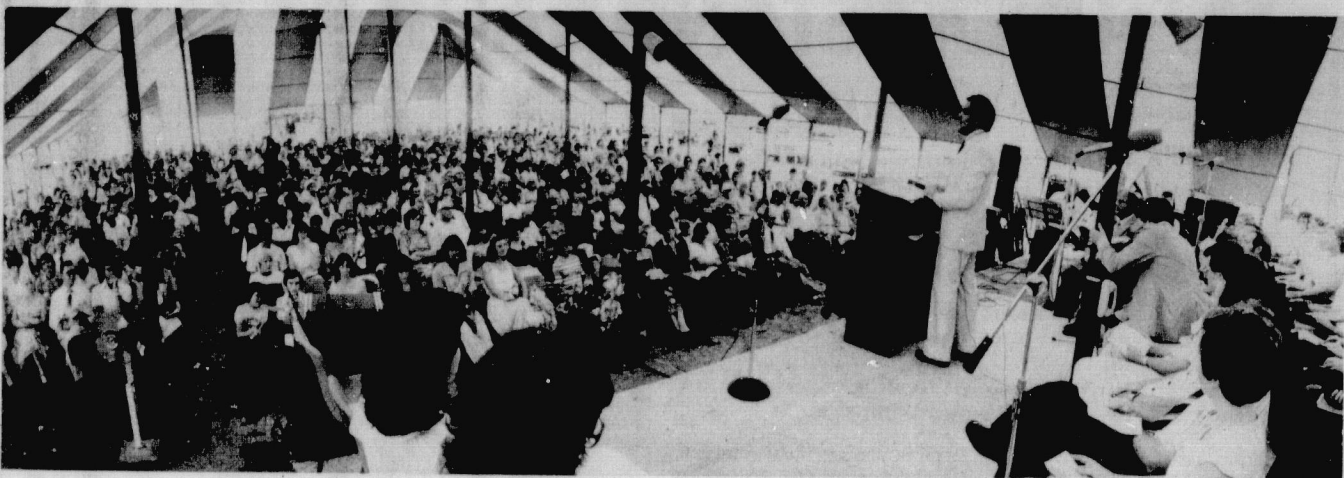


THE CONGREGATION AS SEEN FROM THE PLATFORM



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

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

ACT RESULTS

• From page 6

DIPLOMA IN THEOLOGY

(In alphabetical order)

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

DIPLOMA IN MINISTRY

(In Order of Merit)

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

PASS

(In alphabetical order)

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

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DON'T BRING FOREIGN REVOLUTION TO AUST

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

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

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

B. Judd

Which Way for Women?

• From page 6

WOMEN FOR THE FAMILY AND SOCIETY CONFERENCE

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

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

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

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

WHAT YOU CAN DO

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

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

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

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

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The secret Church survives and thrives on China — according to one of its members here in Australia.

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

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

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

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



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

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

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

"My mother was imprisoned three times for preaching the Gospel, and subjected to all sorts of torture, to starvation tactics, and to violence. When asked the content of the message that was being proclaimed by Christians, Mr Kwong replied, "Jesus will come again."

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

Dutch admit practising homosexuals

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

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

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

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

OTHER PAGES

100 years ago: Soo How Ten page 4

Runaways: Abandoned or smothered: Dr Craddock page 7

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

Translators and computers cut time page 5

Christians Should Help Build Mosques

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

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

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

RES



RES

EDITORIAL CENTREPOINT

From May 12-23, the World Council of Churches will hold its first major Australian conference in Melbourne on the theme of "Your Kingdom Come". This is being organised by the WCC Commission on World Mission and Evangelism (CWME). It is the ninth international missionary conference since the 1910 Edinburgh conference "which is regarded as the starting point of the modern ecumenical movement" according to the Melbourne conference's publicity.

The 1910 conference was born out of a burning desire of the missionary movement to evangelise the world in its own generation. It established a continuing committee which became in 1921 the International Missionary Council and was finally "taken over" by the WCC and absorbed into that body in 1961 at the Third Assembly in New Delhi.

"The purpose of Integration," according to its own documents, "is the putting of the missionary obligation of the Church right in the centre of the Ecumenical Movement, so that in all their common thinking and action together in the World Council of Churches the member churches may be constantly aware of the missionary dimension of such thought and action."

Bishop Stephen Neill argued at the time that integration would mean that the IMC would simply become one department of the WCC among 10 or 12, and by no means the most important and that in the eyes of the WCC, it "is simply an anachronistic nuisance and the sooner it is liquidated by becoming a part of the World Council the better."

By the 1970's, it was merely a sub-unit of a larger unit within the WCC's vast bureaucracy with a single occupant and exactly one letter per month from the Evangelism Secretary's office which communicated matters of evangelism to the churches. So much for putting the missionary obligation at the centre.

But that was not the worst feature of integration. The 1973 Bangkok's "Salvation Today" CWME conference scorned the role of evangelism as its and the churches central activity.

Evangelism was out and social action was in. The churches were to use their energies to bring about a "just, sustainable and participatory society". Missions were out in the sense of missionaries as bearers of the gospel of good tidings, but mission was in, in the sense that the church's role was to bring about that just, sustainable and participatory society.

In the words of Emilio Castro, Director of the CWME, at the end of the Bangkok conference, "The missionary era has ended and the era of world mission has just begun".

By the Fifth General Assembly of the WCC in Nairobi in 1975, concerns were being expressed that the Marxist analysis of history was the accepted basis upon which plans were being formulated for mission.

The coming conference in Melbourne will be an indicator just how seriously Geneva has taken the protests of its member churches.

A very well produced resource booklet, "Your Kingdom Come" does not give the impression that the strong heart beat for the Gospel that called into being the Edinburgh Conference and its "daughter" the WCC has returned.

The definitions are deficient. "Conversion means a turning to the light so that we will see, lose our fear and move forward with hope and confidence. Repent and believe — this means: 'Turn your heart and mind around so that you can see what is in fact happening right where you are'. If your heart remains hardened and your mind closed, you will miss the chance of your life."

The organisers of the conference promise that it "will help us to recover the vision of the kingdom and the passion to proclaim its coming."

The question has yet to be answered whether or not the actual conference really wants to return to the centrepiece of the Gospel; whether or not it will issue a clarion call in unambiguous terms to its member churches to evangelise the world in our generation.

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MAINLY ABOUT PEOPLE

SYDNEY
Rev S. R. Colefax will resign as Rector of Concord and Burwood on March 19 to become Rector of Ashfield.

Rev J. S. Normand, previously CMS Missioner in Tanzania, will become Curate in Charge, Manly Vale, on April 18.

Rev E. O. Hardy will retire as Rector of Coogee on July 6.

Rev Canon H. Rawson will retire as Rector of St Matthew's Windsor on April 30.

A Commemoration Service in memory of the late Rev Alan Richard Miller will be held at St Philip's Church of England, Cnr Hall Street and Macquarie Road, Auburn, at 9.30 am on March 23. During the service pew bibles will be dedicated to his memory. All are welcome.

NORTHERN TERRITORY
Rev D. O. Lunniss from Mitcham Diocese of Adelaide

to be Assistant Minister of Alice Springs.

Rev P. E. Leske ordained in Darwin, February 24, to be Rector of Numbulwar from March 9.

Miss P. Clements has taken up the position of Parish Assistant at St Peter's, Nightcliff.

Rev D. Thompson from the Diocese of Polynesia is Bursar at Nungalinga College, Darwin.

Rev G. Sibly from the Diocese of Canberra and Goulburn is Chaplain at the RAAF Base, Darwin.

Rev R. W. Ginns has resigned as Rector of Tennant Creek to become Rector of Hay, Diocese of Riverina.

GRAFTON
Rev E. W. Griffith is now Rector, Bellingen.

Rev R. G. Pacey is now Rector, Bonalbo.

Rev R. Ireland is now

Assistant Minister, West Kempsey.

Rev G. K. Bransgrove is now Assistant Minister, Lismore.

Rev R. P. Robins is now Rector, Lower Macleay.

Rev M. Irvine is now Assistant Minister, Tweed Heads.

Rev J. A. McKnight is now Assistant Minister, Bangalow.

Mrs Tester resigned as Registrar on December 31 and the new Registrar is Mr G. H. Glance.

MELBOURNE
Rev D. Walker, transferred from curacy, Holy Trinity, Doncaster, to Minister-in-Charge (under the direction of the Regional Bishop) of Christ Church, Whittlesea on February 6.

Rev D. Wood, transferred from curacy, All Saints', Geelong, to curacy, St Matthew's, Cheltenham, from February.



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

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TOUR TO WEST AUSTRALIA
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YOUR KINGDOM COME

These words will provide the theme for the World Council of Churches' conference on mission and evangelism to be held in Melbourne on May 12-25, 1980. As part preparation for participation in the conference a series of 10 bible studies bearing very broadly on this theme has been compiled and distributed. I do not wish to comment on these studies directly except to say that however helpful they may be in generating discussion on the wider question of the nature and function of the Kingdom of God in the world, they are a less than adequate treatment of this fundamental biblical concept.

Underlying the biblical meaning of "Kingdom of God" is the basic concept of God as ruler together with the associated notion of the realm over which such a rule is exercised. Bearing this in mind any attempt to grapple with Bible teaching on this theme must take account of at least topics such as:

THE KINGDOM OF GOD AND CREATION

Psalm 8:5 reminds thus that man was made "a little less than God" and was crowned with the attributes of deity, that is glory and honour.

Since in Gen 1:26-28 the role of man in creation is described as exercising dominion as the image (ie, as the representative for God in his world), the kingship of man to which Psalm 8 points proceeds from the fact of creation itself. Man's kingship expresses God's authority as King, Genesis 1 and 2.

As the divine representative man is created and then summoned to enter into God's rest. The nature of that arrangement is illustrated by the Eden narrative of Genesis 2.

This is God's intention for man and the world at the beginning of creation. We expect that God's reaction through redemption to man's attempt to undo this original arrangement, will be to return to the beginning God had in mind. We are not surprised then to find that Rev 21-22 ends on the virtual note of Eden recaptured, nor to learn that the divine intention in Christ was to "reconcile all things to himself" (Col 1:20).

The rule of God, therefore, which Revelation displays involves us in the three stages — Creation, the Renewal of Creation, ie, Redemption, and then the Renewed Creation.

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THE KINGDOM OF GOD AND COVENANT

If the notion of Kingdom of God displays divine intention, the series of covenants Noachian, Abrahamic, Sinaitic, Davidic, Jeremiah's New Covenant displays the way in which that God's purposes are made known and implemented.

The Covenant with Noah is really a misnomer since the divine promises to Noah with which covenant was concerned (ie, Gen 6:18ff, Gen 9:9-13) are a confirming (the RSV translation of Gen 6:18ff) of the relationship entered into by God by virtue of the fact of creation itself. The word covenant is used in the Bible to provide the firm backing for the existing relationship between the creator and his creation.

It follows from this that all the biblical covenants referred to are a subset of this original covenant. The Abrahamic covenant is a response to Gen 1-11 and the fall. The Sinaitic covenant creates Israel within the Abrahamic covenant. The Davidic covenant fits the Messiah, into the Sinaitic covenant, while the Jeremianic covenant indicates the end-time role of the people of God. Thus if "Kingdom" is the goal, "covenant" provides the procedures by which it is to be realised.

THE KINGDOM OF GOD AND THE SPIRIT

In the Old as well as the New Testament; there is a close association of the gift of the Spirit and the acceptance and the display of divine rule. For detail, may I refer to my article "Spirit and Kingdom in the Old Testament", *Reformed Theological Review* 33 (1974) pp1-10. This close connection is seen best by way of a model in the period of the Judges in the Old Testament.

The book of Judges probably most perfectly displays what the Bible means by "theocracy", ie, God ruling. There, divine rule over Israel was maintained by the gift of the Spirit given to designated individuals by which Israel was maintained at a time when every man did what was right in his own eyes. As the Judge of Israel (Jdg 11:27) God not only ruled, but provided for visible succession.

The association of the Spirit with Israel's kingship is seen in 1Sam 16:13-14 where the receiving of the Spirit and

thus the authority to rule is conferred on David. It also means a corresponding withdrawal from Saul.

In the New Testament it is made very apparent that it is the action of the Spirit which brings an individual into the Kingdom (John 3).

THE KINGDOM OF GOD AND THE GOSPEL

The content of the gospel is the "Kingdom of God", Mark 1:14-15 makes this plain. When Jesus preaches repentance and belief "on the basis of the gospel" Mark 1:15 the gospel to which Jesus refers is John's preaching of the advent of divine rule. The preceding verses referred to this. This is a message which Jesus fully endorses as His own, cf Matt 3:2ff and Matt 4:17.

The Gospel is the message of God's coming as King in judgment, which Jesus' own ministry anticipates and to which it looks forward.

THE KINGDOM OF GOD AS PRESENT AND FUTURE

Of course even now God is King, but we are referring here to the manifestation of the reign of God and the final consequences resulting from that.

In the earthly ministry of Jesus, the reign of God is predominantly a future concept in the fuller sense to which we have referred. Though in the sense of the receiving of the gift of the Spirit by men and thus their awareness of God's sovereignty, "Kingdom" in the ministry of Jesus has a present dimension.

Jesus manifests the kingdom, both by preaching it as future and demonstrating it as presenting his life references to the Kingdom as present in the present in the preaching of Jesus must be so understood. Of course, the acceptance of God's sovereignty by men of both Old and New Testaments is the work of the Spirit.

But the particular contribution of the ministry of Jesus is to point to the age of the fulfilment of prophecy when all the people of God would be conscious of being Spirit-led. This age is anticipated in his ministry. The acknowledgement of God's rule over all creation and the prior

judgment of men associated with that is, however, the fuller expectation to which both Testaments point.

THE KINGDOM OF GOD AND THE CHURCH

Since the Kingdom of God is God's activity as King there is a basic relationship between these two notions, though clearly not an identical. (In Acts 8:12, 19:8, 28:23 "Kingdom" is the content of the preaching, which calls the church into being.) Neither the "visible" nor the "invisible" church as notions corresponds to the concept of "Kingdom" since God's rule aims at man in his world. It is exercised over the totality of all things finally and not simply Christian men.

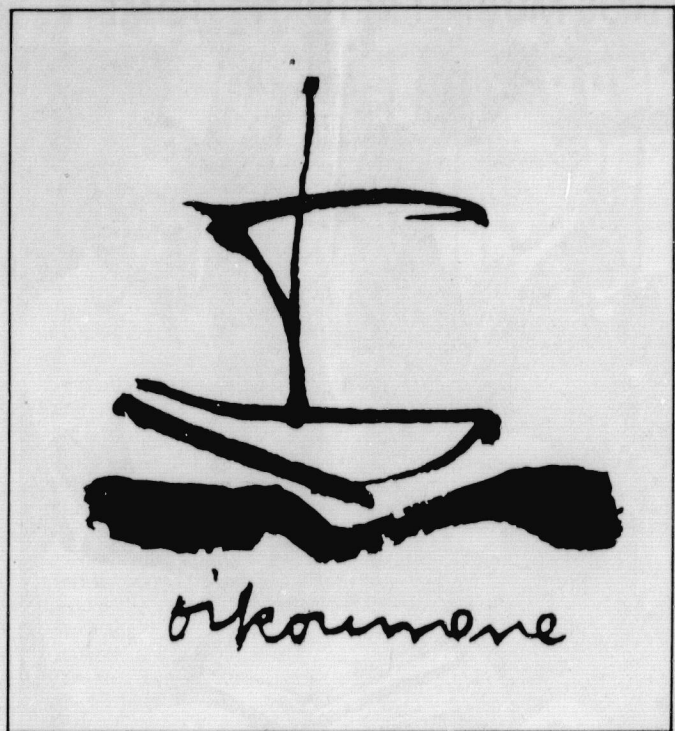
THE KINGDOM OF GOD AND JESUS

The term Messiah is often applied to Jesus in the New Testament, particularly from the Acts of the Apostles onwards, rarely in the Gospels and then usually editorially — the title is customarily rejected by Jesus as inappropriate to describe His then ministry. Messiah, though simply meaning "anointed", traditionally refers to Israel's king who (in the "people of God" sense) Jesus is. The New Testament teaches a reign of Christ to which the term "Messiah" would be appropriately applied before "all things" are handed over to God (cf 1Cor 15:20-28).

In this sense it might be more accurate to describe Jesus as the Messiah designate, whom heaven has received and until the Second Coming. Here again, we are speaking of Jesus as he will be manifested, since in the Old Testament Messiah is a term applied to a reign which is demonstrated.

In sum, "Kingdom of God" is a biblical postulate and the doctrine which controls the whole of biblical revelation. God is reigning and that reign will be acknowledged. But he is not reigning in abstract. His is the world and all that is in it and that will be a position which all men will finally acknowledge.

W. J. Dumbrell
Vice Principal
Moore Theological College
Sydney



is in schools (I.S.C.F.) on the beaches (C.S.S.M.)
in teenage haunts (THEOS) and in thousands of
Christian homes (BIBLE READING AIDS).

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LETTERS

Sir,

How bad is sexism? Asks Ms Hicks — the last paragraph poses the question about risks in flying in a plane piloted by a woman suffering from pre-menstrual tension.

No greater risk than flying in a plane piloted by a man suffering from overactive glands caused by ogling the hostess or suffering from a hang-over caused by drink or the aforementioned hostess!

Anyway, what is pre-menstual tension Ms Hicks?

Freier Hindert
St Ives, NSW

Sir,

I would like to comment on a strange letter by Mr Peter Smith ACR February 11. I thought it had been explained clearly by the producers of the AAPB that they had gone back to the original wording for the Nicene creed which is a confession of faith by the community of the Church, the body of Christ, in changing "I" to "we". It was the Apostle's creed that began with the word "I" as the baptismal confession of faith.

Does Mr Smith wish to do away with the creeds altogether? This is the impression that I had after reading his letter. Our faith is based on the authority of Scripture, Creeds, the Articles of Religion and the Prayer Book. As Anglicans we are unable to move from such foundations.

Rev J. A. Pettigrew
Condobolin, NSW

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The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

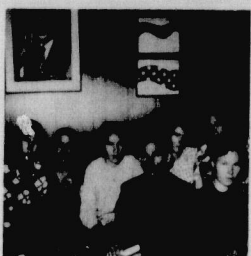
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FOR SALE — Pedal organ. American Packard, in good working order. \$120 ono. Phone: 636 9525.

WHAT A WORLD



LESLEY HICKS
TELLS OF

THE OTHER EMBASSY PRISONERS

As I write this, the fifty American hostages in the Embassy in Teheran have been held for over three months. What was at first an acute crisis has dragged on into numbing tedium. It is hard to keep identifying with and praying for a group whose ordeal has gone on for so long, especially as meanwhile the new crisis of the Russian invasion of Afghanistan has superseded Iran, and seems even more likely to drag on into a fait accompli.

Yet pray we must; and with the election of Dr Bani-Sadr as President of Iran there seems a hope of rationality which may even have meant good news for the captives by the time this reaches my readers.

On 27th June, 1978, another kind of captivity in another American Embassy began, almost ignored by the world. On that day a small group of Christians from Siberia approached the Embassy in Moscow. Their leader, Peter Vashchenko, held papers in his hand. With him were his wife Augustina, their eldest daughter Lida, 27, two other daughters in their twenties, and a son John, 17. From another family were Maria Chmykhalov and her 16-year-old son Timothy.

Fifteen years earlier Augustina had been among the thirty-two Siberians who had rushed into the Embassy in January 1963, vainly seeking to be allowed to emigrate to the U.S. because of religious persecution. They had been persuaded to leave after a few hours. At that time Peter Vashchenko was in prison for his faith.

He had never abandoned hope of emigration. He now carried a written invitation from America, and papers all in order for his large family (thirteen children aged from 27 to 4) with the vital exception of Soviet exit visas which had been refused again and again, and a permit from local authorities to enter a foreign consulate.

He was not surprised therefore when the Soviet policeman at the entrance to the Embassy brusquely waved them away with a nyet — no! According to plan, the two families surged past the policeman to reach diplomatic territory. But young John Vashchenko was caught, and the horrified group's last glimpse of him was of the policeman kneeling on his chest with hands round his throat.

By the time the distraught parents had prevailed upon the Americans to enquire about the boy, he had been removed, none would say where. Weeks later they learned that he had been returned to their home in Chernogorsk, some 3500 kilometres south-east in Siberia. He had been fearfully beaten and tortured. His older sister Vera, left in charge at home, begged them not to leave the embassy until they had won the right for the whole family to emigrate.

THE SIBERIAN SEVEN

So began their long sit-in, which as far as I can find out, is still taking place. The extraordinary and moving story of the Vashchenko family, and to a lesser extent the Chmykhalovs, forms the subject of John Pollock's book "The

Siberian Seven" (Hodder & Stoughton). Pollock, biographer of Billy Graham amongst others, had written a book in the sixties "The Christians from Siberia". He visited the Seven in the Embassy and talked with them through an interpreter, planning to write a brief account of their case.

It is a record of steadfast, uncompromising suffering for the sake of Christ. The families are Evangelical Pentecostals, a group which refused Registration because of its many restrictions on Christians, worst of all, that which forbade any church attendance or teaching to children under eighteen. Convinced that they must obey God rather than man, over the three generations covered by the story they have existed on the edge of Russian society, outcasts whose lives are one long struggle, illuminated by the joy of their faith.

The Vashchenko children were educated at home rather than be subjected to the atheistic pressure of the schools. Several were forcibly abducted from their parents and imprisoned in a State boarding school far from Chernogorsk; but as they reached 18, they returned home stronger in faith than ever, thanks to their family's prayers and the care their parents took to encourage them, journeying hundreds of miles to meet them secretly.

THE SYSTEM OF THE LIE

The whole picture that emerges reinforces all we know already of the viciousness of the Soviet suppression of human rights, whether of political or religious dissent. In "From Under the Rubble" (Fontana) Solzhenitsyn writes: "The state system which exists in our country is terrible, not because it is undemocratic, authoritarian, based on physical constraint — a man can live in such conditions without harm to his spiritual essence.

"Our present system is unique in world history, because over and above its physical and economic constraints, it demands of us total surrender of our souls, continuous participation in the general, conscious lie . . . When Caesar, having exacted what is Caesar's, demands still more insistently that we render unto him what is God's — that is a sacrifice we dare not make!

"And no-one who voluntarily runs with the hounds of falsehood, or props it up, will ever be able to justify himself to the living, or to posterity, or to his friends, or to his children."

In reply to a telex to the US embassy in Moscow, Church Record was informed that the family is still there.

T UNDERSTAND EACH OTHER

Runaways: Abandoned or Smothered?

One significant expression of family distress is withdrawal from the family by one of its members. It has been estimated that one out of 10 American young people from ages 12 to 17 have run away from home at least once (National Centre for Health Statistics, 1975). Australian figures are harder to come by, but from March, 1974, to June, 1976, nearly 7000 children were given shelter at some 25 women's refuges in Australia. In addition, many more were sheltered in Church and welfare homes (Royal Commission on Human Relationships, 1977).

The magnitude of this problem has caused family researchers to look very closely at the causes of family disintegration, with the focus on the factors forcing the child to abandon his/her family.

Richard Bell and Joyce Portner, at the University of Minnesota, have identified one factor which is highly likely to occur among Christian families. Bell and Portner have argued that family cohesion is an important factor which distinguishes families of runaways from families free from serious relationship problems.

Family cohesion is seen as the degree of emotional bonding that family members have toward one another. Families which function well tend to have a moderate degree of cohesion in which there is a balance between the separateness and connectedness between family members.

They experience a flexible arrangement in which they can be autonomous and independent when appropriate, but there is still a very real sense of belonging and commitment to the family as a whole. The extent to which family members are attached to one another (or

enmeshed) in practical terms is dictated by their personal values and the circumstances of the time. It is a degree of cohesion which is comfortable from the point of view of all family members.

Bell and Portner have argued, and their studies support their arguments, that extreme levels of cohesion in either direction (highly enmeshed or highly separated) can produce serious relationship problems and will lead to family disintegration.

In the case of the highly separated kind of family the levels of cohesion are very low. Family members tend to go their own way, spend little time with one another, and allow concerns outside the family to dominate their lives. When this view is shared by all family members and all their needs are being met it is not an unsatisfying family type.

I personally wouldn't enjoy it and I doubt that many other Christians would. If one family member feels rejected and ignored, it is no doubt due to the fact that the degree of cohesion is too low in this type of family for their particular set of needs and values.

The emotional links with others are seen to be lacking and considerable

frustration is felt in this situation. A consequence of this might be withdrawal from the family in order to find new situations in which loving attachments might be found.

Young people thus run away from home and seek alternatives in a counterculture commune, with a boy or girl friend, with the family of a friend or simply wander aimlessly in the streets of a large city which is seen to offer something new and promising.

Christian families do not appear as likely candidates for this kind of family since the Biblical values call for emotional bonding in which family members care for one another and in which parental responsibilities are clear. But, it is possible that the expression of these values becomes far too intellectual and ritualistic, and lacks genuine love.

In such a situation the cohesion is superficial and is perceived by the frustrated family member as highly separated. They feel emotionally abandoned because the emotional bonding between family members is not real.

The second case involves a highly enmeshed family type. Consider this case study: A family presented for counselling after the 16-year-old daughter had run away for the third time. After several counselling sessions it became clear that the parents valued a family system in which each member held identical beliefs and values and all activities were to involve the entire family. The problem emerged from the way in which the parents tried to rigidly enforce this view.

They would not tolerate any personal autonomy. Even when the girl wanted to read quietly in her bedroom or to listen to records on her own, the parents became angry and

saw this as withdrawal from the family. She was not allowed to visit the homes of her girl friends. She either had them come to her home or better still (from the point of view of the parents) had no close friends at all since they threatened the family's high degree of cohesion.

This kind of family produces mutuality of action, belief and value, but it is "pseudo-mutuality" when it originates in a system of rigid enforcement. Children become smothered by the high degree of family connectedness and its artificiality. They either run away, or grudgingly tolerate the system until they can legitimately leave home and go it alone.

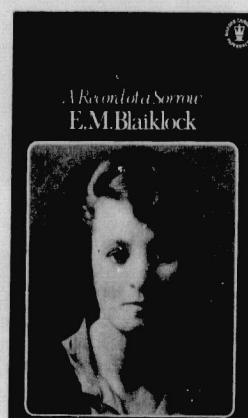
In both cases there is a strong chance that once the restrictions are gone they will really break loose and violate many of the values they were forced to tolerate in the past. Unfortunately, this is a pattern which many Christian families have not been able to avoid.

Both the highly enmeshed and highly separated family types lack the proper expression of love. In the first type it is an enforced connectedness which, in its extremity, smotheres the recipient. The second case does not provide sufficient contact in which genuine love can be expressed. The Biblical view is, I believe, consistent with the balanced cohesion described by Bell and Portner.

The imagery of the Body of Christ illustrates this. We consist of different parts with varying needs, gifts and resources, yet function together generating bodily growth through love. (Romans 12:12-31; Ephesians 4:1-16). Paul is describing a wider grouping of Christians than our modern nuclear family, but there is no doubt that the same principles apply to our relationships in general.

Dr Alan Craddock

BOOK REVIEWS



A Record of a Sorrow
E.M. Blaiklock

"Kathleen"

A Record of a Sorrow

by E. M. Blaiklock
Hodder and Stoughton, 1980
96pp, price: \$2.95

Some years ago my wife and I smiled as we read E. M. Blaiklock's conclusion to his SU notes. He had described his wife's sigh of relief as he removed the stack of reference books piled under the bed.

Now I find myself in sympathy with him once again. This is the diary of his experiences which followed the death of his wife Kathleen after 49 years of marriage.

He faces the home crowded with its

memories; the need for prayer and companionship; "the thought of that awful moment when I shall reach home, put the key in the door, and feel the dull wave of emptiness flow out to meet me, embrace and overwhelm."

This is no maudlin reverie, but an affirmation that "the rising of Christ from the Dark Realm is the final surety."

Professor Blaiklock is a classical scholar who possesses a keen mind, a warm heart and a vital faith.

"Kathleen" should bring courage to many as they find what he found, that "this contest with the last Enemy (and the ever-present Enemy of the Soul) goes on unabated."

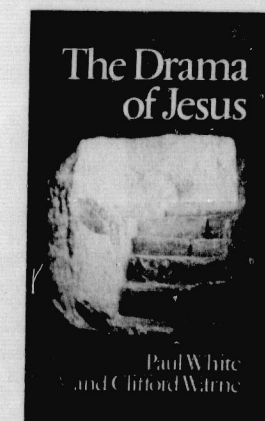
Yet he is able to prove the truth of I Peter 5:6,7, as he casts all his care upon the Lord and finds that He, in turn, cares for each one of us.

Donald Howard

"The Drama of Jesus"

by Paul White and Clifford Warne
Hodder & Stoughton, UK
Paperback, 160 pages, \$3.50 retail

Having ministered in two different churches where Paul White and Clifford Warne have held congregations enraptured by the spoken word, it is a particular pleasure to see "The Drama of Jesus" in print. In 160 pages the life of Jesus is dramatically and



realistically presented. At once both humorous and poignant, moving and tragic, familiar stories of Scripture spring to life.

Nameless characters take on identity as the authors fill out what is often sketchy information about the characters of Scripture.

In 21 chapters, the teachings, miracles, death and resurrection of Jesus have a vibrant impact. The characters are full of life with physical details giving a ring of truth about the book; "The chief of taxation ran his short fat finger down the column of figures"; Jairus is depicted with his "face twitching with emotion" as he impatiently urges the Master to come and heal his daughter.

One can almost hear the Yiddish-type intonation of the conversation that predominates, as the written word becomes spoken. The book has many values: to

bring freshness to the old, old story for those who love the Scriptures; ready-made material for scripture and Sunday school classes; bed-time stories for children; dramatised episodes for family services; and discussion starters for fellowship groups.

For any who like a good story and for those who love the Word, this book is excellent value.

David Cohen

"Commentary on Ephesians: Exposition of the Greek Text"

by J. Armitage Robinson
First published 1903
Kregel reprint
of second edition (1904) 1979
314 pages

This is an excellent commentary on the Greek text of the New Testament. It has the advantage for readers unskilled in Greek, that the first half of the book has a running commentary on an English translation, drawing on the author's skill in Greek, but with a minimum reference to actual Greek words.

It has the added advantage that the second half of the book is a detailed, annotated reproduction, and commentary of the Greek text. The final section of the book is a detailed discussion of certain Greek words, such as "mystery", and "fullness".

Because the book is old it does not presuppose some of the questions which the modern reader might bring to a study on Ephesians, but it retains undating authority as an exposition of the original text. It is ideal for ministers and theological students, but it is capable of much wider usage also.

Lindsay Johnstone

Where the Action Will Be . . .



Brisbane will experience "Explo 80" May 10-17, but the results are expected to be felt around Australia. Already participants are booked from Perth, Adelaide, Melbourne, Sydney, Brisbane . . . with enquiries from New Zealand, South Pacific and the USA. With three months to go, preparations are stepping up, using computers, seminar leaders training courses, a promotional film, leaflets, and special speakers. Local and overseas musical talent will also be used for the special meetings to be held in the Brisbane Exhibition Grounds for those attending Explo 80. Photo: Ramon Williams.

ARCHBISHOP'S TRIBUTE . . .

A Man Rooted in an Unshakeable Faith in God

Mourners recently at St Andrew's Cathedral paid their last respects to the Honourable Mr Justice Norman Jenkyn, Chancellor of the Diocese of Sydney since 1973.



Justice of the Supreme Court from 1965-1975, Mr Justice Jenkyn's distinguished career included being Senior Counsel for the Naval Board on the Royal Commission into the Loss of HMAS Voyager in 1964.

In his address, the Archbishop of Sydney and Primate of Australia, Sir Marcus Loane, said, "Mr Justice Jenkyn had both an inquiring and clear mind and was a Christian by conviction."

"He was one of Australia's leading Anglican laymen particularly in his later years. All that he said or did was rooted in his unshakeable faith in God."

The service was led by the Dean of Sydney, the Very Rev Lance Shilton and Bishop R. C. Kerle, Rector of St Swithun's, Pymble.

The many eminent members of the legal profession present included the Chief Justice of NSW, The Honourable Sir Laurence Street who also read the lesson. AIO

2CH — 19th OPERA HOUSE CONCERT — with 30 Piece Orchestra

2CH has announced its 19th Opera House Concert. It will be held on Friday, 15th March, at two sessions, 5.15pm and 8.30pm.

The station commenced the Opera House concerts in 1972 as a public platform for its Good Music policies, and has continued at the rate of three concerts per year since.

Bob "Beetles" Young will conduct the 30-piece Good Music Orchestra; and extra emphasis this year will be on the vocal side with the Good Music Choral prominent.

John MacNally will make a special guest appearance.

2CH personalities have regularly compered the concerts, and the first for 1980 will be introduced by Bob Moore.

Tickets are available from the Opera House and Mitchells Bass.

The Flying Bookshop

Bookmobiles are not new, but when June Perry, Sydney office worker and ex-Girl Guide leader, went out west, in 1976, by plane she found that the few books she had taken along with her, sold as fast as the proverbial "hot cakes".

She has now begun her own work, known and registered as "Bookaire". Taking supplies from the Bible Society and Scripture Book Centres, she sets up her wares in church or community halls, and country shows.

She has no financial backing, but has the assistance of Audrey Williams who helps, both in Sydney as well as in the country. Together they told of their desire to "take the books to the people".

"We are not in opposition to any established work, but prefer to work in co-operation with any that may exist. Usually there is none within hundreds of miles!" They said.

Their customers are mainly Christians, but others come along out of curiosity. With no particular program or schedule in mind, the Bookaire takes to the air when funds permit, and when the ladies "feel it's the right time".

Thought is now being given to being on hand in areas when the flying doctor services makes a regular call. "On such Clinic Days, people gather and that's where we could show them helpful literature, greetings cards and other items that are available with a scripture text on them," said Miss Perry.

Her plane is a single engine, four seater, low wing American Traveller, named "Queenie" with the registration VH-ETQ. Its range is 225 minutes or 300 miles without re-fuelling. Miss Perry has had her pilot's licence for 14 years and in 1978 gained her commercial licence, which allows her to fly for "profit or reward".

15 WORTH \$3000

Her usual cargo is 15 cartons with over \$3000's worth of supplies. Advance notice enables the local clergy to mention proposed visits, as well as school teachers and local shop owners. Even hospitals in lonely, out of the way, areas mention her visits to patients.

"We intend to take things slowly and quietly," said Miss Perry.

June Perry has sunk her own capital into the work, as well as her time, effort and talents.

Further information from 59 Union Street, Kogarah.



June Perry.

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The Australian



CHURCH RECORD

No 1702

MARCH 24, 1980

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

TWO J.C.'s AT PRAYER BREAKFAST



Photo: White House.

The Honourable Jim Cameron, member of the N.S.W. Legislative Assembly was introduced to the President of the U.S.A. prior to 28th Annual National Prayer Breakfast held recently in Washington, D.C. The President addressed the gathering which comprised not only Christians, but Moslems, Jews and diplomatic representatives from the Communist world on 'Growth in our spiritual lives. Mr. Carter said that he prayed for his enemies as well as his friends. Christian members of both Houses have for many years met weekly when in session to talk privately, to pray and reflect, and this prayer fellowship movement has spread throughout the world embracing Christians in the political sphere in small fellowship groups. This gathering was attended by 3,000 guests and the two hour function was telecast live. Mr. Cameron told the Church Record that it was impressive and encouraging to see so many political leaders who spoke boldly of their Christian faith.



Say it in Plain (English) English

"Say it in plain English!" is the prevailing message of an Aussie Canon over from Sydney for a three month visit, and based at St. Helens, Bishopsgate, London.

"No article can possibly capture the flavour of Canon John Chapman's sharp Australian wit and good humour, but if you want to get the gospel across to the man in the street without using a single 'in' word or cliché, this is the man to listen to!" says Anne Warren in the English Church of England newspaper.

"He is a very colourful character who carries with him a distinct flavour of the Australian outback, scattering rural anecdotes which leave his audience in stitches."

To page 3

R.C. Charismatic Leader Seeks Marriage

CHICAGO (EP) — The Rev. Francis S. MacNutt, O.P., a leading faith healer within the Catholic charismatic renewal movement, is seeking to leave the priesthood to marry. Reports that the 54-year-old Dominican priest, who has conducted healing services all over the world, took preliminary steps to leave were confirmed by Peter Foote, spokesman for the Chicago Catholic Archdiocese.

A native of St. Louis, the Rev. F. MacNutt was ordained a Dominican in 1956 and taught at a seminary in Dubuque, Iowa. He soon became a leader in the newborn Catholic charismatic movement, and participated in meetings and healing services throughout the nation and in South America, Europe, Africa and the Far East. Often he appeared on programs with President Carter's sister, Ruth Stapleton, a faith healing advocate.

He has visited Australia as a speaker at the Temple Trust's National Charismatic Conferences.

More in myth at stake



"In the debate on the Myth of God Incarnate in England even more is at stake than the person of Jesus Christ. Another key issue shaping the argument is whether man needs to be saved. If man is good he needs a teacher, if he is lost he needs a divine saviour," said Dr. Peter Jensen at the Moore College commencement. Dr. Jensen was giving the address following his return from Oxford where he has studied theology for the past three years. "It seems ironic that in the midst of a century of atrocities theologians can still believe in humanity's fundamental goodness," he told the gathering.

Fifty new full time students entered the college in 1980, and over 100 were attending evening courses, 33 in Western suburb centres.

P. Jensen.

ON OTHER PAGES

100 YEARS AGO — BISHOP RYLE ADDRESSES C.M.S.

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CHURCH PAPER BECOMES THE LOCAL DISTRICT PAPER

PAGE 3

INGREDIENTS FOR SUCCESSFUL FAMILY LIFE — DR. CRADDOCK

PAGE 7

DEEPEST CRISIS FOR THE CHURCH

PAGE 5

"MALES ARE THE DISADVANTAGED SEX"

PAGE 8

"LIKE PETER NEVER LIKE JUDAS"

Chinese pastor freed after 22 years

A noted Chinese Christian, Wang Ming-dao, has been released from prison in China after twenty-two years.

Mr. Wang is described in a press release issued by the Overseas Missionary Fellowship as "one of the outstanding Evangelical Christian leaders at the time of the Communist takeover in 1949 who was imprisoned for his uncompromising stand for truth."

News has just arrived that Wang Ming-dao was reunited with his family in Shanghai on January 10. Now 80 years old, he is in very poor health, nearly deaf and nearly blind.

He has sent the following message to friends throughout the world who have prayed for him:

"Please tell brothers and sisters all over the world that during the 22 years in prison I have sometimes been like Peter but never like Judas. There have been times of weakness, but from 1974 I have been greatly strengthened just like I was 30 years ago."



Pastor Wang's once crowded church is now permanently locked

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