

MAINLY ABOUT PEOPLE

SYDNEY

Rev F. W. Mostyn, formerly curate of Lithgow, is rector of Littleton from February 3.

Rev J. M. C. Lowe, formerly of Tasmania, is resident minister of the new housing area of Doonside and Quakers Hill, from February 21.

Rev D. R. Eagan, formerly of Bathurst, is rector of Canterbury with Hurlstone Park from March 2.

Rev D. C. Barker, formerly of Armidale, is acting rector of Concord North from March 11.

Rev J. T. Griffiths resigned from East Willoughby to become deputy executive director of the Church of England Retirement Villages.

Rev R. T. Tidball, formerly rector of Thornleigh, is rector of Bowral from March 24.

Rev B. J. Higginbotham, formerly rector of Dundas, is rector of Drummoyne from April 18.

Rev D. J. Robinson, formerly of Armidale, is rector of Haberfield from April 19.

Authority to officiate in the Sydney diocese has been granted to Rev D. A. Wellington, Rev R. A. Munroe and Rev D. B. Davies.

Rev W. E. Thomas resigned as rector of Granville, March 23, to become chaplain of Prince of Wales hospital.

Rev J. N. Bagnall resigned as rector of Cremorne, June 4, to go to the Melbourne diocese.

Rev D. J. Carter, formerly of Armidale, is curate of Parramatta North from March 27.

Rev J. W. Pryor will resign as rector Brighton-le-Sands, August 15, to be a lecturer at the Pacific Theological College in Suva, Fiji.

Rev R. A. W. Watten will retire as rector Gordon on August 31.

Rev W. M. France, formerly on leave of absence overseas, is rector of Dundas from April 19.

Rev G. W. Barrand resigned as rector of Berrima on April 15.

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SOLO PERFORMANCE OF MARK

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Critics said that the performance was powerful, and compelling, and that the Gospel by itself held its own power.

Said one minister, "I found the texts I had known for years leaped out at me with new clarity and impact, with a depth I had never discovered before. I was reminded that 'too often we over-interpret the Bible, surrounding it with too many of our own words, rather than letting its words stand on their own."

"And we shred the Gospels, taking them apart piece by piece, handing out little morsels of nourishment rather than serving up a full meal."

MOORE EXTERNAL RESULTS

The Sydney Preliminary Theological Certificate, Moore College, results:

PASS LEVEL

Allan, Mrs N. K.; Anderson, Mr N. J.; Ashton, Mrs F. J.; Bennetts, Mr W.; Beresford, Mr K. P.; Bramley, Mrs R.; Casten, Mr R. H.; Chay, Mr S. W.; Cobley, Mr A. C. L.; David, Mr G.; Davidson, Mrs H.; De Foe, Mr J.; Ennis, Mr W. J.; Eshman, Mr T. E.; Fell, Mr K. C.; Gabriel, Mr C. J.; Griffiths, Mrs Y. D.; Hall, Mr T. L.; Hannam, Mr K. R.; Hawkins, Mr R. A.; Haynes, Mr M. S.; Hedger, Mrs S. B.; Leadbeater, Mrs B. J.; Livingston, Mr A. F.; Mackintosh, Miss D. A.; Mahoney, Mr P.; Merrifield, Mrs M.; Minto, Mr D.; McKay, Miss H. J.; Phillips, Mr B. G.; Piper, Mrs S.; Player, Mr D. A.; Russell, Mr K.; Scandrift, Mr P.; Sharp, Miss D. L.; Tombling, Miss J.; Trodd, Mr M.; Witt, Miss B.

CREDIT LEVEL

Abbott, Mr G.; Adel, Mrs G.; Andzejowski, Mrs S.; Ashwell, Dr M. J.; Bradburn, Mr N.; Brown, Mr R. A. J.; Busch, Mr J.; Capararo, Miss T.; Champion, Miss P. J.; Corby, Mr J. P.; Croucher, Mr T. B.; Drury, Mrs L. J.; Evans, Mrs G. C.; Foster, Mr J. C.; Gemenen, Mr J.; Gibson, Mr I. M.; Hand, Mr L. W.; Helmstedt, Mr C. W.; Harrower, Mr J. D.; Hollis, Mr I. J.; Jack, Mr I. R.; Jessop, Mr M. P.; Jones, Mr D. E.; Jones, Mrs M. R.; Kossuth, Mr S. P.; Killick, Mrs J.; Langford, Mr W. W.; La Vita, Mr N. W.; Laws, Mrs F. H.; Morrow, Mrs L.; Mullins, Mr D. P.; McCoy, Mr J. A.; McDougall, Mrs E. A.; McSevery, Mr A. R.; McSevery, Mrs R. K.; Pater-son, Mr R. F.; Price, Mrs I. W.; Pringle, Ms J.; Rowe, Mr D. H.; Rowntree, Mr R. A. V.; Sheppard, Mrs C.; Turner, Mrs B.; Wadwell, Miss C. A.; Walton, Miss A. J.; Wann, Mrs E.; Webster, Mrs E. M.; Whiting, Mr P. R.; York, Mr R. B.

SECOND CLASS HONOURS

Allen, Mrs B. P.; Anthony,

Mr R. G.; Geering, Mrs G. W.; Hines, Mr J. C.; Knight, Ms V. W.; Lee, Miss J.; Lock, Mr G. H.; Miller, Mr K. H.; Smith, Mr G. P.; Stewart, Mr K. W.; Zietsch, Mr L. D.

FIRST CLASS HONOURS

Adel, Mr S.; Coote, Mrs A. J.; Davies, Mr D. L.; Donovan, Dr K. O.; Fearon, Mr W. J.; Foster, Mrs C. R.; Geering, Mr D. A.; Ho, Mr A.; Hodgson, Mr D. L.; Holman, Mrs M.; Hapworth, Mrs E. O.; Lynch, Mrs J.; Martin, Mrs G. E.; Mercer, Mrs P. D.; Moon, Mr D. C.; McCubben, Mrs H. J.; Reay, Mrs J.; Roy, Mr B. J.; Shilton, Mrs J.

Results of the Certificate in Theology:

PASS LEVEL

Baker, Miss C.; Fotheringham, Mr D. T.; Nadas, Mrs P. M.; Watson, Ms M.

CREDIT LEVEL

Britton, Dr A. M.; Britton, Dr W. J.; Curtis, Mr T. C.; Davies, Mrs J. M.; Davis, Mr W. M.; Dickson, Mrs M. P.; Garner, Miss J.; Gee, Mr R. W.; Holland, Mr P. G.; Inglis, Mrs J. R.; Nold, Mr A. K.; Pierce, Mrs R.; Ramsay, Mr A. H.; Webb, Mr T. H.; Wilson, Mr G. A.

SECOND CLASS HONOURS

Francis, Mrs J. M.; Kent, Mr G. J.

FIRST CLASS HONOURS

Collison, Dr D.; Smith, Mr B. F. C.

Membership Suspended

At a special Assembly of the Presbyterian Church in Ireland it was decided to suspend membership of the World Council of Churches. The voting was 561 to 363 in favour of suspension.

There was a large attendance at the Presbyterian Church House in Belfast, and a high vote. The purpose of the assembly was to take action in regard to membership of WCC. Irish Presbyterians like others elsewhere in dif-

Unprecedented Spiritual Harvest

• From page 1

states, has taken place in North-east India. The Christians there have established evangelistic outreaches to Burma in spite of the fact that they risk imprisonment when they undertake that mission. Reports are that the Christians in North-east India are tooling for evangelism of China.

Decade of Destiny

Wagner sees encouraging developments even closer to home. He suggests that there is a restoration of evangelistic zeal in several mainline American denominations, including the Methodist and Episcopal.

"Christians should not be blind to the problems and setbacks," Wagner contends, "but they should also be aware of the many encouraging developments and beckoning opportunities which will make the 1980s to be a decade of destiny."

WEIS

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CLOUD OVER CRUSADE

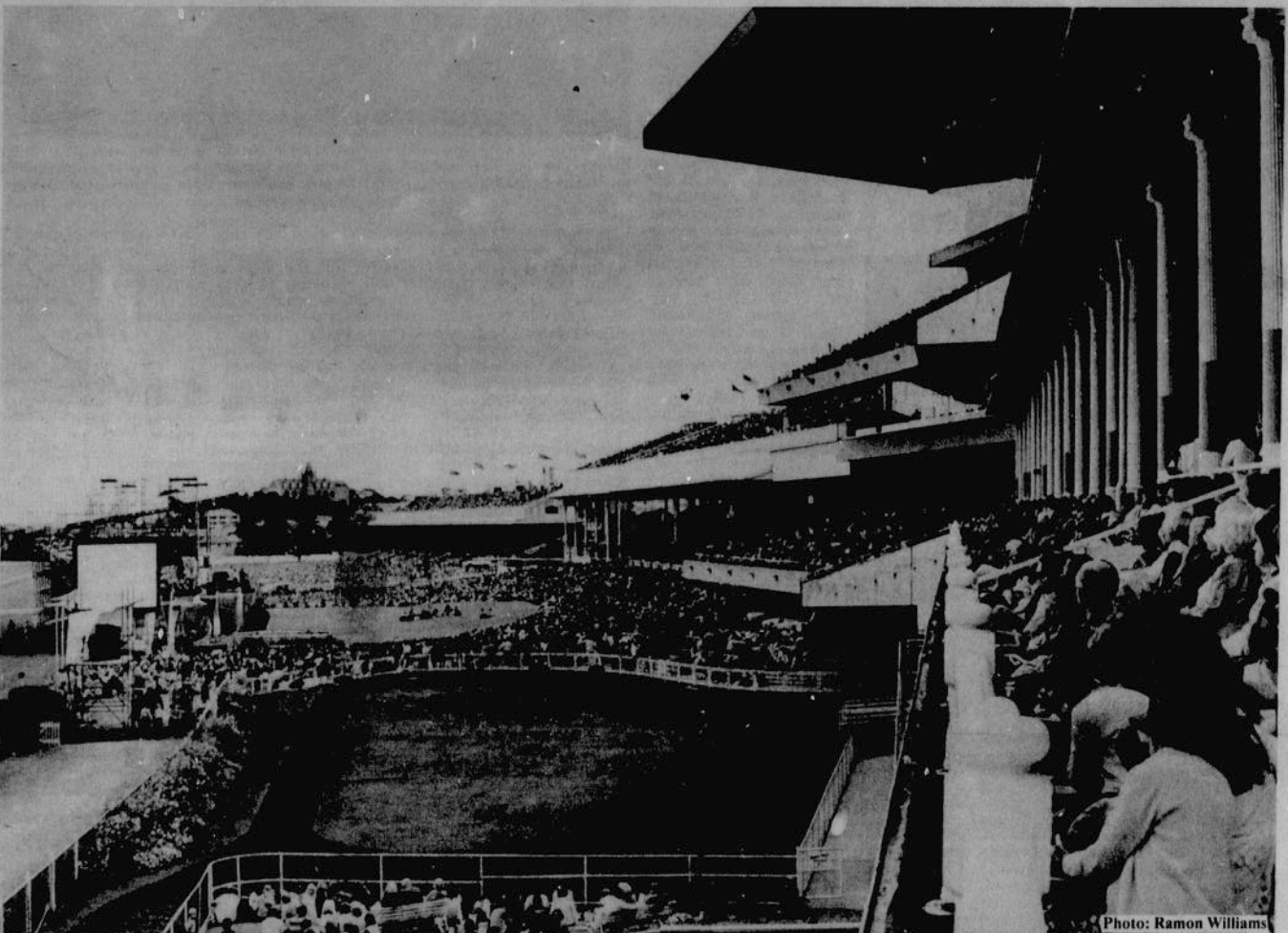


Photo: Ramon Williams

The cloud over the crusade on the opening meeting of the 1979 Billy Graham Crusade was the beginning of a week of rain which dampened attendance figures as the crusade proceeded. (For editorial comment see below.)

The Anglican Archbishop, Sir Marcus Loane, in welcoming Dr and Mrs Graham said: "Only Sydney, London and New York share the distinction of having three Crusades by Billy Graham. It is just 20 years since the opening of the first Graham Crusade in Sydney."

The Archbishop said that God had answered prayer in "such a wonderful way", and called on Christians to "continue to look to Him as the hearer and answerer of prayer".

He asked two questions. First, if a million people attended the Royal Easter Show in less than a fortnight,

why should not a million people attend the Crusade? Second, if 200,000 people were present when the Pope celebrated the mass at this very Randwick racecourse, "shall not 200,000 attend the final meeting of the Crusade?"

Draw to Thyself those

whom Thou hast chosen in Christ before the foundation of the world." This was the prayer of Dr Billy Graham as he began his opening sermon of the 1979 Crusade in Sydney, on the afternoon of Sunday, April 29. (See page 3 for the sermon summary.)

Many pleasing features marked the beginning of this major Crusade. Large orderly crowds saw the stands and open space well filled. There

• To page 4

ON OTHER PAGES

Eritrean Refugees 5
Gay Debate 7
Good News on TV 8
Graham Meets Media 2
Pilgrimage to Siberia 3
Short on Graham 7

EDITORIAL The Rain and The Response

"All authority in heaven and on earth has been committed to Me" are thrilling words for God's people, for they proclaim the Lordship of Jesus over the universe and at a very personal level are a great strength in times of uncertainty and difficulty. He does have the whole world in His hands.

The words are also a thrilling platform from which many a missionary is sent on his way, as well as a reminder that the Christian message is to go into all the world.

The words seem a little distant and even unrelated to the question that has been on the minds of Christian people who in the past week have watched the rain pour down night after night at the Crusade.

"It is unfortunate that it has rained because people will be deterred from coming out in such weather" some have said, while others have asked: "Why, after all this time and effort does God send the rain?"

Some have rightly pointed out that in the Old Testament unseasonal rain always drew God's people to look after their own lives to examine them lest they be

given to idolatry which is covetousness or covetousness which is idolatry.

There was also the constant danger in battle that Israel should claim the victory for itself and not remember that it was God who alone gave the victory. After the favourable media response it has been all too easy to sit back confidently and feel that all has been done, and simply we can reap the fruits of hard labour in days past, or it is all up to Dr Graham.

Others, after the disappointing response early in the week, have been tempted to doubt that anything will happen in their district. Their uses are not full, people who seemed interested in the Crusade at the time of the door knocks have not turned up. Friends who promised to come or long prayed for relatives have said no at the last minute. All this is discouraging to say the least.

No doubt those closest to the Crusade organisation have felt disappointed. Projected figures relating to responses seem foolish and it would be easy to blame the

rain. After all the press have not put out a bad image of Dr Graham. We cannot portion out blame to them.

The issue finally comes back to a simple question — is there a connection between the rain and the number whose response is genuine? Or to put the question another way — does the great commission stand to remind us that in the midst of our evangelistic efforts Jesus exercises his sovereign control over all the circumstances that relate to those efforts.

In the end does it depend on the human factor, the seasonal factors or is it as Dr Graham prayed at the opening meeting "Draw to Thyself those who Thou hast chosen in Christ before the foundation of the world"?

That prayer can only be prayed by those who genuinely believe that Jesus is sovereign in the circumstances that surround evangelism. We ourselves must stifle attempts to make connections between circumstances believing that this will explain why or enable us to portion out blame when all have not come up to our expectations concerning responses to the Gospel.

CONFLICTING VIEWS ON VALUE OF NEW GRAHAM CRUSADE

Top religious news story in Australia, in 1979, seems certain to be Billy Graham. He began his third crusade in Sydney at the end of April.

Dr Graham can truly be said to have "done something" in Australia in 1959, when he first came; and the Sydney Anglican authorities are frankly saying that they are looking for a repeat performance. It was good news for our Church in Sydney at the time: A flood of adult confirmands and a jump in the annual ordination recruitment figures for some time afterwards.

He did more than that, however. Religion, like politics and almost anything to move the soul of man, was an impolite matter at the time. Australia basked unselfconsciously in the southern sun, secure under

American protection; and, while the men talked sport, money and motor cars, the women would talk children and swap simple recipes. The nation's leaders were quietly confident, aware of a mineral exports boom which would peak within the coming decade.

Into this atmosphere of hedonism Billy Graham introduced religion as a talking-point. The Press took him up, generally sympathetically. One person in every 10 of Sydney's population turned out for his last meeting.

A decade later Dr Graham conducted shorter crusades in Sydney and Melbourne, and

the whole affair was more modest. But, while Australia has been through the traumas of over-politicisation, recession and self-doubt, the evangelistic concern of Anglicanism's prime Evangelical diocese remains. Two years ago Dr Graham was invited to conduct a

By Gerald C. Davis, Managing Editor of "Church Scene".

three-week campaign in Sydney during 1979. It will be the longest, costliest, grandest crusade for years.

Depending upon who you talk to, the crusade is an expensive attempt to put the clock back, a gallant attempt to challenge the rising tides of relativism, the obvious thing to do, or a cathartic way of doing something that will at least be useful when you don't know what better to do.

The hazards are obvious. Can Dr Graham still continue to draw big crowds into the third week? Will the media make so much of the organisational difficulties of the Graham Association that Sydneysiders will focus on that instead of on the gospel being preached?

In fact it's going to be a fascinating story as it unfolds; and, while no one can be too certain how it will, I cannot but feel we ought all to be waiting gratefully for what we are about to receive (in the case of Sydneysiders) or see (for Australians elsewhere). I cannot believe other than that Sydney badly needs some major evangelistic initiative, or that the consequences of this one can be undesirable in the long

MEET THE MEDIA



Dr Graham received considerable media coverage during the first week prior to the Crusade. He not only met the news media but appeared on a number of nationwide programmes. Crusade observers felt that the press was impartial and gave very good coverage. Photo: Ramon Williams.

"More Divorces than Marriages"



Mrs Ruth Graham addressing the women's rally held in the Sydney Opera House, Thursday, April 26. Photo: Ramon Williams.

Ruth Graham at Opera House

"In some States in the US there are more divorces than marriages," said Mrs Ruth Graham when she addressed near capacity audiences at the Concert Hall of the Sydney Opera House recently.

"The home is disintegrating, and I see it as being under direct Satanic attack," she said.

Speaking to an all-woman audience, she said that many of those present may not have had a very good home on which to model theirs. "Make your home everything you wish yours had been. This is not an easy task, but you have all the resources of heaven at your disposal."

Recalling her own childhood, which was spent in China as the daughter of missionary parents, Mrs Graham said: "My mother ran a tight ship with strict discipline which we all respected. When her work was done, she read to us and taught us handwork, and it was a home that was always full of fun."

"Give your children love, security, discipline, fun, trust and, above all, encouragement," she added.

Taking her theme from the 23rd Psalm, Mrs Graham, reflecting on incidents from her own life recalled how God's goodness and mercy had followed her.

Remembering the night before she left for boarding school in Korea, she said: "I prayed I would die before morning — I now realise that

God was training me for a lifetime of goodbyes."

She told of her college days in the US where her faith was severely tested, and where she met Dr Billy Graham. "The goodness of God led me to my future husband," she said, "and the mercy of God kept me from seeing what was involved."

Speaking further on the family, Mrs Graham used the quote: Marriage starts off cool and comes to the boil. "So often it is the other way around," she said "it starts off at the boil and becomes cool. Don't expect your husband to be only what the Lord Jesus can be to you."

"It is said that children are certain cares and uncertain joys. Let them see you enjoying your Christian life — anything that is a burden will be discarded with relief."

Using the illustration of a new multi-lane highway on which the white lines have not yet been marked and the danger of driving on such a road, Mrs Graham said: "So often it is like that with our children. We send them out on to the highway of life without any guidelines."

In conclusion she asked: "How do we cope with all this? The living word and the written word are our answers."

run. Further, if the entire Graham team evaporated overnight tonight and the crusade was dropped, what's been done so far would have been well worth the cost and effort from what I can see in the parishes.

Generally, the laity have picked up the initiative strongly. Attendance at all sorts of teaching sessions for counsellor preparation and parish preparation has been running in many hundreds, often at rallies simultaneously in different parts of the vast Sydney suburban sprawl. The result has been a lot of enthusiastic teaching which would be its own reward.

To seagulls?

But there's far more to it than that. The bald fact is that the diocese of Sydney had no other large-scale evangelistic option. One of

Sydney's biggest city churches had a mission planned late last year, the retired archbishop who was to lead it became ill and couldn't, and the mission was abandoned. There are a number of reasons, but an important one was that no alternative missionary could be found at the time. We have come to rely, throughout Australia, on visiting VIPs to do our stimulating for us; it's good that they do, but grim that we can't produce stimulating evangelists of our own.

What if the crusade flops? Some talk in dismay of the possibility that Dr Graham will be preaching to wheeling seagulls alone by the third week of meeting at his open-air park. It's most unlikely to be as bad as that — too many Christian layfolk care. The more likely hazard is that Dr Graham may be talking largely to the converted.

That would certainly be a

lost opportunity of outreach, but only a half-tragedy. Repentance, after all, is a continuing need of Christians as well as a new need of the uncaring. So half-tragedy is the worst, with a credit offset within the church core and the opportunity to learn some important lessons for the future.

But that overlooks other pluses. There will be those who will make initial or much-renewed Christian commitments, be they only in hundreds. There will be Christians given a glimpse of evangelistic possibilities; and, if some of them finally turn away dissatisfied with the particulars of this effort they will be more than welcome to try their own thing.

One really tends to hope that the crusade will leave at least enough dissatisfaction to spark off further enterprise.

Church Times

4 CORNERS — A B C SELECTION POLICY



PILGRIMAGE TO SIBERIA

Twenty-five years of study and even occasional writing about Siberia had not prepared me for the reality. There was less snow in Irkutsk than in England at New Year. The immense distances shrivelled when on the last day, I travelled from a hotel in Irkutsk four-fifths of the way across Asia to the Pacific, to my bed in Chislehurst, between sunrise and midnight (with an extra seven hours' time difference in the day, of course). The majestic Angara River, the only outlet from the huge Lake Baikal, never freezes as it sweeps through Irkutsk. Neither does the hospitality of the people, which becomes warmer as you go east, just as it does going west in Canada.

Siberia. The word strikes terror with its associations of exile and death. But it is also a land of opportunity and it has areas of great natural beauty interspersed among the expanses of the taiga, the conifer-forested plain.

I did just find time to see Lake Baikal and other wonders, but people were at the heart of this visit, as of all others I have ever paid to the Soviet Union. One major surprise that Siberia provided was from Intourist. Never before in my experience has a meeting with a priest been included as part of an Intourist excursion.

SURPRISE CHURCH TOUR

We were an ordinary Thomson Winter Holiday group with no religious affiliation of any description. Yet our charming Intourist guide, a Ukrainian now living in Siberia, not only took us into two active Orthodox churches, but she even pre-arranged with the priest of the church in the little village of Listvyanka, on the shore of Lake Baikal, that he would be there to open the church of St Nicholas for us and to welcome us.

Father Andronik greeted us warmly at the door of his church under a cloudless sky, with the village behind him sparkling in the piercing clarity of the atmosphere, such a contrast to the industrial pollution of Irkutsk, 50 miles away. Our guide invited us to put questions to him and called me forward to interpret. Father Andronik is only 29, recently ordained as a monk after starting a career in engineering, which he eventually combined with studying for a theological degree by correspondence course.

MISSIONARY

AMONG BUDDHISTS

One of our group had visited the Russian Monastery on Mount Athos and asked about the significance of the new policy of the Soviet regime in allowing a limited emigration thither. Fr Andronik knew personally some of those who had gone and was most forthcoming, saying that 25 had already done so, to be followed before long by another 15.

Perhaps he would like to be one of them?



He did not say so, but was enthusiastic about his priesthood to date, which had taken him first of all to the one Orthodox church in Ulan-Ude, the capital of the Buryat-Mongol Autonomous Republic, where he had worked "as though a missionary" among the Buddhists in their main stronghold in the Soviet Union.

I could scarcely believe my ears: I was hearing all this in an "Intourist" context from a young monk, when the official line for decades had been that religion was dying out and no longer played any role worth mentioning in the country at large.

The other official visit was the Znamensky ("Sign") Convent, which has long since lost its nuns, but which has now become the cathedral, replacing the beautiful one right in the city centre a mile away. The latter is now empty, except for a workman or two undertaking the big task of restoring the interior. But the Znamensky Convent was a hive of activity, even in the middle of the afternoon on a working day, two hours before the daily service begins.

There must have been 50 old women there, busily engaged in buying candles, praying and crossing themselves. This was nothing compared with the half-full church for the

daily liturgy two days later on a Friday morning at eight, when there must have been at least 15 schoolchildren present, not a single one of whom looked as if he had come for any reason than to pray.

SERAPION'S VAST DIOCESE

Unannounced, I was yet received with the warmest hospitality by Bishop Serapion, who lives within the cathedral compound. The Anglican Bishop of the Arctic does not have such a daunting task as that facing the Bishop of Irkutsk. He has perhaps the largest diocese in the world: Twenty-nine open churches scattered over an area larger than the whole of Europe, East and West. His jurisdiction encompasses the whole Pacific coast, from the Bering Straits 3000 miles north-east, to Vladivostok in the south-east, to the Krasnoyarsk Region 600 miles north-west.

The minute number of churches open is a reflection of the most sparsely populated region of the world after Antarctica and Alaska, but is also a legacy of persecution under Stalin and Khrushchev. One of the victims is still fresh in the memory of tens of thousands of local people. Archbishop Veniamin, of Irkutsk, was one of the most loved and respected of all post-war leaders of the Russian Orthodox Church, a man prepared to face the authorities head on when believers' rights were being infringed, and to suffer the consequences.

In 1961, he was brought to court on the absurd charge of illegally acquiring heating oil for his cathedral — the absence of any other charge virtually proving the total probity of the man. He somehow survived this and several further years of intense pressure at his post before being removed, probably by a political machination, in 1973, three years before his death in October, 1976.

Following a man of heroic faith, Bishop Serapion who came from Moscow, cannot have found life easy, either practically or spiritually. Yet he told me that he had consecrated new churches in no less than four towns in the Far East last year, including the important centres of Sovetskaya Gavan and Komsomolsk-na-Amure.

The central square of Irkutsk contains the only Gothic building in Siberia, a Roman Catholic cathedral erected by Polish exiles in the nineteenth century. It is now a "concert hall", boasting a fine organ, but there are no signs of a Catholic congregation here or anywhere else. As though to compensate for the loss of one Christian minority, however, others have emerged and show signs of vigorous life.



The Reverend Michael Bourdeaux, since his student days in Moscow 10 years ago, has devoted himself to a study of the religious situation in the Soviet Union. He is now Director of Keston College — the centre for the study of religion and communism. His recent holiday tour of Siberia gave him new insights into the Christian situation in Siberia.

Yevgeni Raevsky, the Senior Presbyter of Eastern Siberia, was in charge, but assisted by a group of five younger men. There were 14 in the choir, 10 of them in their teens or early twenties (seven girls and three boys).

There were about 40 people in the congregation which undoubtedly on a Sunday would have been crowded beyond the capacity of a 100 or so. Afterwards I was torn in a conflict which I had experienced before. The congregation crowded around, and wanted me to talk, while the pastor had issued instructions to one of his deacons to bring me immediately into the vestry.

YOUNG PEOPLE'S ILLEGAL MEETING

I tried to do both, but was physically pulled towards the vestry. To my chagrin, after a brief formal conversation, the pastor called for a taxi to take me back to the hotel. I protested that I wanted to stay and talk to people, one of his younger assistants interceded for me and I was allowed to remain — for what proved to be one of the highlights of the whole visit.

This was a young people's prayer meeting. Twenty-two young people, half and half male and female, crowded into the vestry. For an hour the prayers were fervent and uninterrupted. Six of them took it in turns to read a few sentences from the Bible, reflect and then to lead the group into open prayer. Support for the "suffering" and "those in difficult circumstances in the Red Army" (there is compulsory military service) was a keynote of what was said.

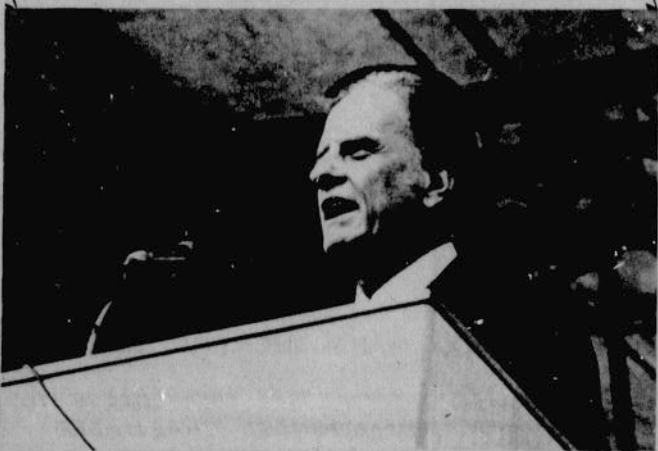
Such a meeting is still illegal, according to the strict letter of the law, but recently the registered churches have followed the lead of the unregistered ones in organising special activities for their young people and they have gained new following in doing so. It was wonderful to note that six or seven of those present had Bibles, signs of a definite improvement.

If only every tourist would take in the Russian Bible that the Soviet authorities usually allow (and there was a legal import of 25,000 Bibles last year for the first time) the situation could be slowly but steadily improved further. Sadly, the majority are afraid to do so or are unaware of the benefit they can bring.

I left the burgeoning faith of the young in Siberia for the religious void of Mongolia — possibly the only country in the world with not a single local Christian — but that is another story.

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THE EYES OF ALL



The text of Dr Graham's first address was part of Luke 4, as when Jesus taught at Nazareth "the eyes of all . . . were fixed on Him". He went on to make six points about Christ.

First, He is the Creator Christ. It appears that the universe has no end and no edge, but God made it all. Everything that is seen through a telescope or a microscope was made by God. "Recent scientific discoveries", said Mr Graham, "are confirming the fact that God made the world".

Werner von Braun became a Christian two years before his death because he was convinced that there was a creator and that "Jesus was back of it all". But man broke God's law and marred the world that Christ had

made. Since then, as C. S. Lewis said, "war does not increase death".

Second, the compassionate Christ. Christ's miracles both vindicated His Messiahship and proved His compassion. Sin has brought psychological problems, and social problems. We are trying to answer questions of life, and face problems of life (such as hate and greed and war and loneliness) without Christ, who is the Prince of Peace.

The Crucified Christ was the third theme; the greatest example of His compassion. Sin brings us under condem-

nation. We need to be reconciled to God. Jesus took our place upon the cross, and because of the cross God offers new life, a new nature, the Holy Spirit, and full forgiveness. If people are ever to have eternal life they must, at some time, and in some place, repent and come to Christ by faith.

Mr Graham went on to speak of the Conquering Christ. He is risen. Mr Adenauer once said: "If Jesus Christ is not alive there is not one bit of hope for the world." Christ is the one

TWO PROTESTANT CONGREGATIONS

There are two registered Protestant congregations: A Baptist and a Lutheran one, the latter of which not even Moscow and Leningrad have. I could not find the Lutherans, as the only map and information I had were inadequate. (Perhaps Intourist will eventually provide the traveller with all his varied travel needs and not consider them against the interest of the State?) Persistence did, however, lead me on the very first morning to the Baptist church, a newly-painted green wooden building in a suburb on the other side of the Angara from the town centre.

On a Wednesday morning the place was shuttered and barred. There was not even any positive identification in the form of a notice that it was a church at all. It could have been a large private house. Several people had been helpful in pointing out the way, though, and it was evidently known in the area. Eventually the caretaker came and she told me there would be a service in the evening.

I returned at six, very happy to miss my evening meal in order to worship with this isolated group of people. The service followed the usual Soviet Baptist pattern of hymns, prayers and sermons in sequence, one hour and 40 minutes in all. Pastor

When next you are considering buying a new vehicle, may I suggest you contact me to look at the range of GMH vehicles now available from 4 cylinder Gemini to Statesman Caprice. I can assure you of my best attention and competitive prices. Clergy, of course, will be allowed fleet owner discount.

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ALAN WALKER TOUR OF BRITAIN "EXCEEDED EXPECTATIONS"

The Methodists are attempting something unique in evangelism. Their Mission to the '80s, to be launched next January in Fiji, will be the first time any Church has undertaken evangelism on a world scale.

The five-year outreach will be headed up by Dr Alan Walker, Director of World Evangelism for the World Methodist Council. He has spent the past six weeks in Britain, encouraging the Methodist Church in preparation for next year.

His tour took him to cities throughout Britain, from Bristol to Edinburgh. Although the Methodist Church in Britain is not as strong or active as that in Australia or America — "owing to the nationwide apathy that exists in all churches" — Dr Walker said that response and numbers "exceeded my expectations".

He spoke at the Westminster Central Hall, London, a meeting that climaxed his six-day preaching mission to London. Organised by a Methodist minister, the Rev Paul Regan, it was eagerly attended by about 1200 people.

As Director of World Evangelism under the World Methodist Council, he came as "one who demonstrates involvement in society and commitment to Jesus".

And this two-fold role is exactly what Dr Walker and his Evangelism Council hope for in the world-wide Methodist family. Dr Walker explained that he and his council had become troubled at the state of the world and the church. At a meeting held in Bermuda in the early '70s, they had come up with an idea: "What if we were to summon the Methodist family to mission?"

SHELL OIL A PYGMY

"It is a great family," continued Dr Walker, "the greatest multi-national

CLOUD OVER CRUSADE

• From page 1

were few "teething" problems.

The atmosphere and presentation was restrained rather than emotional or dramatic. The message was thoroughly biblical and Christ-centred. And many hundreds of people sought counsel as enquirers in response to the ministry of the word of God.

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EDUCATION DIFFICULTIES FOR MISSIONARY CHILDREN

The turmoil in Africa has created many problems and one facing missionaries working with the Africa Evangelical Fellowship in Malawi has been the provision of adequate education facilities for their children.

AEF has previously had two hostels for children attending city schools, one in Salisbury, Rhodesia and one in Pietermaritzburg, South Africa. Tensions and terrorism have made it impractical for many children to travel to these cities and thus the hostels closed, leaving missionaries in Malawi with no provision for their children's education.

K 35,000 NEEDED FOR NEW "CHILDREN'S HOME"

In response to the need for new facilities the Field Conference in Malawi has decided

WCC URGED TO RETRACE ITS STEPS

The World Council of Churches may flounder on its course of conflict, confrontation and non-acceptance of dissent according to a survey by a General Synod member, Canon George Austin, published recently.

Canon Austin, Vicar of St Paul's, Bushey Heath, whose study is of the WCC Programme to Combat Racism, says that, through this programme, the WCC has

strayed from the vision of its founders. It has sought systematically to identify itself with African liberation movements in order to appear relevant and credible, and must turn away from its present path if it is to save itself.

It is no exaggeration, he says, "to say that the Council has appeared to treat the criticism of the programme by Western Churches with undisguised contempt".

And the reluctance of its officials to recognise valid dissent has become damaging to its image and its future.

Canon Austin says that, while it would not be true to claim that all bodies getting anti-racist grants were exclusively Marxist or militant, where there was a choice the grant would be allocated to the Marxist or extreme Left-wing body rather than the moderate.

And he claims that, despite the doubt of some members, the programme adopted Marxist language and seemed bent on changing society by revolution.

Canon Austin's conclusion is that the Council "must turn with some urgency away from the path of conflict, confrontation and non-acceptance of dissent, and renew its original understanding that the vocation of the Council of Churches, no less than of an individual Christian, is that of a ministry of reconciliation."

It must return to its original calling if it was not to be superseded.

Church Times

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UNITY TOPS RC PASTORAL CONGRESS

Christian unity tops the list of subjects that Roman Catholics want discussed in preparation for their national pastoral congress in May of next year.

According to the Catholic Information Office, over 20,000 replies were received to a nationally-circulated list of "priorities" for congress, discussion papers. The replies showed an "overwhelming agreement" on eight topics.

The subjects, in order of votes cast, are: Unity with other Christians; the needs and problems of younger people; education in all its forms and for every age-group; the Third World, together with international justice and peace, world hunger, overseas aid and apartheid; war, violence and the arms trade, protest, human rights and Northern Ireland; the ministry; effective spreading of the Gospel; more involvement by lay people in the life of the Church and local and national affairs.

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- Qualifications:
- A University Graduate with sound knowledge of Accounting and Management.
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These patients in an underground hospital are the lucky ones. Many lie out in the open under trees. The Eritrean Relief Association provides assistance to such hospitals. Photo: War on Want.

ACC ASSISTS ERITREAN REFUGEES

The Australian Council of Churches has made a grant of \$4500 to the Sudan-based Eritrean Relief Association for its humanitarian work amongst refugees from Eritrea.

Eritrea is a small country of 3.5 million people on the western shore of the Red Sea in the Horn of Africa. The people of Eritrea have been fighting for their independence since Ethiopia forcibly annexed the country as its 14th province in 1962, illegally abrogating a United Nations resolution.

In recent months, the war in Eritrea has increased in intensity with the Soviet Union and Cuba providing arms and technical advisers for the Ethiopian troops. The people of Eritrea are facing genocide at the hands of the Russian-backed aggressors.

Over one million Eritreans have become homeless and there are some 300,000 refugees suffering in camps in neighbouring Sudan. Over

one third of the war victims are children under 12 years of age.

The ACC also made a grant of \$500 to the Sydney-based Eritrean Relief Committee to cover the expenses of the committee. The Committee has been established by two Eritreans living in Australia with assistance from the ACC.

Australian nurse, Miss Val Browning, recently returned to Australia after two years of caring for Eritrean refugees in Sudan. Just prior to returning, she visited Eritrea for the third time and brought back stories of immense destruction and human suffering.

Miss Browning is working for the committee on an honorary basis and the committee has so far raised over \$4000. This money was transferred to the Sudan with the ACC grant.

Eritrean refugees are in urgent need of food, clothing, medicines, and shelter. The Eritrean Relief Committee has published a leaflet detailing the history of the country and the current situation. Copies of the leaflet are available from the Eritrean Relief Committee, C/- Australian Council of Churches, PO Box C199, Clarence St, Sydney, 2000. Donations to assist the people of Eritrea should also be sent to this address.

Next issue will provide fully a background report on this situation called "Christians in the Cross Fire".

FIRST BISHOP TO MEET POPE



The Rt Rev Telesforo A. Isaac, Episcopal Bishop of the Dominican Republic, right, greets Pope John Paul II in his visit to Santo Domingo. Bishop Isaac was the first Episcopal bishop to meet the new Roman Catholic Pontiff. In the background is Msgr Giovanni Gravelly, Papal Nuncio to the Dominican Republic, who praised Bishop Isaac for his ecumenical efforts.



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PERSECUTION OF ROMANIAN CHRISTIANS CONTINUES

Romanian Secret Police have continued to demonstrate their intolerance for Christianity by sentencing Seventh Day Adventist, Mircea Dragomir, to four years in a Bucharest prison for his persistence to proclaim his faith.

Three Pentecostal believers, Shamu, Lacatush and Paris, were attacked and imprisoned in Mediasch, while pastor Pavel Niculescu and priest George Calciu, who are considered leaders of the religious dissidents, have been threatened with beatings.

Petre Cocirteu, Nicolae Rodoi and Ionel Prejban, three Baptists from Caransebes, have already begun their 18 month prison

Church in Ethiopia

Sudan Interior Mission currently has 38 missionaries in Ethiopia. The community development programmes started by the Mission in the south and turned over to local people when missionaries had to leave these dangerous areas are reported continuing and "much appreciated".

Church conferences are still being held. One held last February attracted 10,000 people. Word of Life Church leaders report a deeper sense of unity and spiritual harmony in the churches.

Opposition is still high in some parts of the country. SIM has been informed of nine areas where believers have either been imprisoned or harassed because of their faith.

Some churches have been closed.

An appeal has been made by Ethiopian believers to the authorities concerning these incidents which they consider contrary to government declarations concerning religious freedom and equality of all people.

QUOTA INCREASED FOR GHANA

In February this year the government of Ghana increased the missionary quota allotted to Sudan Interior Mission from eight to 20.

Each permit is valid for a husband and wife, giving SIM a potential of 40 missionaries for Ghana, if all are married.

"This is a marvellous answer to prayer," Ghana director Charles Anderson says. "For years we have been getting along with a minimum of staff. This new quota will help tremendously in all our work, especially in opening up the north."

Four SIM missionary couples, redeployed from Ethiopia, are currently in Ghana's northern region, spearheading church-planting ministries among the Sissala, Brong, Builsa and Fra-Fra people.

Those who undertake to speak to others of the things of God must have an insight into those things themselves.

— A. W. Pink

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LIBERIAN PRESIDENT — "EDUCATE MY PEOPLE IN KNOWLEDGE OF JESUS"

The golden hour is not a 50th anniversary. It is a special moment in the history of one of the countries of Africa. In Liberia, West Africa, the President of the country, Dr William Tolbert, made a most significant statement in a recent interview. He said: "I have but six years left of my term in office; I want to do all I can to educate my people in the knowledge of the Lord Jesus Christ."

One of the things he has done to promote that cause is to order that all the school children in all the government schools throughout his country must study the Bible for one hour every day.

This situation has been described by the missionary who wrote us about it as "a Golden Hour for Liberia".

The excitement of the situation is somewhat dimmed, however, by the fact that most of the Liberian school children do not have a Bible of their own. Many, in fact, don't have any textbooks whatsoever.

The government is eagerly promoting education for as many of the children as possible, but educational resources are still severely limited. Since English is the official

language of the country, the World Home Bible League has been asked to send 200,000 copies of a modern English New Testament for the school children in Liberia. The President of the country has personally endorsed the programme.

Missionaries in Liberia are already making careful plans for the distribution of the Scriptures. A new Cessna airplane is being made available to the missionaries to help them reach the remotest areas of the country.

— A. W. Pink

on 1 Sm 9

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Those Not Healed

Sir,
May I align myself with the Rev Fred Hanson in his recently expressed concern over some of the teaching being given at the Cathedral Healing Services.

In a sermon preached on March 7, Canon Glennon (rather bravely) tackled the thorny problems posed for those who accept his teaching, by the illnesses of some of Paul's friends and fellow-workers. The relevant passages are Phil 2:25-30, 1 Tim 4:20, and 1 Tim 5:23.

For Canon Glennon, the explanation of the absence in any of the three cases of (at least immediate) healing is summed up in one paragraph of his sermon notes:

"It can be, we know, a difficult matter to appropriate healing. Often the mountain is big and faith is small. This is something which we have to take into account, both in understanding the Bible stories of those who were not healed, as well as those that we are more familiar with in our own day and generation." (Emphasis mine.)

Whose faith, in the Canon's view, was small in the cases dealt with? Trophimus? Timothy? Paul's? I, for one, would swap my faith for their's any day!

There are three facts in these case histories that Canon Glennon fails to mention, that would seem to lead to other conclusions than his own:

- Of the illness of Epaphroditus we are told: "He nearly died for the work of Christ, risking his life to complete your service to me." Noble illness, indeed!

- The point of the Trophimus illness, is not just that he had not been healed, but that Paul "left him ill at Miletus". If "failure to appropriate healing" through "small faith" lay behind the continuation of the illness, I suggest that it was very uncharacteristic of the great apostle to leave such seriously wrong attitudes unrebuked in another's case, and unconfessed in his own.

- In the case of Timothy's "tummy trouble", it is surely significant that Paul makes no mention whatever of a failure to appropriate healing, or of a too-small faith. Had they been the reason for Timothy's chronic condition, one would have expected the apostle to urge Timothy to reverse these attitudes, and to appropriate healing, through faith.

Instead, we have what looks suspiciously like an exhortation to resort to some first century medicine — "use a little wine".

With Mr Hanson, when faced with a choice between the faith and theology of

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LETTERS

Paul, and those of others, however well-intentioned, I plump for the great apostle, every time.

E. J. EMERY
Mifangong, NSW

NQ Affair

Sir,
I would like to thank you for your publication, both of an editorial and my letter in response to that editorial, concerning the affairs in North Queensland diocese.

Your publicity and that of the secular press has had a very happy effect. We received able legal advice from the South which made it quite clear that the authorities in this diocese were not able to do things they imagined they could.

At the meeting of the Presentation Board in Cairns on 18/4/79 it was admitted that the priests currently being "processed" by the Board could not be removed from their parishes since the Bishop had not offered them another position and that their incumbency has been extended for 12 months and will be reconsidered then.

It would appear that the removal of Archdeacon Guy was invalid. He was offered another "position" — that of an assistant curate — without security of tenure. We now know that the parish offering the curacy has a weekly indebtedness of \$600 in its present position and so he was not made a valid offer.

Our synod meets May 5-7. May we ask for your prayers that the love and joy of the glorified Christ may be felt once more in this diocese as it was when I first came here 25 years ago.

MARGARET WHERATE
Gordonvale, N Qld

RC's Approach

Sir,
I would like to quote portion of a letter by Mrs K. M. Jones, of Bowen, Queensland, published in the Catholic Leader, because I feel it is very relevant and expresses my own views precisely.

"There is today a fundamental confrontation between humanism and Christianity, with a highly organised campaign by humanists to capture the minds of the young. In this regard both SEMP and MARCOS comprise only the tip of the iceberg."

"All the intrinsically good material of SEMP is tainted by association with the other content and further subverted by the process of values clarification, where good Christian moral principles are rejected and secular humanist ideas substituted instead."

"We Christians and our children have no need for this spurious valuation process. Our standards are already correctly set for us by the Ten Commandments, with their absolutes of right and wrong. We have the guidance and comfort of the Scriptures and the Church. We know our essential being, our purpose in life, our goal and our final destiny."

"We know, with absolute certainty, that abortion, suicide and euthanasia are all forms of murder. Do we need the situation ethics and contrived dilemmas of SEMP to dilute this teaching by the sponsoring of such murders of convenience in hypothetical situations?"

"When, in SEMP, a homosexual 'marriage' is portrayed as an equally valid alternative to Christian marriage, is this Catholic teaching? The filthy nature of male homosexual union should revolt and disgust any normal human being."

Well said, Mrs Jones. I congratulate you.

A. FREEMANTLE
Summer Hill

WE NEED YOU!

Yakov Skorniyakov, husband and father of this family is held prisoner in the Soviet Union.

Why? Because as a Christian leader, he distributed Christian literature and worked among young people.

When? In September, 1978, after a smear campaign in the press against Dzhabul Christians.

Write today to:

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Please forward me a petition form and further information.

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'FRANK TALKS' WITH WCC — 'UNIMPRESSED'

World Council of Churches staff members were "unimpressed" with the special delegation sent by the Church of England for high-level talks at WCC headquarters — that is the unofficial word coming out of Geneva following the delegation's three-day visit there recently.

The delegation, led by the Bishop of Rochester (Dr David Say), was appointed on the instructions of the General Synod in concern mounted in the Church of England over the WCC's grants to African guerrillas through the Programme to Combat Racism.

The Synod wanted the delegation to have wide-ranging discussions with the WCC, whilst placing particular emphasis on the PCR. Statements issued by both the WCC and the Church Information Office after the visit expressed the customary courtesies, but revealed little of what was done and nothing of what was said.

It seems that the WCC was disappointed in the delegation's attitude to the PCR question because it suggested that the Church of England had changed very little in its view since the Programme had been introduced almost 10 years ago.

WCC staff members apparently acknowledge that some good personal contacts were made, or renewed, with individual members of the delegation; they acknowledge also that some members were personally pro-WCC and that they were depressed by the exercise and doubt whether it will do much good.

Church Times

'Cagey' attitude

This took them back, since they had understood that the delegation was sent precisely to make certain points on a spokesman for the WCC commented that they had been happy to welcome the delegation and that there had been "frank and full discussions on all programmes".

But in fact the *Church Times* understands that one of the complaints which staff members had was that the delegation was not very forthcoming — "cagey", was how one WCC representative described their attitude, adding: "They weren't giving anything away."

The feeling was that most of the time the WCC staff were left to take the initiative and start discussions going, certainly, that abortion, suicide and euthanasia are all forms of murder. Do we need the situation ethics and contrived dilemmas of SEMP to dilute this teaching by the sponsoring of such murders of convenience in hypothetical situations?"

When, in SEMP, a homosexual "marriage" is portrayed as an equally valid alternative to Christian marriage, is this Catholic teaching? The filthy nature of male homosexual union should revolt and disgust any normal human being."

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CHILDREN'S RIGHTS

"Children in Australia should have the right to be brought up in the heritage, tradition and faith, whether religious or secular, that has been handed down to them, and then they should be free at adolescence to make their own choices. When that choice is made, other people in relationship with adolescents — should not demolish but rather respect that faith." This is part of a statement prepared by the Social Responsibilities Commission of the Anglican Church and was approved by the annual conference of Anglican Bishops held in Sydney recently.

"We are concerned that the spiritual and moral needs of children are fully recognised. In Britain, the official National Year of the Child Committee is giving consideration to the spiritual rights of the child. In secularised Australia, no such consideration is being promoted."

"Without a spiritual and moral base our people have no anchor for their ethics, no substance to their morals. Religion is often used for controversy and division, and little effort is made, even in connection with children, to bring commonly held religious insights to bear."

"We continue to believe that the Christian Faith is relevant today as much to children as to adults. Trust in Jesus Christ not only provides a framework for ethical decision, it also opens the way to forgiveness from God the Father."

"This spiritual experience will give a child a never-ending sense of wonder at God's creation, a greater willingness to submit to a disciplined and ordered life, and a consciousness of the needs of other people. There

Church Times

SYNOD PREDOMINANTLY MALE AND MIDDLE-CLASS

Anyone who wants the best chance of becoming a lay member of the General Synod had better be male, middle-aged and upper-middle-class. His career should be in management or one of the professions, and his home in a nice part of suburbia. The parish where he goes to church is most likely to be mainly middle-class, too.

That is the picture of a successful candidate which emerges from a study of candidates for the 1975 General Synod set out in the April issue of *Crucible*, the journal of the Synod's Board for Social Responsibility.

The author is Dr George Moyser, who, with his fellow-investigator, Dr Kenneth Medway, lectures in the Department of Government at Manchester University. Both are Anglicans; and Dr Medway, himself an unsuccessful candidate for the General Synod, actually filled

with 61% of its candidates from mainly middle-class parishes — followed by Rochester (47%), Chichester (43%) and Birmingham (42%).

Both provinces had many more candidates from urban parishes than from rural ones. And 77% of lay candidates were found to have upper-middle-class occupations against 22% from lower-middle-class jobs. So there were very few working-class candidates — three, to be precise.

"Overwhelmingly middle-aged" is the way in which Dr Moyser describes the candidates as a whole — mostly between 40 and 65.

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PIANO SEAT, drop lid, excellent condition for sale. \$36. Phone 57 3965.

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Appeals

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WHAT A WORLD

Lesley Hicks

THE GAY DEBATE

When a Christian publication (*On Being*, January, 1979) tries to be even-handed regarding the right of unrepentant, practising homosexuals to call themselves Christians, the extent of our confusion on the subject becomes apparent. Two articles were published side by side. Both argued strongly for a loving acceptance of homosexuals by Christian people; one did so from the point of view that homosexuality is simply a sin among sins, and that those caught up in it have a great need for the Gospel in the context of a loving Christian home or community; the other denied that homosexuality need be regarded as sinful at all.

The issue in question is really a very basic one, that of the reliability of Scripture as a guide to moral behaviour, and of its authority as the expression of the mind of God. If we deny that authority, we are on our own, morally and doctrinally. We can make up our own rules. It's the old debate of the "new morality" — situation ethics — versus moral absolutes.

The pro-homosexual writer in "*On Being*" seeks to show how misguided Christians are who condemn homosexual behaviour on a simplistic Bible-quoting basis. He argues that the only road of compassion is the one he is taking, sidestepping both Old and New Testament prohibitions of such behaviour by suggesting that the Bible writers knew nothing of our modern understanding that for some, the natural expression of their sexuality is through same-sex relations.

"No amount of sympathy or care for gays is satisfactory if the message is still, 'you are sick, and you are a sinner'," he maintains.

That's one point of view. Some militant homosexual groups in America, and no doubt in Australia too, see the issues more clearly. During a Gay Pride Week in Boston, in 1977, the speakers stood under a banner reading "Christianity is our Enemy". As part of the programme, relevant parts of the Bible were read out, and the Bible was then ceremonially burnt.

More subtle and more dangerous are the Metropolitan Community Churches in which acknowledged homosexual and lesbian leaders proclaim acceptance for gay members, carry out "marriages", and generally cry "peace, peace, where there is no peace", like the false prophets they are.

More subtle and more dangerous are the Metropolitan Community Churches in which acknowledged homosexual and lesbian leaders proclaim acceptance for gay members, carry out "marriages", and generally cry "peace, peace, where there is no peace", like the false prophets they are.

GRAHAM CRUSADE
Billy Graham proclaims the authentic Christian gospel, of judgment for sin and inescapable condemnation for all who reject Christ, with total forgiveness and the gift of the Holy Spirit for all

and if "straight" Christians recoil in disdain from those who have been "gay", these people may be enmeshed in the groups which condone homosexual behaviour in a pseudo-Christian setting, or, in what amounts to the same

thing, may turn away from Christ altogether.

BOOKS DIVIDED
Numerous books now deal with Christianity and homosexuality. A sharp line divides them according to whether or not the author accepts the authority of Scripture, and their viewpoints may be worlds apart. The

most sensitive and valuable of all I have read is "*The Returns of Love*" by Englishman Alex Davidson (IVP 1970).

Davidson (a pseudonym) is a Christian struggling with the fact of his homosexual orientation. He accepts the Bible's verdict completely that the present direction of his sexual preference cannot

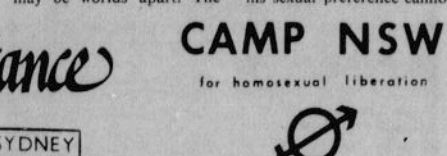


be given expression. It is an honest, sad book, yet it shows Christ's strength being made perfect in weakness, with sublimation and self-discipline becoming attainable.

Davidson was not at the time of writing, given full deliverance from the pull of his desires. Others, I gather, have found this deliverance in Christ, even after 20 years of practising homosexuality. Ex-homosexuals and people like Davidson would

especially urge leaders like Mary Whitehouse in England, Anita Bryant in America, and Festival of Light spokesmen here to maintain their stand against the militant homosexuals.

Their position is the one that is the most truly compassionate and directed towards the best interests not only of those at present involved in the sad gay scene, but also of the younger generation so much at risk from their growing militancy.



SACRAMENTS NOT TO BE REFUSED TO HOMOSEXUALS

"The Church may not refuse the sacraments to homosexuals who live in accordance with their conscience and take the Gospels seriously. Society and Church must accord justice to the homosexual person and the Church must be open to him."

Monsignor H. C. A. Ernst, Roman Catholic Bishop of Breda, of Holland, was of the opinion that homosexuals choose themselves how they must arrange their lives. The faithful homosexual thereby comes into contact with the truth and companion and guide on the road of life.

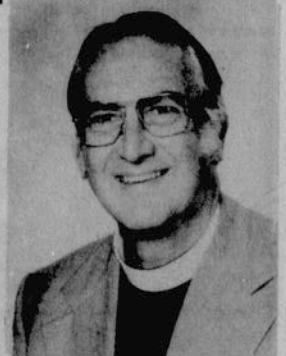
"On the one hand this pastor says what the Church believes: That man and woman are originally destined for each other and that the sexuality in the human relationship finds its rightful place in marriage." But as companion for the people on the way the pastor knows that this road is not accessible to the homosexual person. The question is then what

meaning the Gospels have for the person in this situation.

"This person may count on God's goodness, the same as any other person, no more and no less," said Monsignor Ernst. On the question whether the pastor may give or must refuse the sacraments, said Bishop Ernst: "When a pastor gives the sacraments to a soldier who shoots to kill, should he then refuse the sacraments to homosexuals living according to their consciences?"

The church asks of every believer who wishes to receive communion that he confesses himself to be a sinner, said the bishop, who on that score will make no distinction between homosexual and the heterosexual.

The Bishop Speaks Out ... Billy Graham's Boast



With Billy Graham's arrival in Australia there were a number of media interviews and press reports. I think many of them said more about the interviewer or the writer than about Billy Graham himself. Some were frankly amazed at Billy Graham's certainty that he would go to Heaven when he died. Others were incredulous when he attributed his indisputable success to God himself using him in his ministry.

This sort of unbelief often stems from an unwillingness to accept the basic truth that God does actually exist and does use His people. Some interviewers and writers admit they were not able to find any basis upon which Billy Graham could be discredited but apparently unwilling to accept any spiritual explanation, tried to discredit by innuendo.

It is in this way that the critics raise the bogey of emotionalism. For those who attended the Leighton Ford meetings in Wollongong or the Ivy Chambers meetings in Nowra will remember how unemotional those meetings were. These men are members,

Bishop Ken Short

I have come in order that you might have life - life in all its fullness



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NOW FOR THE GOOD NEWS ON TELEVISIONS ON PRESTEL

News of the Bible Society will be going into homes and offices when the Post Office launches its latest technological revolution in the Autumn.

MELBOURNE: Rev P. J. Adkins transfers from Permission to Officiate Diocese of Melbourne, to incumbency St Mary's East Preston on June 7.

Rev D. G. Kenney became Chaplain of Avalon Community on January 30.

Rev B. E. Hansford is on leave from incumbency St John's Lilydale, to serve at Groote Eylandt from February 28.

Rev M. J. D. Bowers resigned from Field Officer, ABM Diocese of Melbourne, from March 3. He is to serve in the Diocese of Wangaratta.

ANGLICAN PRIMATES TO MEET

The so-called Committee of Primates — composed of the heads of all the independent Anglican Churches — is to hold its first meeting at the end of November in this country.

The formation of the committee was proposed at last year's Lambeth Conference by the Archbishop of Canterbury. It was an idea aimed principally at resolving the problems which, it was felt, were arising because of the lack of a central authority in the Anglican Communion.

In an address to the Conference on the subject of authority in Anglicanism, Dr Coggan said that such a committee, meeting once every two or three years, should keep in close contact with the Anglican Consultative Council; moreover, the primates should come to their meetings with a sound knowledge of the minds and wills of those they represented.

He thought that over the years the committee could achieve increasing consultation and maintain close links between the bishops, clergy and laity of the various provinces of the Anglican Communion.

"We should, I believe, come to a common mind on main issues."

For the Society has taken 100 pages on Prestel — the Post Office's Viewdata system.

It's a technology that brings two familiar pieces of domestic equipment together — the telephone and the television.

Using a central computer, users of the system can call up pages of written information on their own televisions. Pages are called by using a linked "calculator" and tapping out the required page numbers. The Bible Society's call number is 2405.

The first religious organisation to use the system, the Society is highlighting helpful verses of the Bible; news and details of Bible work worldwide; and even a quiz to interest viewers in the Bible. Later pages will help people wanting to buy Bibles and also give ideas for helping to support the worldwide work.

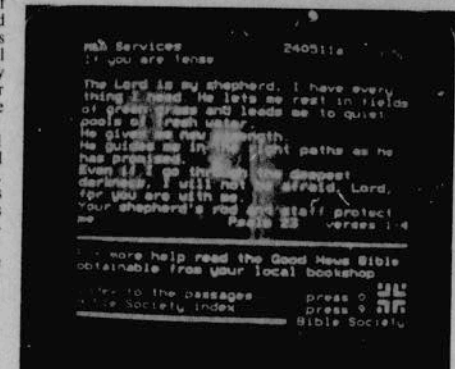
The Post Office's £1 million autumn launch will herald the start of the system. Because the system utilises the telephone system it does not have to comply with normal television regulations. For this reason the Bible Society prevented by legislation from advertising on television — is able to feature the Bible.

"For too long the Church has lagged behind in major changes in the way information is presented. Now we are in at the start and feel that the Bible can be presented in a new dynamic way," said Mr Peter Brierley, Bible Society's Programme Director.

JWs DROP

Four years after they expected the world to come to an end the Jehovah's Witnesses have lost more than a quarter of a million members.

Worldwide membership fell by more than 50,000 between 1976 and 1978 to just over two million, but as there were nearly 220,000 new Witnesses baptised in that time, the number who left the movement exceeds 270,000.



TOO MUCH RELIGION CHARGE — PRAVDA

The Soviet Union's film industry and television service were rebuked officially recently for depicting too much religion and for failing to promote atheism.

The criticism came in a long article in Pravda, urging ideological workers to pay more attention to propagandising "scientific atheism" — the official creed of the State.

Too many educated young people were attending religious weddings, Christenings, paying the Moslem bride price, and "flirting with religion", Pravda said.

There was a shortage of films with anti-religious themes and State television's high rating popular science programmes lacked an atheistic element.

"It can sometimes be observed that there is an intention in some films and television to give the subject an unjustifiably broad showing, which could even be put down to admiration of religious ceremonies and church life."

The article, by two philosophy professors, said that it was the duty of all Soviet writers, journalists, composers, artists, and theatre and film workers to propagate the "life-affirming role of scientific atheism".

CHILDREN IN CHURCH HOMES SPEAK THEIR MIND

JOHN MARTIN TO LONDON

Nobody tells you anything about your background. They keep files about your private life which you are not allowed to see. And there isn't any privacy. "Even in your bedroom, staff never knock, they just walk in."

Those are some of the "stark realities" of life in a Children's Home set out in a study published by the Church of England Children's Society.

The report, "Children in Homes" is largely the product of the children themselves. Ten teenagers were invited by the Society to spend an informal weekend at a conference centre near Stratford-on-Avon, and just "tell it as it is". The outcome, for the Society officials, has been sadness, concern and pain, not unmixed with a measure of satisfaction.

"My father used to visit me when I was four until about eight, then all of a sudden he stopped coming and nobody ever told me why."

"I do not think they should actually keep files, but since it is about us we should be able to read it."

"Can someone please tell me: Is being in care a punishment? People always think you've done something wrong just because you're in care."

"The hardest thing is that no matter how close you are to the house-parents they are not your own. You know what I mean, they never can be and that is what we really miss out on."

Now it will be recommended to the management that an open file shall be started for each child to which he should have access. And, it is suggested, records of punishments should be destroyed after a specific time.

Though "saddened and concerned" by the children's feelings of shame about being in care, the officials were not left without encouragement.

"When it comes to leaving school they help us get a job and they really do their best to help us — they don't just chuck us into any old job. They find something that they think is suitable for us and something we want to do. You get more chance than you would at home, I think — the job you want, I mean."

Church Times



John Martin has resigned from the staff of the Anglican Information Office, Sydney, to take up a newly-created communications post within the office of the Anglican Consultative Council, London.

This is a three-year appointment by the ACC which was created in 1968 by a resolution of the Lambeth Conference.

Its task is to share information about developments within the 26 provinces of the World-wide Anglican Communion, to be an instrument of common action, to develop agreed policies on mission and to arrange dialogue between Anglicans and other Churches.

He will take up the position on June 18, 1979.

"I see the ACC's appointing an Australian as symbolic of its desire to be seen as a truly international operation," he commented.

NEW BURMESE ARCHBISHOP



The Right Rev Gregory Hia Gyaw, whose election as the new Archbishop of Burma was announced recently. At present Bishop of Pa'an, he succeeds the Most Rev John Aung Hia, who is retiring. Bishop Hia Gyaw was ordained only nine years ago, and was appointed to the episcopate after serving just three years as a curate.

PRIMATE'S PLEA FOR MR BHUTTO

The Archbishop of Canterbury was among the leaders of Church and State throughout the world who pleaded in vain for the life of Pakistan's former Prime Minister, Mr Bhutto, who was hanged recently.

In a telegram sent to the President of Pakistan, the Primate said:

"In the interests of compassion and common humanity, and in the name of the God whom we both worship, I plead for the sparing of the life of Mr Bhutto."

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Robert Colman

HARRY AND THE CHILDREN



Harry Secombe's travels with a donkey took him to Hambledon, near Henley-on-Thames, where these four lucky children from the village school heard him tell some traditional stories of Easter — including the tale of "The Cross on the Donkey's Back". Thames Television filmed the story-telling, shared by the whole network on Maundy Thursday.

Robert Colman To Sing At Festival

Robert Colman, formerly one of the top stars of musical comedy (he starred in the "Irene" musical), is now a top Gospel singer in Australia today.

He gave up the stage to concentrate on Christian work and since then has been well and truly busy.

The Home Mission Society is privileged indeed to have such a fine singer as special guest artist at the HMS festival at Sydney Town Hall on Friday, June 1.

The speaker will be Bishop John Reid, Chairman of the Council of the Home Mission Society.



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UGANDA: ANSWER TO PRAYERS

"We need to help the people by teaching them that love and forgiveness are the best weapons for reconstruction"

FESTO KIVENGERE

An early return to Uganda is planned by Bishop Festo Kivengere and his wife Mera following the fall of the Amin regime.

Before leaving for America February 1977 — told a press conference he is rushing back to his homeland two months — living in forced exile since

earlier than expected to help in the country's physical and spiritual reconstruction.

BURDEN HAS BEEN LIFTED

The mood in Uganda is jubilant, not least because of the promise of democratic elections in the near future. "The feeling that the tremendous burden under which the population has laboured for the last eight years is now lifted sends people into a kind of ecstasy," the Bishop said.

Another Bishop in Uganda 'murdered'

An Anglican bishop, the Right Rev John Alfred Wasikyie of Mbale, was reported dead this week — murdered by the retreating troops of ex-President Idi Amin in a massacre of civilians at Jinja, Northern Uganda.

A senior detective in Jinja said to have confirmed that the bishop was among scores of people machine-gunned or bayoneted to death at Gadafi barracks there. The bodies were thrown into the River Nile.

A report from BBC correspondent Brian Barron said the bishop was driving his own car from Umtali to Kampala on Easter Monday when he was stopped at a road block by the Owen Falls dam and taken to the barracks together with three busloads of people who had also been arrested.

Members of the Kakwa and Nubia tribes were released. • To page 7

ON OTHER PAGES

- A SAMS First 3
- CROSS Fire 3
- Letters and Books 6
- Vins First Interview 4



Bishop Wasikyie (right) with brother Ugandan bishops at the Lambeth Conference.

GRATEFUL TO YUSUF LULE

Ugandans are grateful to interim President Yusuf Lule, a member of the Church of Uganda with whom Bishop Kivengere has worked closely in aid of refugees. And President Nyerere of Tanzania has also received thanks for his country's efforts in liberating Uganda. Bishop Kivengere was returning from a visit to President Nyerere when he stopped off in London.

But the work of reconstructing the country is the important priority, which is why the Bishop is heading there after picking up his wife. Relief, Education and Training for Ugandan Refugees Now (RETURN),

Born 1896, Reborn 1959, still going strong



Mrs Rachel Drake, aged 83 years was converted after hearing Billy Graham preach at the 1959 Australia Crusade.

Mrs Drake is a grandmother and lives with her daughter, Margaret Liddon, her husband Malcolm and their two sons at Carlingford.

Mrs Drake lost her mother when 3 weeks' old and was brought up by relatives. She was a church going person, however, it was not until she heard Billy Graham preach in 1959 that she understood what it meant to commit her life to Christ. Since that time she has been involved in parish life and even now, at 83, seldom misses church on Sundays. Every time a pastoral call is made a mention is made of "dear Billy Graham who led me to know my Saviour Jesus Christ".

"Mrs Drake is a humble, prayerful, gracious person whom it is a privilege to know," according to Deaconess Pattie Mutton of St Paul's, Carlingford.

This Crusade gave her an opportunity to meet both Dr and Mrs Graham.

the project he started two years ago, has already contributed much towards this rebuilding.

Physical reconstruction shelter, and spiritual reconstruction through help-medical, food and clothing supplies and temporary

• To page 8

EDITORIAL

There are at present 57,000 illegal immigrants in Australia according to the Acting Minister for Immigration during the second reading of the Migration Amendment Bill in the House of Representatives on May 10.

Under existing legislation which was passed in 1958 and not given any substantial revision since that date, an illegal immigrant may undertake employment without contravening the law, and should he be finally caught and deported, the Commonwealth Government is required to pay the cost of the deportation even though the person may have earned substantial amounts here which he lawfully remits to his country of origin. Nor has it been an offence for a carrier to bring illegal immigrants into Australia. The Minister also told the House that from July 1, 1976 to December 31, 1978 the Department has been successful in deporting 2,157 people. What an achievement in two and a half years!

These astonishing facts were revealed to a sitting of the House which is so interested in the question of illegal immigrants that it was discovered there was not a quorum, and the bells had to be rung to summon sufficient members for the minister to continue.

The minister then continued "There is little doubt that many of the approximately 57,000 prohibited immigrants in Australia are working partly in order to sustain themselves. Some of what they earn is sent abroad to maintain families and relatives overseas. That is perhaps understandable but it represents a notable capital outflow instigated by people who are filling jobs which should otherwise be available to unemployed Australian residents. There must be limits to our community tolerance of such matters." Hansard page 2098.

Australia is promised four amendments to the 1958 legislation which the Government apparently feels will bring changes in the pattern of easy entry and stay in Australia.

The first of the principal changes is the introduction of a "statutory visa system" (visas have been used but there was no basis at law for them), secondly a penalty

of not more than \$2,000 for any carrier who brings an illegal immigrant into Australia, prohibition of employment is the third significant change, and the final one increases the amounts for penalties which have not been increased since 1958.

What Australians can be assured of as a result of this legislation is that the tax payer will not have to pay for deportations (\$200 a deportee), there is punishment for air and shipping companies who allow such persons to come here without a visa, and an increase in existing penalties.

In 1977-78 there were 1.73 million arrivals to Australia, and with the increase in cheaper fare from Europe and Asia the numbers will certainly increase.

The legislation offers no solution to the easy entry to Australia on a tourist visa and evaporation into the Australian community and work-force.

The minister is quite confident that the legislation will commend itself to all members as well as the community at large. It would seem that even illegal immigrants will be delighted with the legislation for they have little to fear if the track record of the officials of the department in apprehensions is any guide for the future.

The Government is apparently powerless to stem the flow of any person who determines to come to Australia, and this after a thorough review of departmental procedures by a Consultant, the Public Service Board and the Department of Immigration!

The best Australians can now look forward to as a next move will be an amnesty like that of 1973 which allowed all illegal immigrants to be officially processed and remain in Australia. That sign of defeat will no doubt be repeated at some date in the future.

On the other hand we have the Indo-Chinese refugees, who have no place to go, and since the liberation of Vietnam have been 'allowed to leave' especially if they are ethnic Chinese who for generations have lived in Vietnam. They are certainly not wanted by the majority of Australians, and the Western Australian State Minister responsible for immigration at the State level spoke for a vast majority when he declared that no

57,000 Illegal Immigrants

further Vietnamese refugees should be allowed here. The Government in Canberra has taken a different line and has been anxious to promote present moves to locate refugees on an island pending processing by countries that can be persuaded to take them.

Is there a Christian outlook? Certainly God requires his people to be concerned for the widow, the orphan and 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 hall mark of the unregenerate man and the Christian man who gives way to natural inclinations.

On the other hand, there is nothing unchristian about the controlling of entry to Australia to those persons who have citizenship in their country of birth and whose skills can be used in their mother country.

There is nothing unchristian in determining the racial content of a country, although our government by 1973 had abandoned that principle without consulting the electorate.

In fact it is thoroughly Christian to maintain ethnic distinctiveness for it recognises the problems for racial minorities at the hands of racial majorities, especially in times of unemployment and economic recessions. The exception is of course the refugee.

The present government's policy of "non-discrimination on the grounds of race, colour, nationality, descent, national or ethnic origins" is not necessarily Christian nor wise.

If the interest of the House during the Second reading of the Migration Amendment Bill is any indication of the concern of elected members, then Australians have much to be concerned about in an era of persistent and chronic unemployment.

If the bill is all the Government can do, and do it far too late, then it must have been something of a relief to the Minister of Immigration not to have to be present in the House for the second reading of a bill if it represents the fruits of a special inquiry into Immigration Departmental procedures.

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