the stateless person (the stranger at our gate). The need for compassion for the refugees is one that Christians will only be able to respond to by giving heed to the Word of God. Racial prejudice is the hallmark of the unregenerate man and the Christian man who gives way to natural inclinations" May 21.

This only backs up the editorial of May 15, 1978 on Racial Prejudice. The Church Record abhors prejudice on the grounds of race because it is unchristian.

We have consistently printed material on the state of the refugee problem, and we were the first to draw attention to the deliberate plan of the Vietnamese government to expell all Chinese after they had been fleeced and that with the obvious hope that many would perish.

How could any fair-minded person read June 4 issue, see that the whole of page three was devoted to "Putting Faces to Refugees" and state that we are racially

prejudiced? The Director of the ACC's Refugee Resettlement Department commended the Record for "the imaginative way" we printed the article and like us expressed the hope "it will do some good in influencing some people's attitudes".

Back issues of The Church Record are available at the office for any who wish to peruse issues of the past 12 months to see how consistently we have aimed to influence Christians some of whom have shown a prejudicial attitude towards refugees.

The editorial of May 21, 1979 after stating the case for the admission of refugees, next deals with the case of those persons who voluntarily and legally migrate here from other Third World countries with skills that are really needed in their mother country, but who decide to come here for an easy life and higher standard of living.

There is nothing unchristian in the debarring of such persons from entry here, especially when consideration is given to the fact that many of these immigrants were trained here at Taxpayers' expense under the Colombo Plan for the very purpose of helping their own country's needs. The Asian and African brain drain to Australia is a source of consistent complaint by the leaders of Third World countries; and Australian Government has consistently ignored their cries for the debarring of the entry of such persons by our Immigration Department.

The Australian Government's policy on Indo China Refugees is also highly discriminatory for it insists on the government boast of a "non-discriminatory policy called NUMAS" is false, for it is highly them being "English speaking, least cost to the Australian Government and the least trauma to the

refugee" Church Record June 4.

The Malaysian Government's policy is highly discriminatory for it willingly supported 93,000 Philippino Moslem refugees who fled to Sabah during this decade, and actually supported them with food and shelter. But then they were Moslems, and the boat people are largely Chinese, against whom they discriminate in their own country.

We do not ask ourselves just how overtly racist we are in our churches? How well we have genuinely sought to reach out and include Christians who have come here from other cultures, let alone the vast mission field that has arrived here? There have been attempts but they have largely ended in failure, not basically because of the methods of the initiators of such projects but because of the unwelcoming attitude to the man in the pew. It is one thing to sink our money into foreign missions, it is another to adapt our church life to make foreigners feel at home in their new homeland.

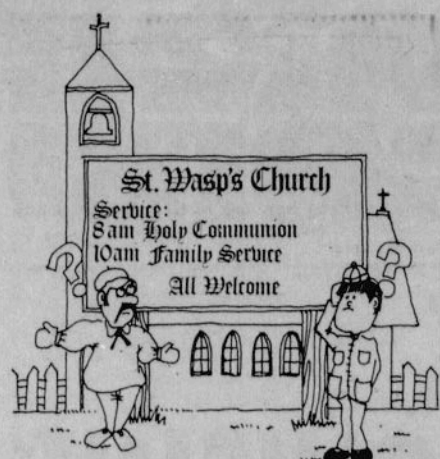
The Church Record will continue to support the refugees from Vietnam and keep their cause before Christians. It will continue to expose racism for it is unchristian.

The Church Record asks its readers to look carefully at a series of cartoons we commissioned which begins this week called "St Wasp's". Let us see ourselves in our church life through the eyes of a Southern European and Asian Christian who try to break into our white Anglo-Saxon Protestantism.

We open our columns of the Letters to the Editor for any to express their opinions and to interact with what the Record has actually said or with what others have said even if we don't agree with a writer's view as in June 18 letter.

Moore College  
Library





I am not sure what the sign says, but I presume the church is English.

## Word and Life

by Dr D. B. KNOX

### UNHAPPY PURSUIT OF HAPPINESS

If you look at the ads on TV you will realise that they are aimed at getting us to spend our money buying things, as though the accumulation of material possessions increases happiness.

But of course this is not so as we all know from experience.

Centuries ago Jesus said that a man's life consists not in abundance of the things he possesses. Happiness lies in relationships and relationships are not

dependent on the amount of things you possess.

People who lived 100 years ago were just as happy as we are if not more so.

In fact possessions often hinder happiness. They bring worry and also, for example, if you use your

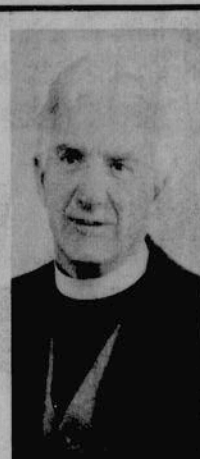
possessions as status symbols, that disrupts your relationships with other people. It separates you from other people.

Relationships depend on other person-centredness and so we ought to share our possessions; that helps relationships.

If we want to be truly happy, the most important relationship to get right is our relationship with God. We are so self-centred that God is pushed right onto the edge of our life if not pushed out altogether. Yet we know in our hearts, He exists and we know in our consciences how we ought to please Him, and so we can never really be happy if this fundamental relationship is wrong.

So we should get our relationship with God right by making Him the centre of our life instead of ourselves just as we should be other person-centred in regard to our neighbours.

I went into a highly respectable bookshop this week and was impressed by the large number of books on sex and on body culture and massage and so on. Just like the ads on TV the books show what people are interested in. People are seeking happiness.



But it doesn't come by buying one thing after another and it doesn't come by seeking kicks. But here again what brings pleasure is not the physical but the personal relationship. For example, sex is for relationship.

If we make it self-centred we bring it under the law of diminishing returns. But if we use sex for relationships with our spouse in a life-long marriage, being other person-centred not only in sex but in all our relationships in the home, we will find that happiness instead of diminishing increases because personal relationship goes on increasing and in fact there is no limit to it.

That is why we should get our relationship with God right now while there is still time in order that we might enjoy increasing fellowship with Him and with one another in eternity. Life is meant to be shared.

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What do they expect from marriage and in what ways they will need to work together to achieve their goals.

For those who are already married, they must recognise that their relationship is not static. Even if they did possess harmonious goals in the past, they currently need to monitor them together. For new goals do appear, and old goals are achieved or become obsolete. We take our marriage for granted when we assume without communication that our goals are identical.

Effective marriages involve both partners expressing, clarifying and justifying their goals to one another.

For Christian couples an important ingredient in this process involves establishing what are the Biblical goals. Because partners are Christians it does not automatically follow that their goals will be either mutual or Christian. We live in a society where goal expectations are determined by culture, customs, self-interest or advertising pressures.

"I have married a wife, I have bought me a cow, I have fields and commitments that cost a pretty sum."

Dr Alan Craddock



"From this day forward..."

## To Understand Each Other

When people get married, they each bring different goals to their marriage. Some of these differences will enhance the marriage and cause no conflict. Others however, will involve head-on conflicts. The outcome for the couple in the cartoon is obvious. Different goals are a very common source of conflict in the early years of married life.

A husband may be primarily concerned with achieving the outward signs of financial success and suburban security. A respectable house, a late model car, rising job expectations and a well clothed wife are all part of his success image in our present society.

If a wife really knew her husband's goals and how she may be simply part and parcel of the symbol of success, she would be shattered. If a husband really knew his wife's goals, then he too would be shattered. Some wives have their own careers to consider, some are looking forward to raising a family as soon as possible. If husbands and wives pursue their own unshared goals there will certainly be a fundamental conflict of interests.

Let me make some observations.

We should recognise that people enter marriage, largely motivated by emotional considerations such as physical attraction and the need for security.

Little or no attention is given by partners entering marriage to their different expectations in the relationship. People need to be encouraged to mutually explore them.

'We have to begin where we are and most of us clergy and lay persons would not wish to claim for ourselves any special endowment'

## Why we can do without super vicars in our churches



by GORDON JONES

RECENTLY I found myself sitting with the meagre congregation attending morning prayer in a Cathedral.

The choir was superb, surely one of the best in the world. The worship was dignified, reverent and moving. The visiting preacher was from somewhere in the diocese who talked carefully about the mission of the church and then, as he got bolder, he said, "May God save us from counting heads but may God also save us from not counting at all."

Distasteful though it may seem we are in the head-counting business. Most lists of Church Growth principles will include one that says "Numerical growth ought to be a major concern of the church." Like it or not we measure success by numbers.

However you define success or however you view God's arithmetic (he asked Gideon to reduce his numbers) we remain

impressed by growth in numbers. The fact remains that as a poor man is seen as a failure so an empty church has the same label. I often wonder how the church in the inner city reacts to the somewhat cavalier goal-setting style of the church growth theorists?

### Sign of healthy growing church

We are also impressed by the 'Personality' cult. What Peter Wagner describes as the "Vital sign No. 1 of a healthy growing church," is namely "a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyse the entire church into action for growth." In other words a super-sized vicar.

Studies done on churches

that are growing in this country show various reasons why they are expanding. One of them is that the leadership is headed up by a man with a more than average combination of gifts.

If such 'charisma and dynamism' is essential for church growth then it has to be said that a large number of churches will never grow. Most of us are not in the star-studded first division of the clergy league.

### Cannot be earned or learned

Michael Harper says "that the Church today has made the greatest mistake, with the most tragic consequences. It has assumed that one can send a person to theological college or seminary and train him to be a minister. It has tended to select people for ministry on grounds of what they may one day become, rather than on the basis of what they already are and have in Christ. 'Charisma' can not be earned or learned. A person either has it or hasn't."

While this raises again the problems of selection and training for the ordained ministry it does little for those of us who have been done. We can only assume that if we 'haven't got it,' that's hard luck.

David Wasdell makes his calculations on the basis of the 'average clergyman.' He attempts to quantify their worth having explained to us why congregations and, I assume, clergy are self-limiting. He says "it is possible to find approximate numerical values for the overall percentage loss of membership of the average congregation and also for the number of new members added annually to his congregation by the average clergyman."

### Labels are unhelpful

He shows that 170 or so is the national average numbers level for a single clergy congregation. He further explains if you introduce another full time worker it will add an average 90 Christmas communicants. Add another

### HOW NEW ARCH ELECTED FOR CANTERBURY SEE

A Church House spokesman explained that two names — in order of precedence — will go forward from the Commission to the Prime Minister, who will then recommend one of them to the Queen. They are most unlikely to be queried by the Prime Minister. She could, in theory turn both of them down — but the reasons for doing so would have to be "very, very strong indeed".

The Commission will be consulting with bishops, clergy and lay people — though who, precisely, these will be no one is prepared to say.

### LAY CHAIRMAN

Opinions will also be sought from representatives of the world-wide Anglican Communion and from other Christian leaders in this country who might wish to offer them.

The lay chairman of the Commission, who has been appointed by the Prime Minister, is Mr Richard O'Brien, Chairman of the Manpower Services Commission since 1976 and an active Anglican Churchman.

Also on the 16-strong

Commission will be two bishops nominated by the House of Bishops; three clergymen and three lay people elected by the General Synod; and four representatives to be elected by the Canterbury diocese vacancy-in-see committee.

Then there will be Bishop John Howe, Secretary-General of the Anglican Consultative Council, to pass on views from the rest of the Anglican Communion; and the two appointments secretaries of the Prime Minister and the Archbishop. But the three last named will not be voting.

### "SOME TIME"

The three clergy elected by the General Synod are the Dean of St Paul's, London, the Very Rev Alan Webster; the Dean of Ripon, the Very Rev Edwin Le Grice; and Canon John E. Tinsley, from York. The three lay people are Mrs Jill Dann (Bristol); Dr Margaret Hewitt (Exeter); and Prof David MacLean.

How long the Commission will take to complete its task no one at Church House was able to say. The whole process may take "some time" before the name of the next Archbishop can be announced.



Mr Richard O'Brien, Chairman of the Manpower Services Commission, who is to head the Crown Appointments Commission which will advise the Prime Minister on the appointment of the next Archbishop of Canterbury.

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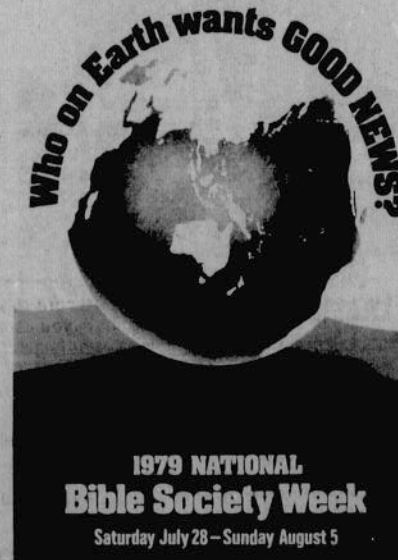
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A growing number of training institutions for teachers, counsellors and leaders now include these courses as part of their core curriculum.

Highly recommended for training for personal and visitation evangelism, and follow-up for the Billy Graham Crusade.

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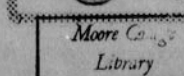
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## STUDENTS SUPPORT EVANGELIST

Christian students at the government Women Teachers' College here have banded together to support a Nigerian evangelist and his family who are working among the newly-responsible Maguazawa people of northern Nigeria.

"One thousand dollars a year is the minimum the students have set for themselves," explained Sudan Interior Mission missionary Roy Hiron, who, with his wife, Muriel, teaches Bible Knowledge classes in the school. "The past two weeks the girls' offerings have doubled in their Christian Fellowship meetings. Missions is the key to a healthy fellowship!"

SIM currently has 50 missionaries teaching Bible Knowledge classes, required in all Nigerian government schools.

SIM

## VENTURE FOR REAL VICTORY



One to one witnessing, by a member of the "Venture for Victory" basketball team was not an uncommon sight. Anyone interested in serving the Lord, playing basketball and travelling overseas would be welcome in the next team, being formed now.

## CASSETTE TEACHING IN ISLAMIC AREAS

Villagers in some 35-40 locations in this predominantly Islamic area have shown such interest in the gospel that a special evangelism and teaching thrust will be launched here by Sudan Interior Mission in September.

"Believers are scattered in these places, untaught but desiring more instruction," SIM missionaries David and Hazel Knowlton report. "The challenge before us is to head up a cassette ministry that will help disciple and nourish them, as well as aid in evangelising."

Increasing openness to the gospel is being shown throughout southern Niger Republic, particularly among Hausa-speaking people who have moved northward from Nigeria.

SIM

## NEW KJV

The New King James Bible, New Testament, will be available in bookstores about June 25, according to the publisher, the Thomas Nelson Company. The new version of the New Testament reflects the same process of Greek manuscript selection as the 1611 King James Version.

Some of the more obvious differences, which readers will notice are the changing of the "thee" and "thou" pronouns and their accompanying verbs like "shouldst" and "doest" to more contemporary form.

Other changes are the addition of quotation marks to set off dialogue and the capitalisation of pronouns which refer to God. With only minor exceptions, however, the basic King James word order has been preserved.

PLEASE SUPPORT OUR ADVERTISERS

## "FEASTS OF REPENTANCE" FOR ISLAM CONVERTS

"Feasts of Repentance" have rapidly become the accepted way to make a public confession of faith in Christ among the Maguazawa people of northern Nigeria, who have resisted Islam for many years, and among whom there has been a phenomenal response to the gospel in the past three years.

The Feasts of Repentance hold great cultural significance for the Maguazawas, being patterned after the celebrations that Muslims hold when a person is initiated into Islam.

At the invitation of the Evangelical Missionary Society, the mission's arm of the Sudan Interior Mission, SIM Liaison Officer Larry Fehl attended two repentance feasts recently.

"You should have seen the joy on the faces of three veteran Nigerian evangelists who had started to preach among the Maguazawas 30 years ago, and who were now seeing the fruit being reaped," Fehl reported.

"About 200 Muslims were present, and listened to the evangelist Hassan give a straight, bold message concerning salvation through Christ alone. Then the converts stood as a group to identify themselves publicly

as Christians.

"At the second service, in another area, about 300 to 400 people gathered in a huge circle under a large tree to celebrate with the new converts. In the middle of the service, the 130 new believers marched right into the circle and sat down — identifying themselves with the Christians of the area."

Twenty-five short term Bible schools were put into operation among the Maguazawas this year, and are reported going well. Fifty-two evangelists and their families had settled in the Maguazawa villages by the end of March this year.

"We plan to send 100 more workers to the Maguazawa from ECWA churches in the near future," Panya Baba, EMS Secretary reports. "The number of converts is growing so rapidly that we are no longer able to keep count."

SIM

## KILLING 2 HOUSING BIRDS WITH 1 STONE

An ordained minister hardly ever has a home he can call his own when he retires; and Trinity College, Bristol, seldom finds it easy to provide decent accommodation at a reasonable rent for married students.

Now the College has put the two problems together and found a solution, says the bursar, Mr Michael Adams.

"Married men who come to us having sold houses, and with a fair amount of capital, although not enough to buy a large house, could, with the aid of a mortgage, buy a one or two-bedroomed flat. This flat could be leased to the College on a repairable rent basis, which means that the College pays rates on the flat."

"The College, in fact, acts as a property management company for the individual student; and we do have four properties leased to us in this way."

The advantages, says Mr Adams, are that a student has an appreciating asset which could be his retirement home. If he dies in service his family will have a place to live. And the college has the use of the property for housing married students.

To page 6

## THE POPE'S TRIBUTE TO NEWMAN

Pope John Paul II will take a personal interest in the beatification of Cardinal John Henry Newman, he promises in a letter released by the Vatican. And the letter, addressed to the Roman Catholic Archbishop of Birmingham, says: "I shall follow with close attention whatever progress may be made in this regard."

The Pope sees in Newman a figure whose inspiration could help to hasten the restoration of unity. "The great cardinal" anticipated in his teaching and vision one of the main aims and orientations of the Second Vatican Council and the Church in the post-conciliar period, the letter continues.

"As a leading figure of the Oxford Movement, and later as a promoter of authentic renewal in the Catholic Church, Newman is seen to have a special ecumenical vocation, not only for his own country but also for the whole Church."

The Pope had been joining in three days of celebration in Rome this week to mark the centenary of Newman's being made a cardinal.

Church Times

## Hymnbook Goes International

Following the enthusiastic reception given to it in Australia, the Australian Hymn Book went international. It will be released in Great Britain under its international title "With One Voice".

This reverses the traditional flow. Usually hymn books come from overseas to Australia, but here Australians are exporting their hymn book overseas! Overseas reviews of the Australian Hymn Book have already hailed it as a notable contribution to international hymnody. Hymn buffs around the world have been interested to see what Australia could do. British congregations to begin with will now be able to sing for themselves "with one voice", the report stated.

## ARAB DEPORTEE NOW BISHOP

The Rev Elia Khader Khoury, an Arab minister deported by Israel, has been elected Assistant Bishop of the Anglican Diocese of Jerusalem, an ecclesiastical jurisdiction that includes Israel, Jordan, Lebanon and Syria.

He is currently the spiritual leader of the Anglican community in Amman, Jordan, and was elected by a synod of clergy and laity under the chairmanship of Bishop Faig Ibrahim Halid, the head of the Diocese of Jerusalem.

In 1969, Father Khoury, then an Anglican Church in Ramallah in the Israeli-occupied West Bank of Jordan, was arrested by Israeli police on suspicion that he had transported explosives in his car for Palestinian terrorists who set off a bomb in a supermarket in Jerusalem, killing two persons. He was later released and accepted deportation to Jordan.

His election must be confirmed by a senate composed of the bishops of the four dioceses of the Episcopal Church of Jerusalem and the Middle East — Iran, Egypt, Cyprus and the Gulf, and Jerusalem.

## THE SUTHERLAND SHIRE PARENT CONTROLLED CHRISTIAN SCHOOL

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## MOORE COLLEGE LECTURES 1979 SERIES

The 1979 series of Annual Moore College Lectures will be delivered at the College by the Principal, Canon D. B. Knox, BA, M Th, D Phil

At 8 pm on September 11, 13, 14, 17 and 19

Subject: "The Doctrine of God in Holy Scripture"

## NEW RC LOOK URGED AT ANGLICAN ORDERS

A reappraisal of the Roman Catholic rejection of Anglican orders is now necessary in the light of recent ecumenical consensus. That is the opinion of the Anglican-Roman Catholic International Commission expressed in their latest document published recently.

And the Commission says that the doctrinal agreement so far reached on this point is unaffected by the ordination of women in some parts of the Anglican Communion.

The document, entitled *Elucidations*, was drawn up during a Commission meeting at Salisbury in January. It is a provisional reply to the criticisms and suggestions which ARCIC has received on its first two agreed statements — *Eucharistic Doctrine and Ministry and Ordination*.

After the Salisbury meeting the *Church Times* suggested that ARCIC had been able to take a "hopeful and positive attitude" towards Anglican orders and had adopted "a fairly neutral stance" towards the ordination of women. Both these assessments of the proceedings are borne out by the *Elucidations*.

In answer to questions about the significance of the agreed statements for the mutual recognition of ministry, the Commission has affirmed, says the document, "that a consensus has been reached that places the questions in a new context."

"It believes that our agreement on the essentials of the eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimensions of the eucharist, and on the nature and purpose of priesthood, ordination, and apostolic succession, is the new context in which the question should now be discussed."

"This calls for a reappraisal of the verdict on Anglican orders in *Apostolicae Curae*" — the papal encyclical of 1896 in which Anglican orders were condemned as invalid through defect of both form and intention.

Mutual recognition presupposes acceptance of the apostolicity of each other's ministry, the *Elucidations* say. The document goes on to declare: "The Commission believes that its Agreements have demonstrated a consensus in faith on eucharist and ministry which has brought closer the possibility of such acceptance."

Church Times

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PENTHOUSE ACCOMMODATION is available in the Edward Eagar Lodge in Bourke Street (our new centre for homeless people) for a married couple actively involved in church life. In return for this accommodation, the couple will give some assistance to the staff in the care of homeless persons. Rent is by negotiation.

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## DUTCH FORM NATIONAL EV ALLIANCE

After several months of discussions Dutch evangelicals agreed at a meeting of representative leaders at Driebergen on May 30 to form a national Evangelical Alliance. This will bring together Evangelicals in all the main Protestant denominations and para-church organisations in the Netherlands.

The governing board of the new organisation reflects the emergent evangelical renewal in the Dutch Reformed Church, but is also representative of the wide spectrum of Dutch evangelical life, of ordained and lay leadership, young and old, and of both sexes. Its President is Professor J. H. van Bommel, a member of the Reformed Church and at 35 one of the youngest professors at the Free University of Amsterdam.

The formal appointment of a Council and Governing Board is to take place at a meeting on September 8. Later that month the Dutch EA will apply for membership of the European Evangelical Alliance at the annual EEA Council Meeting

## MORE THAN A BALL GAME

The fourth Australian Venture for Victory Basketball Team tour of the Philippines and Hong Kong in January of this year proved to be a valuable and demanding experience for team members.

A total of 32 games in 25 days, together with ministries in hospitals, jails, churches, schools and colleges, provided the nine team members with a life of changing experience.

A letter received by team manager Rod Denton, of Adelaide, from an 18-year-old naval officer cadet called Victor, from the island of Negros in the Philippines, seemed to reflect the new found joy that came to many as a result of the team's visit.

Victor writes: "I'm which takes place in Barcelona this year."

National EAs from Italy, East Germany, Portugal and Greece have all been received into the EEA during the last four years. In Western Europe only Belgium and Eire have no national EA.

thankful to God that He let Jesus enlighten me and brought you along with Him into my life. Life in the academy is not easy and God through Jesus is my only hope."

A total of 40,000 people attended the games and heard the players share their testimonies through interpreters. Over 1500 are now being followed up by bible correspondence courses being conducted by local churches in the various areas the team visited. A number received Christ into their life after the games as they knelt by the court with one of the players.

Each player was responsible for raising his own finances for the tour and that in itself was a step of faith for many. The Philippines, in particular, has provided Australian Venture for Victory

teams with excellent opportunities to share the good news of Jesus.

Basketball being the number one sport, provides the bridge-builder, and with the strong catholic heritage and the spiritual hunger that is evident in so many of their people, it is not difficult to understand why these teams have had fruitful ministries in the past.

In addition, with a planned follow-up programme to the Bible correspondence course, conducted by local churches, enquirers are effectively nurtured.

Christian basketballers are now being sought for future tours and further information can be obtained by writing to: Australian Venture for Victory Basketball, GPO Box 1717, Adelaide, SA, 5001.

## KESTON COLLEGE REPORTS:

### KESTON RESEARCHER REFUSED POLISH VISA

Alex Tomsy, Keston College Researcher on Poland and Czechoslovakia, has just been refused a visa to report the Pope's visit to Poland. This is only the second time ever that a Keston staff member has been refused a visa to a communist country, the first being Xenia Howard-Johnston, Editor of *Religion in Communist Lands*, to the Soviet Union three years ago.

Mr Tomsy, as far as is known, is the only person from Britain to be refused a visa for this occasion. This is the culmination of an eight-week saga since he was first invited to report the visit for the *Catholic Herald*. He visited the embassy twice and telephoned on numerous occasions, but was not finally refused until the last few hours before his flight was due to leave.

Mr Tomsy was born in Czechoslovakia, but became a British subject after his arrival here in 1968. In recent years he has made a considerable reputation as an outspoken commentator on the affairs of the Polish Church and his articles in Keston College publications have received wide publicity. He was the first person correctly to forecast the postponement of the Pope's visit due to pressure from the Polish Government.

The Rev Michael Bourdeaux, Director of Keston College, interceded for Mr Tomsy

directly with the Polish Ambassador pointing out this was a poor reflection on the Helsinki Accords. He was told that he himself could go to Poland immediately if he wished or he could send any other member of his staff, who would receive a visa on the spot. Mr Bourdeaux declined this suggestion but pointed out that it was ironic that he had himself been invited to the embassy on Tuesday, May 29, to see the official Polish film about the Pope.

He asked why two policies were simultaneously in operation. The Ambassador promised that Mr Bourdeaux would receive his visa to go to Poland in September, as he had been officially invited by the Polish Church. The Ambassador also promised an explanation within the hour of the refusal of Mr Tomsy's visa, but this had not arrived by the next day.

## "CHINA A PRISON" — RELEASED AMERICAN

China's new political freedoms may not be as free as Westerners think, an American released from 22 years of detention in Red China said recently.

Daniel Kelly, the son of an American missionary doctor, left Peiking earlier this year and was in Hong Kong en route to the United States after spending about two-thirds of his 38 years in Chinese prisons and labour camps.

He said in an interview, "In China if you march or hang a wall poster you must have political backing.

Nobody does it on his own."

He said the basis of the wall poster campaigns lies within the Chinese Communist Party.

"When 'vice-premier' Teng Hsiao-ping wants something done, his supporters down the line — at lower party levels — put up these posters. When Teng said the poster campaign would die down it died down."

## ATTENTION: ANGLICAN YOUTH LEADERS

Please note the Barbecue announced to be held at Moore College on Friday evening, September 14, 1979, has been moved forward to Friday evening, September 7, 1979.

For further details, contact 524 7114 or 524 3801

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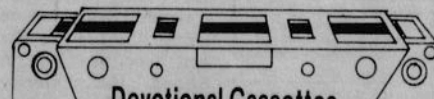
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## Record Racist

Sir,  
Even while reading your editorial on illegal immigrants and refugees (May 21), I found it hard to give you the benefit of the doubt and conclude that your intention was ambiguous.

Your correspondent Mrs P. Creasey (June 18), and most of your other readers, I suspect, apparently found its meaning quite clear — refuse to show compassion to Vietnamese refugees and keep them out of Australia, or our Christian-based civilisation will not survive.

But can a civilisation whose Christian members cold-bloodedly refuse to show compassion be

## CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 15c per word with a minimum charge of \$2.50.

## Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Service: 9.30 am. Rector: Rev Ken McIntyre. All welcome.

COORPAROO: St Stephen's, Brisbane. Cnr Cleveland and Chatsworth Roads. Visitors welcome. 7.30 and 9 am. Holy Communion. 11 am, Morning Prayer (Holy Communion 1st Sunday). 7 pm, Evening Prayer. Rector: Rev Ken Baker.

## Positions Vacant

**SECRETARY**  
Church Youth Organisation requires a Secretary to the Director and Administration Manager. This is an interesting and responsible position, requiring a mature person with good typing and shorthand skills. IBM Selectric typewriter. Applications should be made to Mr G. Little, Anglican Youth Department, St Andrew's House, Sydney Square, 2000. Phone: 2 642 ext 323.

**PERSON** experienced as nursing aide or in home nursing needed to help Christian middle-aged invalid lady in Hurstville (Sydney) area. Could be live-in situation.  
Apply to Miss G. Waddington, 37 Wright Street, Hurstville, 2220. Telephone: (02) 57 4783.

## Accommodation

**NORTH AVOCA.** For rental (except Jan) holiday cottage, opposite beach. Ring 44 1816.

**FLAT WANTED.** Christian couple seeking quiet, for study purposes. Larger 1 bedroom or 2 bedroom, Annandale-Kahfield vicinity. Ron Percival 217 5163 (th), 796 1381 (ah).

## FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines. If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.  
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**BICYCLES:** 10 speed, 1 male, 1 female. Both with accessories. Both virtually new. Sell \$400 CND or will sell separately. Contact M. Geaves, 516 4556.

**HYMN BOOKS,** unused, words copies "Golden Bells" soft and hard cover, "Christian Praise" hard cover. Make an offer. CMS Parramatta Bookshop, 635 8422.

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**AVAILABLE** to anyone who needs them. Approx 200 1662 Prayer Books and 150 Books of Common Prayer and some choir books. St Thomas' Enfield, (02) 842 3171.

**FOR SALE:** Hammond Organ (L-100) in perfect condition. Ideal for small church. Phone: Wollongong (042) 29 5561. Valued at \$1200, would accept less.

**FOR SALE:** Folding ironing board with cover. \$5 or offer. Phone: 637 2564.

**WANTED TO BUY:** Roll playing organ, hymns on organ or piano rolls, music box, phonograph or record player that plays n-etal discs. 726 4678 or 844 5445.

**WANTED TO BUY:** 1 set Kittell TDNT. Rev Peter Taylor, 44 5983.

**FOR SALE:** Safe & Sound Car Seat incl cover. \$30.00. Folk Guitar, \$50. Both near new. 452 4343.

## LETTERS

Christian-based? This is an example of the quite shocking way in which Christians who theoretically reject the proposition that the end justifies the means so often resort to it in practice.

Can Australians, in possession of one of the largest, wealthiest, and most sparsely-populated countries in the world, seriously claim that it is our Christian duty to refuse to do more than offer all aid short of help to people in the position of the Vietnamese refugees?

The main reason why the great majority of the descendants of the Chinese who came to Australia in the 19th century are Christians (mainly nominal ones, certainly, but no more so than the majority of white Australians) is that the Australian churches in the Victorian era really believed in an omnipotent God and set about evangelising them.

And none of those immigrants were Christians to start with, whereas many Vietnamese are, as is shown by the article on Roman Catholics in Vietnam you published on June 18.

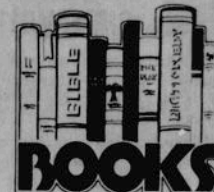
If, as Bernard Shaw said, what people believe is proved not by their creed but by the assumptions on which they habitually act, then neither you nor the readers whose prejudices and fears you so assiduously encourage can really be called Christians at all. A God whose cause can only triumph if we "help" Him by ungodly means is certainly not the God of the Bible.

(Rev G. S. CLARKE, Lane Cove, NSW.)

## Rather Prolonged Treatment

"God's Ultimate Purpose"  
By D. M. Lloyd-Jones  
£4.50 sterling 447 pp

This book contains 37 sermons preached by Dr Lloyd-Jones on Ephesians 1:1-23 in Westminster Chapel in 1954. The dustjacket tells me that this series was the first of the author's "prolonged treatment of various New Testament books". They were preached on Sundays at church and are shorter in length than those from this author on Romans. The reviewer read one of these sermons aloud and the exercise took 20 minutes. These sermons are more



doctrinal word studies than exegetical ones although careful exegesis has not been neglected. As such, the early chapters are excellent not only because of their exact statements but also because of the careful way in which each truth is practically applied.

There is an example of very fine evangelistic preaching in the sermon entitled, "Faithful in Christ Jesus" (v 2). In my judgement the best sermon in the series was that entitled, "Purpose of Election" (Chapter 8) on v 4.

Any person who is concerned to develop the craft of careful preaching should read this volume.

Two further comments. Since the sermons are clearly structured it would be a great help to the reader if the points of the sermon could be numbered and paragraph headings inserted. I am at a loss to know why the phrase, "ye were sealed with that Holy Spirit of Promise" (v 13) required five sermons when more significant ones

required less and I was unhappy about the treatment this was given.

The author claims "the sealing" is the same as the "baptism of the Spirit" and is subsequent and different from regeneration! His arguments are exactly the same as present day charismatics (although the sermons were preached in 1954) and his claim is that it is a subjective assurance as when we cry "Abba Father".

The book, as any collection of sermons, is uneven in quality but it ends with three brilliant ones on "His power working within us".

John C. Chapman  
Department of Evangelism

## Sweeping Changes in Labour Laws for South Africa

Sweeping changes in South Africa's labour laws are recommended in the long-awaited Wiehahn Commission report which was tabled in Parliament in May. Among the recommendations is the scrapping of statutory job reservation.

Other recommendations are:

- Full trade union rights for workers of all races, including migrant workers and commuters from independent states who work in South Africa;
- Freedom of association for individuals to join any trade union of their choice and unions to determine their own membership, whether segregated or multi-racial;
- The extension of the committee system to workers of all race groups;
- The opening up of apprentice training to workers of all races;
- A new system of industrial courts to deal with labour matters; and

The creation of a permanent national manpower commission to review all labour matters, including labour policy.

The New Republic Party's chief spokesman on labour matters, Mr Ron Miller, said the commission had tackled its job fearlessly and worked with great insight into the complex nature of South African society. He said the phasing out of job reservation, and other recommendations, would mean a new age of prosperity for South Africa, irrespective of colour.

The president of the Garment Workers' Union of South Africa and New Republic Party chief Senate

spokesman on Labour, Senator Anna Scheepers, said the recommendations were a "major and historic step forward in South Africa's labour relations".

She said that if legislation followed the recommendations, it would be of tremendous importance to South Africa's international position.

The president of the Associated Chambers of Commerce, Mr R. J. Wood, said the report was the foundation stone for industrial relations in South Africa. It was a bold step and he urged the Government to accept and implement the key recommendations as soon as practicable.

The chief economist of the Bureau for Economic Research at Stellenbosch University, Mr W. F. Killian, welcomed the recommendations but cautioned that they must not be looked on as a panacea for all the country's labour problems.

The head of the Graduate School of Business Administration at the University of the Witwatersrand, Professor G. Jacobs, said: "This is a great chance for the Government to make good a quarter-century of lost opportunities."

The president of the Federated Chamber of Industries, Mr Leo Borman, said particularly significant principles set out by the commission were a new freedom in the market place; labour participation and freedom of association; and a unitary and integrated industrial relations system as the key to continued industrial peace.

## Twenty-Third 87 Times

"Psalm 23 An Anthology"  
Compiled by K. H. Strange  
And R. G. E. Sandbach  
The Saint Andrew Press  
121 George Street  
Edinburgh  
118 pp, hard cover

This volume contains a selection of 87 versions of Psalm 23 from the original Hebrew through the days of Wycliffe and Coverdale to the present time.

There are Scottish and Shetlandic translations, works from the pens of Tate and Brady, Isaac Watts and Charles Wesley, with modern paraphrases including one by an American Indian and another for the space age. For good measure, the dialects represented include New Guinea pidgin and "de Suxxex dialect".

The anthology sets out to show the general influence of the Bible's favourite psalm. It traces its history, deals with the character of David and certainly succeeds in its objective "to avoid monotony".

A pleasant and informative devotional book — just the thing for a gift out of the ordinary. I imagine the cost landed would be over \$5.

Donald Howard

## Housing Birds

• From page 5

"If a student who leases his flat to us wishes to use his property, upon six months' notice this can be arranged by moving the occupants into one of our own flats."

Mr Adams says that the Bristol and West Building Society are co-operating in a pilot scheme concerning flat-purchases, in the hope that Christians will deposit money with them to help provide funds for mortgages.

Leadership Assembly to be held July 5-15, which will bring together Christian ministers and other Church leaders, students and high schoolers, "whites, blacks and browns."

Nat Nkosi referred to Scripture Union's ministry to all races in South Africa, where SU has a multi-racial staff team, and holds multi-racial camps, which are not against the law.

But Nat speaks of hopeful signs for the future, and urges Christians in Britain to pray for the South Africa Christian

## Family prayers

Muriel Nkosi, who has accompanied her husband on the tour, and is a primary school teacher in Soweto, has described how neighbours' children, who play with her own family of three in the streets of Soweto, join them for daily family prayers in their own home. Sometimes there are as many as 20 packed into the house, and some of these children have been to SU camps and have committed their lives to Christ.

## Liberated from prejudice

He confesses that, though he was brought up in a Christian family, he himself grew up with a definite hatred of white people. Yet it was a white missionary who led him to personal faith in Christ when he was 21.

Nat speaks from personal experience of how "the Scriptures and the power of God" liberated him from racial prejudice — and from the inferiority complex with which



Nat Nkosi



John Dean

# WHAT A WORLD GUARDIANS OF THE LAW

Lesley Hicks

A few days after the tragic Luna Park Ghost Train fire, the fathers of the four boys from Waverley College who lost their lives wrote a moving letter to the editor of the Sydney Morning Herald which was printed on the front page. "We would like to publicly place on record our deep appreciation to the sections of the police force with whom we came in contact that night and the days following.

"These men," they wrote, "include the local police of our area, Phillip Street police, North Sydney police, the Police Rescue Squad, police from the Forensic Section and the City Morgue. These men showed us a warmth, kindness, understanding and humanity which meant so very much to us at this tragic time."

shocks affecting Australia's police forces — the resignation, and then its withdrawal, of Harvey Bates, Commissioner of the Federal Bureau of Narcotics, in protest at the manner of appointment of an inquiry into allegations of corruption in the Bureau; the sudden resignation of the NSW Police Commissioner Mervyn Wood and the establishment by Premier Neville Wran of an independent judicial inquiry into the structure and administration of the NSW police; the arrival from England of Sir Colin Wood, with a reputation for effectiveness in dealing with corruption amongst police, to head the merger of the Commonwealth and ACT Police Forces.

"The Bulletin" also printed an edited version of the anonymous report circulated in the NSW Parliament early in June, which led to the further bout of allegations of corruption in the NSW police, precipitating Wood's resignation. It is believed to have been prepared by some members of the police.

It claimed that (and I quote): "Organised crime coupled with illegal SP betting for many years has been an open wound within NSW. Extensively conducted with the co-operation, protection and direct assistance of certain members of the NSW police, their involvement has caused severe breakdown in morale."

Of estimated annual SP profits of \$140 million, the report claims that 10% is channelled as protection money to politicians and police. "Should all police have been given the command to curtail SP betting, the people of NSW would be amazed at the results."

It went on to state that some police "are heavily involved in organised crime, from armed hold-ups, robberies, gambling, drugs, dealing with criminals, prostitution, and so on."

Now these are grim allegations, devastating if they are true, in their implications for our community, which depends on the police for law-enforcement and protection. I would not quote from the document if it did not ring true to me in the light of

information I have from various other sources. It seems significant to me that Mervyn Wood, interviewed after resigning as Commissioner, said that his successor has "to decide between the philosophy of live and let live or be a hard policeman... I am not a hard man... I like to see people live as they want to live."

"The role of the Commissioner of Police is to try to interpret what the people want." (SMH, June 6). This makes him sound like a nice guy, but hardly the

## THE BROWN TAPES

RECORDED BY  
THE FEDERAL BUREAU  
OF NARCOTICS  
EDITED BY  
JOHN HALPIN  
PUBLISHED BY  
THE AUSTRALIAN  
MARIJUANA  
PARTY



necessary disciplinarian to head a police force. When "live and let live" involves condoning at the very least the SP betting can of worms, with its associated corruption, and probably a whole lot more, it's just not good enough. I would have

thought the role of a Police Commissioner was to uphold the law!

But the tape transcriptions which form the substance of the book are the conversations secretly recorded in 1975, of one Ian Ramsay Brown, until his dismissal in 1974, a Senior Narcotics Agent of the Federal Narcotics Bureau stationed in Melbourne, with another agent, Reginald Standfast, who carried a miniature tape recorder secreted to his body.

These conversations formed the major evidence by which Brown was convicted in May, 1978, and sentenced to 12 years for drug trafficking.

The transcriptions were somehow leaked to the Australian Marijuana Party which published them under the editorship of John Halpin.

The content is horrific. No wonder the evidence in the Brown case was suppressed and the court proceedings held in secret. Like the Beach Report of findings of the 1976 Enquiry into Malpractice and Corruption in the Victorian Police Force, which the Hamer Government never released, the matter seems to have been shelved, at least until the June, 1979, announcement of the new enquiry into the operations of the Narcotics Bureau which so upset Harvey Bates.

If the level of language and morality revealed by both men "under the influence of that great truth drug alcohol" as they drink together in various pubs is typical of police that would be disturbing enough.

There are about two obscenities per sentence and some pornographic passages. Maybe these are the Ocker norm. But more seriously, the jailed Brown is revealed as just the unlucky tip of the iceberg.

A picture emerges (with names) of a massive network of corrupt practice — importing cannabis and heroin, dealing with organised crime bosses, recycling confiscated drugs, "busting" some dealers and protecting others — and all with covering-up by various levels of officialdom, police and magisterial.

The dependence of the Narcotics Bureau on paid and protected informers who go on with their drug dealing involves all sorts of crooked practices.

So how are we to regard our police forces? In one sense we need not be shocked at what we are finding about them. Police are human, and reflect the fallen human condition in general, and in particular the state of Australian society now at the end of the seventies. The same greed



thought the role of a Police Commissioner was to uphold the law!

## THE BROWN TAPES

This is the title of a book published by such a dubious source that I hesitate to refer to it. The Australian Marijuana Party has good reason to hate and want to discredit the police at all levels. Militant advocates of the legalisation of the drug regard police as figures of scorn, whether they are being tough in enforcing the law or not. The law itself is scorned.

But the tape transcriptions which form the substance of the book are the conversations secretly recorded in 1975, of one Ian Ramsay Brown, until his dismissal in 1974, a Senior Narcotics Agent of the Federal Narcotics Bureau stationed in Melbourne, with another agent, Reginald Standfast, who carried a miniature tape recorder secreted to his body.

These conversations formed the major evidence by which Brown was convicted in May, 1978, and sentenced to 12 years for drug trafficking.

The transcriptions were somehow leaked to the Australian Marijuana Party which published them under the editorship of John Halpin.

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that characterises most of us must inevitably colour them. But police are in positions of trust and responsibility and are subject to peculiar temptations.

The usual metaphor used is that there are always some rotten apples in the barrel. Some, like Brown, seem to be disintegrating with rottenness, and such rottenness is contagious.

Rather, there is contamination and potential for corruption in almost all the fruit — good and bad within the one man. I am told that many compassionate and upright policemen, of the type who so impressed the parents of the fire victims, will wink at some forms of illegal behaviour and even accept kickbacks, while refusing to touch others such as drugs, which many deplore.

Some are Christians; I wonder how they survive. By all accounts, the new NSW Acting Commissioner, Jimmy Lees, is one, a Baptist deacon. If ever a man needed our prayers and support, he does.

Perhaps unlike the Australian Marijuana Party, Christians and all law-abiding citizens want to see police forces with high moral and efficiency enforcing laws (including anti-marijuana ones) with determination and integrity. Some law reform is obviously needed, but not the wholesale legalisation of everything the police find difficult to enforce.

A former policeman told the Crown Employees Appeal Board yesterday that he had received money for his part in a tow-truck racket in the Parramatta area.

Somehow the cancers have to be cut out, and the quality of leadership and administration introduced that will make it possible for the best police behaviour to be reinforced and the worst to be discouraged and eliminated.

A tall order? Certainly I could not have researched and written "The Appalling Silence" on Don Mackay's disappearance, without becoming deeply disturbed about apparent shortcomings in the NSW Police Force. Other murders — those of the Wilsons and one Harry Lewis — and disappearances, notably of another New Zealand couple, seem to be linked with police leaks on the drug scene.

It is Barbara Mackay's prayer and mine, and no doubt that of all who care, that the various Royal Commissions, enquiries, upheavals and new appointments affecting Australia's police forces will begin to give truth and justice more of a chance in our society.

We hope, for instance, that the new Commonwealth-NSW task force appointed to pursue major traffic offenders identified by the Federal and NSW Royal Commissions will be free of infiltration by suspect officers, and will at last uncover the truth of the Griffith affair.

## Where can I get ideas for my class?



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## The Bishop Speaks Out

## Luna Park

Tragic loss of life, such as was involved in the Luna Park fire, will always raise the question "why"? Why if there is a God does he allow things like this to happen?

This kind of tragedy is, however, not evidence pointing to there being a God, but evidence that supports what the God of the Bible teaches, and which should cause us to consider the solution he offers us.

When God created the world it was perfect. Then we read mankind rebelled against God and has continued that rebellion in every generation since. We live today with the consequences of that rebellion — conse-

quences that make possible all tragic happenings with which we are familiar.

It is not as if God has left us to stew in the situation we have made for ourselves. Jesus Christ came claiming to be God and offering solid proof to back up that claim. He died in order to pay the penalty for human rebellion. As a result, any person can accept God's offer of salvation as soon as he is prepared to stop his rebellion and accept that Jesus Christ is

Lord.

Every one of us living in this world is in danger of being overtaken by the dangers associated with an environment spoilt by man's rebellion against the authority of God. Even when death does occur, be it in tragic circumstances or from natural causes, those who have accepted that offer of salvation through Jesus Christ, are secure in God's presence forever.

Bishop Ken Short



## MAINLY ABOUT PEOPLE

### SYDNEY

Rev R. A. Woodward, formerly Master-in-Order of The Illawarra Grammar School, was inducted as rector of Hurstville on May 23.

Rev M. Birch has been issued with an authority to officiate.

Rev B. J. Lee resigned as curate of Lalor Park on April 15, and has gone to secular work. He has been issued with an authority to officiate.

Canon R. A. Cole commenced work as the Federal Secretary of the Church Missionary Society on May 1, and was installed as an honorary Canon of St Andrew's Cathedral on May 30.

Rev J. M. Cohler, formerly curate of Hunters Hill has accepted the position of Rector of Granville.

Rev W. G. Coughlan died on May 26.

Rev Dr P. Barnett, Holy Trinity, Adelaide is to become Master, Robert Menzies College, Macquarie University, Sydney, from December.

### MELBOURNE

Rev P. T. Hill will transfer from incumbency St David's East Doncaster to incumbency of Holy Trinity Hampton.

Rev G. Morrow will transfer from curacy of St Stephen's, Belmont, to Minister-in-Charge of St Peter's, Fawkner.

Rev K. J. Brierty became Area Dean of Preston on June 1.

Rev Canon L. L. Morris retired from Principal and Chaplain Ridley College, Melbourne.

### ADELAIDE

Rev R. Piper, Kiama, is to become Rector, Holy Trinity, Adelaide.

### GRAFTON

Rev E. Griffith transfers from Church of Our Lady, Bonalbo to Rector of St Margaret's Bellingen on July 13.

Rev G. Pacey assisting Priest St Andrew's Lismore becomes Rector of Church of Our Lady, Bonalbo on August 6.

## Missionaries in Two Places



Joe and Eileen Lenton

## SIX MONTHS HERE SIX MONTHS THERE

Joe and Eileen Lenton, who have had 20 years experience with the European Christian Mission, have embarked on a new venture which will take them to Italy for six months of each year.

Mr Lenton was born in the province of Venice and came to Australia at the age of four. In 1942 he enlisted in the AIF and saw service in the Solomon Islands.

Upon returning from active service he found that his Italian-speaking father had a Bible in his own language.

"This floored me," said Mr Lenton, "as we had always been a strict Roman Catholic family and the Bible was a prohibited book to us."

"It had come our way through a local Anglican minister."

Mr Lenton said his father had always been loyal to the king. In 1946, upon learning that George VI was a member of the Church of England, he had gone to see the local rector.

Due to the language barrier, the rector arranged for an Italian Bible to be delivered to the home. At the same time, Mr Joe Lenton was becoming dissatisfied with the teaching of Rome, even though he had been head altar boy until 17 years of age.

When he came home from the Army, he started reading the Bible with his father and the rest of the family, eventually obtaining an English Bible for himself. Within two years the parents and two of their sons, Joe and Bill, had all become Christians and joined the local Anglican Church.

## \$2M MOSQUE FOR MELBOURNE

According to *The Age* newspaper, there are plans to build a Muslim mosque with twin minarets, morgue, creche, administration block, a home for Muslim priests and two guest flats, etc for \$2 million at Greensborough, one of Melbourne's northern suburbs. The plans are not yet approved.

## WHO ON EARTH WANTS GOOD NEWS?

The Bible Society was born in London in 1804, and now 175 years later, it is a world-wide missionary organisation.

Why the growth? Way back in the 1770s, a young Welsh girl named Mary Jones wanted to read the Good News of Jesus Christ. It took Mary six years to save enough money and then she had to walk 40 kilometres to buy a copy. That copy happened to be the last one in stock.

At that time some concerned Christians saw the need and so the Bible Society was formed. The growth is directly attributable to need. Around the world people learnt to read the scriptures in their own language and at a price they can afford to pay.

Latest figures show the United Bible Societies distributed 503 million scripture items around the world in 1978. But still the task is enormous. To keep pace with the growing scripture needs the Bible Society has set a global target of \$18.4 million for next financial year. This is a substantial increase on the \$14 million target figure for this current financial year.

National Bible Society Week runs from July 28 through to August 5. This year's theme is "Who on Earth Wants Good News?"

If you believe the Good News of Jesus Christ is relevant and that every person should have the opportunity to read the Word, then support the Bible Society in your capital city.

## CONCERT TOUR AROUND THE WORLD



### Family's Prelude to World Tour

Australia's most consistent and successful Christian recording group, Family, are about to launch themselves on their biggest concert tour ever. The tour is being billed as a "World Concert Tour" and will take them to all States of Australia as well as New Zealand and the United States.

To coincide with this tour, a new album by Family, their seventh, is being rush released. The album was produced by American producer Chris Christian here in Sydney and mixed back at his studios in Nashville, giving the album an international flavour.

A Sydney concert is scheduled for August 25. Bookings may be made by phoning 212 2366.

## MEDIA SWITCH



Bill Williams, Information Officer, National Public Relations Department, The Bible Society in Australia.

In the Radio and Television industry it is not unusual for personnel to switch from one medium to the other. Nor is it unheard of for radio and TV people to make the break into the print media.

It is unusual, however, for personnel in the secular media to make the change into the religious media arena. One man who has recently made the transition is Bill Williams.

At 29, Bill Williams has worked in commercial radio for the past five years. Those five years have taken him to three radio stations; initially starting as a class 2 announcer at Grafton, New South Wales, and progressing to the position of programme manager at Gold Coast Tweed Radio 972 MW.

Employed as a journalist in the National Public Relations Department of the Bible Society based in Canberra, but with the specific title of Information Officer, Bill Williams sees the position as a great challenge.

He said: "It fulfils an ambition to write creatively, but more importantly it opens the door to write for the Creator. The two ingredients have been in my conscious thinking for some years, but I had no idea they would melt together in this fashion."

## GFS CENTENARY GIRL



Miss Beatrice Gerdes, a past Australian Chairman of Girls' Friendly Society, congratulates Elizabeth Dunn on being named GFS Centenary Girl. She was chosen by a panel of judges chaired by Lady Loane from 12 finalists representing the Sydney District. Elizabeth has been a member of GFS for 11 years, and is from the 200-strong group at Castle Hill.

## NEW PRESIDENT FOR SIL

Dr Kenneth L. Pike, a pioneer linguist with Wycliffe Bible Translators, has been named president emeritus of the Summer Institute of Linguistics (SIL), Wycliffe's sister organisation.

He has been SIL's top administrator since 1942 and has been associated with Wycliffe since its inception in 1935.

Dr Pike was the principal of the first SIL linguistics school in Australia in 1950.

Dr Kenneth Gregerson, linguistics consultant with SIL's Indonesian Branch, succeeds Dr Pike as President.

Dr Gregerson and his wife, Marilyn, an MA in anthropology, joined Wycliffe in 1960 and, until 1975, were translators to the Renfao people of Vietnam.

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# "THE COMMAND OF CHRIST CHRISTIANS CAN'T DELEGATE"



Mr Charles Colson, ex-Nixon hatchet man and now a committed Christian working full time in the Prison Fellowship was interviewed at Sydney Airport by the Press on arrival for a short visit connected with the premiere of the film "Born Again" and to look at the prison system in Australia. Photo: Ramon Williams

Only three people responded as a result of an appeal by the head of the NSW Prisons on the Media to help in the community involvement in the work among prisoners, Mr Charles Colson was told by Government officials during his visit to Sydney. He told the Church Record, "While the general public is under no obligation at all to give up their time to seek to minister to the needs of those who are in prison, the church has a clear mandate from Jesus to go into prisons as the body of Christ and minister. 'I was in prison and you visited me.'"

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## EDITORIAL

NASA celebrated the tenth anniversary of their space odyssey with the safe arrival of the American sky laboratory in Australia and the Indian Ocean. The world in general and the Australian public were glad to see the last of this great piece of American hardware, although it constituted one of the great achievements of our decade in the eyes of many.

The uncertainty of its place of entry and the possible hazards raises the questions in the minds of many as to why such an immense object nine stories high and 77.5 tons weight was ever put into orbit, if its re-entry constituted such a threat to human life.

The answer of the NASA officials was that with the abandoning of further manned space journeys, it was decided to use the excess material to put together this laboratory.

Those who listened to the nonchalant way the officials gave assurances of 1:150 chances of being killed by a piece of falling debris should rightfully be disturbed by the attitude of space technologists to human life. The unemotional way in which we were told that tracking facilities had lost the position of sky lab on its re-entry may have been done so as not to alarm any listening that a piece could be headed in their direction. There was little comfort in the low keyed announcement that USA troops were poised to go anywhere in the world to "help" any country showered by unwanted debris.

What is disturbing is that space technology had sufficient knowledge to make the same sets of

calculation of the risks for human life at the time of launching as it did on re-entry. Who then was responsible for deciding to launch it?

It appears to be a very acceptable attitude that all activities involve some fatal "risk" for the humans, and this is simply the price of progress. It is very doubtful that the mandate from God to subdue the earth, and apparently space should be carried out knowing there is such a risk to human life.

There may have been some political mileage for our Prime Minister to remind the President of the United States that we should not allow the present situation to obscure the fact that it was a remarkable technological achievement. What we must not allow to be obscured is the moral decision for the human factor that was made by men who were consumed with the greatness of their technological achievements at NASA. The Biblical doctrine of creation places man in a prime position of importance in the world, and we must operate on the same basis.

On the risk factor argument scientists have supported the introduction of nuclear power even though there are known risks to human life, and it is possible to calculate the rise in the occurrence of cancer as a result of this for those who work or live with the umbrella of such power stations. It is defended on the grounds that the ratio of nuclear risk to ordinary industrial risk is far lower, and therefore it is justified on those grounds.

In the field of medical research, it has become acceptable to allow drugs on the market knowing there

will be a risk factor for a small percentage of the users, but the benefits of the drugs far outweigh the risks. The desire for profits by multi-national drug companies of a break through of new drugs is so crucial to their operation, that risk factor can become a secondary consideration.

Alongside the lily white image of the medical researcher lies the vast dollar signs of management in the drug companies. For the recipients there is the blind trust that hopefully he is not one of a certain percentage who will react unfavourably or fatally to the drug.

The long term effects of some forms of contraception were unknown when the drug was first launched, but when they gradually became evident, they were still given out in huge quantities after medical examination. But there were known risks, and fatalities were clearly documented. Still the contemporary world accepts the view that we should proceed on the basis of what is not harmful to the majority is acceptable.

Technocrats make moral judgements on this basis which affect our lives. The sky lab human risk factor was but one of many such examples. We can be grateful to our God that in His mercy there were no fatalities. We ought to take note of why the sky lab crisis came about, and to remember that such a basis of operation is acceptable in our modern world. It lies within our power as Christians to make sure that we do not operate on the same basis in our work, as well as in our living at a personal, congregational or denominational level.

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