

OFF TO THE CRYSTAL CATHEDRAL OPENING



The first party of 40 people left Sydney, Tuesday September 2nd, headed for the grand opening and dedication services of the Robert Schuller Ministries' CRYSTAL CATHEDRAL at the Garden Grove Community Church.

Three separate dedication services are planned, so as to accommodate the thousands who are planning to attend.

Amongst the first group was well known Australian athlete, Marjorie Jackson ("The Lithgow Flash"). Following the death of her husband, Mr. Nelson, Mrs. Jackson-Nelson has initiated a fund to help fight leukemia. Many have come to her for assistance, and she suggests that if they want a message of hope, they should view the TV program, HOUR OF POWER, by Dr. Robert Schuller.

Leaves for Extended Tour

The Rev. Greg Blaxland has just completed, at the end of August, a total of 15 years and 5 months service with the South American Missionary Society and has taken his long service leave from 18th September to 18th December. Prior to commencing this leave, he will lead a series of lectures at the S.A.M.S. International Candidates' Training Course at Union Mills, North Carolina, U.S.A., where some 30 candidates from the United States, the United Kingdom and Australasia commenced their special orientation course on 8th July.

Mr. Blaxland with his wife, Judith, and three sons Peter (19), John (17) and Andrew (15), will spend three months at a Discipleship Training School in Hawaii. The School is conducted by the International Interdenominational Fellowship known as Youth With A Mission. Following this training, the Blaxland family hopes to revisit several areas of Anglican work in South America, returning to Australia in early February 1981.

None of the expenses involved in the foregoing will be drawn from the general funds of S.A.M.S. Australasia.

SAMS

OBEY... and go to jail!



Chuck Colson of the Prison Fellowship in the U.S.A., addressed a special breakfast meeting in Sydney, Tuesday September 2nd. The challenge to the 400 guests present was that of being obedient to the Lord and following His will, even if it meant going to prison... to visit the inmates!

Jim Chaousis (Executive Director, Prison Fellowship of Australia) with the Founder, Charles (Chuck) Colson, at the meeting in Sydney.
Photo Ramon Williams.

Seminars at Katoomba Conference

Six seminars are planned for the Saturday and Sunday afternoons of the "World Missions in the Eighties" Conference at Katoomba, N.S.W.

Each Seminar is planned by its Chairman who is also responsible for running the session. Those attending the Conference may choose which they wish to attend.

Subjects being dealt with are Literature — its writing, production, publishing, distribution and impact. Youth — their needs and aspirations in developing countries and how to reach them with the Gospel. Leadership Training — at all levels including Theological Education by Extension, residential Colleges, local

church Bible studies. These are to be on the Saturday afternoon.

On Sunday there will be in-depth sessions on Communications — by all means including radio; the place and potential of Medical work in the eighties and a full session on Training — what to do and what to study to be an effective missionary.

The key-note of these Seminars is the extent of inter-mission society co-operation that has been engendered in their planning and presentation. The whole Conference is marked by the high level of fellowship among the various participating societies.

The Winners!

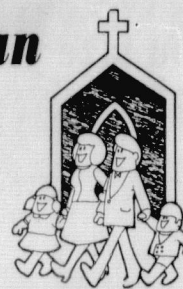


Ann Galloway, Assistant Manager of the S.U. Bookshop, Perth with her award for the best bookshop in Australia, together with Brian Burleigh, General Manager of Bookhouse Australia Ltd. with the award for the best exhibitor.

The standard set at the C.B.A.A. Convention was very high and is believed to exceed anything in the commercial book selling area, in Australia.

photo Ramon Williams

The Australian



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A TRIP TO HELP THOSE ON DRUG TRIP



(Left to right) Alan Monson, Peter Engeler, Dave Ellis and George Capsis, Christians from Sydney, show some of the Cantonese hand signs learnt during their four week holiday — helping in a Christian drug rehabilitation program, on Dawn Island near Hong Kong. There, drug users seeking to be rehabilitated, are matched with a former drug-user, who has an understanding of what they are going through. Called "Siamese twins", the worker is alongside to encourage and help, 24 hours a day! The success rate is higher than any drug programme conducted by the Government. In Hong Kong, there are over 250,000 known drug users, most starting at the age of 12-13 years. Many on Dawn Island have criminal records, one being a murderer.

photo Ramon Williams

Kenyan Church must 'wake up' or pay price

Unless Kenyan Christians 'wake up' and support the work of the Bible Society in their country, one day it will be very difficult to find Bibles in Kenya.

That is the verdict of the newly appointed general secretary of the Bible Society of Kenya, Pastor Joseph Musembi.

There are 40 main languages spoken in Kenya but so far the complete Bible is only available in nine of them. "The Maasai, for example, have been crying out for a Bible for 15 years," he says.

Although the Bible Society of Kenya is heavily subsidised by friendly churches and religious organisations in the United States and Europe, the support it has received from local Kenyan churches has been negligible.

'Uncomfortable'

Pastor Musembi wonders why the six million Christians who attend church every Sunday in Kenya cannot raise the money required so that the Bible Society can fill the demand.

The reason, it is believed, is that for many years missionaries have provided money for church work in Kenya. Already many donors are uncomfortable about having to give money to Bible Society of Kenya every year. They feel that Kenya churches and Christians can easily raise the necessary funds, and Pastor Musembi agrees.

Fountain Trust to close — not economic but 'in obedience to God'

The Fountain Trust, the charismatic organisation which in its relatively short life of sixteen years has become a noted institution in the Church, is to close down at the end of this year.

A sad thing, you might think, and yet one more mark of the religious recession which has long pre-dated the present economic one. But not so. The trustees and executive committee announced on Monday that all activities would cease on December 31 "in joyful obedience to God."

Their statement said that the decision was a unanimous one, taken after much prayer. "There has been no pressure whatsoever, financial or otherwise, in this decision. We have taken it in peace and harmony that this is the call of God."

The six full-time and three part-time employees of the Trust who will join the ranks of the two million unemployed are apparently quite

cheerful at the prospect, and are said to be also in full agreement with the decision to close down.

Trust members had some difficulty in explaining to the Press conference which they called in London how and why they had arrived at the conviction that the organisation should close because, as is well known, while God sometimes makes it clear that he wants something done, he does not always bother to spell out why.

However, it seems that it is at least partly because of its success in becoming a sort of institution that the Trust must now close. Institutions tend to try to encapsulate God, said the director, the Rev. Michael Barling, in cautioning people to think very carefully before starting up new organisations to take the Fountain Trust's place.

But, from the more positive angle, it was felt that the Trust had helped prompt a host of groups and activities, especially at the local level, which could now carry on the Trust's task of encouraging the renewing work of the Holy Spirit.

The Trustees' statement said they were convinced that God was saying that the Fountain Trust had played its part and that this particular ministry must come to an end. "We do not pretend to know how God intends to see this work continue to move forward," they declared, but "we do believe that this act of obedience will prove to be a positive contribution to the whole work of renewal."

W.C.C and RES Membership

Membership in the World Council of Churches has been a bone of contention for the Reformed Ecumenical Synod churches for nearly three decades and it will continue to be debated at least until 1984. The RES Nimes, France which adjourned on 25 July decided to make one last try to reach agreement on the nettlesome issue and authorised the appointment of an 8-member committee to study the issue further, with a view to reaching a final decision in 1984.

The Advisory Committee reported that all the members of the committee, regardless of viewpoint, are of the conviction that the matter of membership in the WCC ought not to be allowed to continue unresolved, occupying so much of the time and energy of every meeting of the Synod and undermining the unity of the Synod. They agreed that this Synod ought to initiate action to enable the Synod of 1984 to make a definitive decision concerning WCC membership, whatever that decision may be.

The delegates of the Free Church of Scotland and the Reformed Presbyterian Church of Ireland had been given a directive from their respective churches to seek resolution of this matter at this particular Synod.

They were deeply disappointed, therefore, that after seven synods and 29 years of debate, the matter still rests on the Synod table. They recognised nevertheless, that the matter will finally be disposed of in full accordance with the constitution of the RES, at the next meeting of the Synod.

In acting on the proposals of the Advisory Committee, the Synod reaffirmed the advice given by every meeting of the RES since 1953 onwards to member churches not to join the WCC. It then instructed the Interim Committee to appoint a study committee "to make a comprehensive study, from Scripture and our confessions, of the Reformed concept of the church and its implications for current and future ecumenical relationships".

The committee is instructed to include in its study the question of the membership of churches in the WCC and to give serious attention to the ecumenical relationship of the younger RES churches.

To implement the study, a committee of eight persons, two each from Africa, the Americas, Europe, Asia and the South Pacific has been formed. They are asked in turn to form regional committees in which the churches in the area will be involved. The final report is due in July 1983, one year before the final decision is made.

(RES NE 8/12/80)

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EDITORIAL

Evangelicals and the Doctrine of Development

This generation endorses as regular what the previous generation regarded as irregular. This is not only true of the secular world but is fast becoming true of the Christian Church. Evangelicals are not exempt from gradually endorsing views they once regarded as unscriptural.

The method of endorsement is by way of/gradually being conditioned by friends or others in their denomination whose irregularity in practice has never been the subject of scrutiny or discipline. It becomes endorsement by default.

For example the issue of divorce. Ten years ago that was an issue upon which the Anglican Church was united in Australia. There was unanimity that the Scriptures were opposed to it except on the grounds specifically stated. There was a little uncertainty on the statements in 1 Corinthians 7, but that seeming ambiguity could be clarified by a careful examination of the text.

Ten years later the matter is being resolved not by reference to the Scriptures, for we have 'gone past' that stage in the debate. We are now gradually being conditioned to believe that there is no finality on the matter in the Word of God. The law of the land as it now is in 1980 is the determinant of our practice in the church, give or take a little window dressing. It will soon be the case that few will defend the issue from the Word of God from a rather vague feeling that if the theologians cannot agree on the meaning of texts, then the straight forward reading of passages will invite the charge of fundamentalist.

What we have is simply an endorsement of the position of John Henry Newman in the last months of Anglican days when he published his "Essays on the Development of Christian Doctrine". He was seeking to explain why he could now accept teaching and practices in contemporary Roman Catholicism which were not in the Bible. More modern exponents of this position were once only among the ranks of the so called liberal theologians who likewise believe that previous doctrinal stances must undergo modification in the light of the generally accepted thinking of our age.

Evangelicals are in danger of being conditioned by others and quietly capitulating on issues that were once regarded as open and shut cases when reference was made solely to the Word of God. If we are honest on many issues we are relieved to agree with the general trends in secular thinking when 'theologians' or members of doctrinal commissions cannot reach unanimity. It makes living less difficult. Is it right to assume that members of such bodies or professional theologians are likewise happy to allow no final conclusions to be reached? One can suspect that it is.

Are we not also relieved when evangelicals cannot reach any final agreement, for it gives room to manoeuvre.

Of course we are not going to fall into the trap of saying that there are not issues whose complexity does not demand that we search the Word of God again, but many of the issues we were once sure about because of the simple witness of the Bible we are now adopting a different stance on, not because of new evidence in the Bible, but simply because of a new stance in our society and then the church.

Are not in danger of becoming Evangelical Newmanites?

Can you take your family to see it?



Xanadu

Here it is Monday the 15th of September — let's go and review a movie. In the movie belt of Sydney there's only one "G" rated movie we haven't seen. Xanadu.

So, with a choice of one, Olivia Newton-John and Gene Kelly, off we go. Expectantly.

Xanadu is a perfect illustration of the old maxim in TV advertising — "Clever effects will never substitute for a lack of story line".

Every visual trick in the Hollywood book has been used. Special effects litter the film but it does not help a bit. Xanadu is a miss hit. It moves at snail's pace through anything that gives ONJ a chance to exercise her vocal chords.

Add to that the NRC rating the film should have drawn for some of the tasteless and suggestive dance scenes and you have a film they should pay you to go and see and not v/v.

Don't let your children waste their time and money on Xanadu.

G. Holt

MAINLY ABOUT PEOPLE

GIPPSLAND

Very Rev. Dr. C. B. Alexander, Dean Emeritus, died August 2nd.

Rev. David Greentree is to be Minister-in-Charge of Lang Lang

Rev. Atsushi Shibaoka is to be Minister-in-Charge of Omeo

Rev. Noel Richards will be inducted into the parish of St. Philip's Cowes on October 3rd.

ROCKHAMPTON

Rev. C. Andrews will be ordained priest in St.

Saviour's Gladstone on September 25th.

SYDNEY

Mr Mark Bensted as Director of Music of St. Matthew's Manly, the Rev. David Cohen, (has been announced) to take effect from 1st December, 1980.

ADELAIDE

The Rev. W. J. Ogle has accepted cure of souls of St. Paul's Pulteney Street, Adelaide as Priest in Charge. The appointment takes effect as from 1st September, 1980.

who, eventually, will outnumber Christians — all because we do not know God's Master Plan and our place in it.

These are a few of the thoughts stimulated by the Record's new editorial policy.

Mrs P. Creasey

Dear Sir,

The recent article entitled "Christians Should Help Buddhists" was both interesting and timely given the earlier article "Buddhists use Melbourne Church Hall", and the correspondence that provoked.

No-one would disagree with the opening statement in the more recent article:

"Christians should be willing to help Buddhists... for no other reason than their needs".

Minds differ however as to the form that 'help' should take. The correspondents thought that certain 'help' offered may have been "making crooked the straight paths of the Lord" (Acts 13:10).

Archdeacon David Chambers has said that the good Samaritan was a "perfect evangelist". Rather, did he not prove to be the victim's "neighbour"? Was it not Philip (Acts 8) who was the evangelist? Look what he did.

And although faith without works is dead (Jas. 2:17,26), what of works without faith and obedience? For Abraham's faith was "active", along with this works (Jas. 2:22). Any 'good' unbeliever can perform good works. Was the Samaritan more than that?

Tolerance is an admirable quality. But in this age of tolerance there is a danger that it begins to merge into 'conformity to this world' (Rom. 12:2). Christians must not be reluctant to draw the line. Jesus drew the line at relaxing (let alone breaking) one of the least commandments (Matt. 5:19).

Soppy pandering to the unbelief of men is alien to Christianity. The real purpose of

Christians is clearly recorded (Acts 20:21,24 and 26:18). And although Paul became all things to all men, would he have permitted Buddhist practices in the synagogue? He underwent this metamorphosis "for the sake of the Gospel" (1 Cor. 9:23).

And saving faith comes "from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:17), not from the mute Samaritan. And what the Lord said to Samuel is worth repeating:

"they have not rejected you, but they have rejected Me from being King over them"

(1 Sam. 8:76). So have the Buddhists, atheists etc. Gideon was much wiser (Judg. 8:22,23).

"How beautiful are the feet of those who preach good news".

Gavin J. Lawrie

Dear Sir,

I have been interested to read about the travels in Western Australia of the present Primate, Dr Marcus Loane. There must be many people in Bunbury who can recall the visit of Dr Mowll, who visited Western Australia in the middle of this century. The present "Church of the Resurrection" was blessed by him in its present state. It was enlarged to double the size of the original building. I was present on that splendid occasion and meeting such an outstanding "Man of God" has always stayed in my memory. Archbishop Mowll was so very tall and preached a magnificent sermon.

Next day, a Civic Reception was given by the Town Council, at which my husband and I met Mrs Mowll, who had spent so many years working as a missionary in China. Meeting this wonderful couple is one of my happiest memories. I know Sir Marcus Loane wrote a biography of Dr Mowll, and that he admired him exceedingly.

Christina F. Stokes,
Lay Canon of St Boniface Cathedral.

Cont. on page 7

THE PROGRAMME TO COMBAT RACISM

THAT SPECIAL FUND — WHAT SHOULD EVANGELICALS DO?

Dr. Klass Runia who has written on the W.C.C. an evangelical assessment in Dutch met informally with the members of the Sydney Diocese's Ecumenical Affairs Committee and others on the P.R.C.

The real problem is not with the PRC itself but the Special Fund that has been attached to it and from which money is distributed among the racial minorities.

For example money is given for legal aid. We need not object to this in principle although a lot depends on how it is handled. It can be come so highly politicised. But the Special Fund does more. It also gives grants to liberation movements that have taken up arms to fight.

The Special Fund stipulates that it is given on one condition. Money can only be used for humanitarian purposes.

This is the crux of the matter. Is it really the task of the church to help these militant liberation movements with money?

3 Reasons in favour of support

Firstly, we cannot but agree with the general purpose of the PRC itself. Racism is one of the worst sins of our day. Moreover we as Western people are largely responsible for it. By our colonial activities we have created the structure that have oppressed and still oppress people.

Even in this post colonial era, we still uphold these unjust structures with the big multinationals. In one word we are guilty and we should acknowledge it.

But we should do more. We should take action and fight against these structures, and try to overthrow them in solidarity with the victims.

Secondly, can we overcome the problem of violence for Christians because of the violence of the liberation movements?

Naturally the church is against violence, but sometimes it is unavoidable. In the case of racism, there is always one form or another of violence. Existing structures are violent. They suppress victims by sheer power. No wonder the victims resort to violence. There violence is actually counter violence.

It would be hypocritical to condemn them while in the meantime condoning structural violence.

Is it not better to help the victims even when they use violence, rather than by silence supporting the oppressors.

Thirdly, the help is intended for humanitarian purposes only. If it is given for food, schools and hospitals, then there is no direct identification with violence. We should trust these people, if they promise to use it for the purpose for which it is given, then we should take their word for it. Many of the people in the liberation movements are fellow Christians.

5 reasons against

Many other people in our church are not convinced by these arguments. I myself was one of them. There are generally five arguments against participation in the Special Fund.

One-sided Racism

There is a one-sided view of racism in WCC documents in general and in

PRC statements in particular.

They always concentrate on white racism, racism in the Western World and in South Africa in particular. Of course that situation is of special concern to Christians especially as the nation claims to be Christian and to have apartheid for the preservation of its Christian civilisation.

Yet this concentration is highly unfair and at times even hypocritical. Professor Verkuyl of the Free University in Holland and a strong advocate wrote 'I believe that the exclusive concentration on PRC may easily lead to collective hypocrisy in totalitarian countries, which speak much about western imperialism and colonialism, but do not realize that their own thinking and acting is thoroughly imperialistic. Moscow colonizing Eastern Europe, Peking colonizing Tibet should see the beam in their own eyes.

"In some African countries which now shout for joy because of the PRC, the applause would die away if manifestations of black racism within their own gates were also included in the programme."

This, however is not the main objection nor the most serious.

Confrontation

Throughout the years there has been a shift from reconciliation to confrontation. Is this in agreement with the Gospel?

Now, I must admit that quite a few of the WCC people are well aware of this problem. In their defence they usually appeal to the attitude of Jesus Himself.

For example, Emilio Castro argues that there is no antithesis between reconciliation and confrontation. According to him they go together in Jesus' attitude and actions. Jesus greeted his disciples after the resurrection with "peace". He showed them his hands and his side. The scars were his credentials. He had occupied the place of the oppressed and the sinner. He had participated in the struggle against demonic powers. He had not remained neutral. Time and again he proclaimed the saving liberating will of God towards men and suffering the consequences of that proclamation. He had every right to announce peace. The word 'reconciliation' is the church's gesture of solidarity can only be credible when it bears the marks of the cross. When the church has not remained outside the conflict but has participated in the destiny of the disposed.

Attitude towards violence

Here too there has been a shift in WCC thinking and action. At New Delhi in 1961 it was still strongly against violence. But since then things have changed and eventually the decision followed to support liberation movements. We must remain fair to the WCC. The Special Fund of the PRC was not a call to violence. Violence is still seen as the 'ultimo ratio'. Moreover the money is for humanitarian purposes only. Still we are left with this question. Does it



Miss Margaret Rodger, Principal, Deaconess House, talking to Professor Klass Runia, from Kampen Seminary, Holland.

really belong to the task of the church to support such liberation movements? Especially is this a important matter when the church has no means to ascertain what the nature and eventual aims of such movements are?

The task of the Church?

I am not against the church speaking out on social and political issues. Sometimes it is necessary, but how far should the church go? The WCC goes very far on this point.

Already at Uppsala it spoke emphatically of the political task of the church. For example churches were urged to approach their governments with concrete political proposals. Furthermore it was stated 'The churches should participate in a responsible way in movements for radical structural changes necessary to establish more justice in society'.

In my opinion it has gone too far. According to NT church there is a three fold task.

- * to proclaim and to witness
- * the role of intercession
- * diakonia — service

All have political implications but indirectly political. Never any identification with specific movements.

The Theology behind it

This has never really been spelled out. You have to glean it from various statements in the many documents that come from the WCC.

There is the revealing statement from Bangkok's 'Salvation Today' in 1973. 'Jesus calls his church to be part of his saving activity both in calling men to decisive personal response to His Lordship AND in unequivocal commitment to the movements and works by which all men may know justice and have opportunity to be fully human.

Jesus' saving activity is also present in such humanitarian movements. Melbourne's recent meeting sees a similar line of thought where Jesus identifies with the poor. I think here we touch the real theological background of the PRC and I must say that I am not happy with that kind of theology.

This is contrary to Jesus' attitude described in the N.T. Surely He associated with the poor people, but He never identified with any particular class of people. He had come for them all and his main purpose in coming was to seek the lost.

I fear it is an optimistic humanistic theology behind the PRC and many other activities of WCC. We also find that in much liberation theology which is very vocal in WCC circles.

Take the statement of Gutierrez, a leading liberation theologian, to work, to transform the world is tantamount to becoming man, and to build the human community is tantamount to being redeemed.'

To sum it all up, I believe that the Special fund of the PRC, as it operates now, is not in conformity with the nature and task of the church as delineated in the NT.

Four options in objecting

- * withdraw altogether from WCC — this is an extreme action and should only be done when there are more objections other than the Special Fund
- * refuse to pay any contributions — personally I never favour that action as it smacks of the attitude that unless you do as I want I will withdraw my contribution
- * refuse to make a specific contribution to the Special Fund
- * allow for contributions to be voluntary. This is what the Dutch church has done because the members were deeply divided on the issue.

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Keston College

WCC silent on gaoling of Yakunin

The severe sentence passed by a Moscow court last week on Fr. Gleb Yakunin has drawn protests from the British Council of Churches and from an interdenominational clergy group with seventeen Anglican and Roman Catholic bishops among its patrons.

But the World Council of Churches has so far remained silent; and for this it has been bitterly condemned by a leading Anglican observer of religious affairs in Russia — the Rev. Michael Bourdeaux, Director of Keston College, which has followed fortunes of Fr. Yakunin for many years.

However, the WCC vigorously asserted that it was deeply concerned with human rights and religious liberty, in Russian as elsewhere. It was investigating Fr. Yakunin's case; but, in accordance with its normal practice, it had first to determine what the role and the attitudes were of the Churches involved.

Fr. Yakunin, an Orthodox priest and prominent dissident, was sentenced on Thursday of last week to five years in a labour camp, followed by five years' internal exile, on charges of anti-Soviet agitation and propaganda. He denied the

charges and claimed that he was only following his Christian conscience and mission.

Call for release

On Monday, on his first day in office, the new General Secretary of the BCC, the Rev. Philip Morgan, signed a telegram to the Soviet President, Mr. Brezhnev, saying that British Church leaders were deeply disturbed by Fr. Yakunin's conviction and urging the court to reconsider the conviction — which undermined the Helsinki Accords on human rights and endangered detente.

Meanwhile the organisation Clergy to Defend Russian Christians, in which Mr. Bourdeaux is also involved, has sent telegrams to the Soviet public prosecutor and to the presiding judge at Fr. Yakunin's trial, asserting that his arrest and imprisonment arose solely from his faithfulness to the gospel and calling for his immediate release so that he might be able to continue his Christian ministry unhindered.

Additional Trial for Fr. Gleb Yakunin

Keston College has just received information that Russian orthodox Priest Fr. Gleb Yakunin will stand further trial on new charges. Fr. Gleb was sentenced to five years strict regime camps followed by five years internal exile on charges of anti-soviet agitation and propaganda on August 28th. The basis of the charge was the documents issued by the unofficial Christian committee for the defence of believers rights, of which Fr. Gleb is a founder-member.

Keston College has been advised that the court arrived at a decision to try Fr. Gleb on further charges which were not invoked at his trial.

He is to be tried on charges of violating the currency laws and of speculation (in Icons, Crosses etc.) (Articles 88 and 154 respectively, of the criminal code of the RSFSR). The currency charge is a capital offence, although there is a supreme soviet recommendation that capital punishment on this charge is to be avoided. At present Fr. Gleb is in Lefortovo Prison in Moscow.

Spiritual awakening in East — Georgi Vins

"IN THE EAST there will be a spiritual awakening, because people in the East are tired of Communism. It takes heaven from them and does not offer them a substitute."

This is the message of Georgi Vins, former general secretary of the unregistered Church Council of the Gospel Christians-Baptists in the Soviet Union. Speaking at the recent annual conference of the Light in the East missionary society, held in Kornal near Stuttgart, he affirmed that "with Christ's help the Church in

the East is invincible in spite of all its enemies."

Vins, who himself spent more than five years in labour camps, reported that all over the USSR, even in the prisons, people were "very interested in Christ."

The government and the law, said Mr Vins, were powerless in the face of such missionary enthusiasm. He stressed that Christians in the West should recognise the value of their freedom. "It is a great privilege to be able to serve God in freedom," he said. He called upon the audience to "Pray for revival in the East."

100 years ago

Extracts from Church Record 1880

The Rev. Charles Strong has been producing a sensation in Melbourne. An article on the Atonement was the cause of it. His views on this vital subject are considered unsound, and in contravention of the standards of the Presbyterian Church. The rev. gentleman was very properly called upon in the General Assembly for an explanation. This has given rise to a cry of persecution, virtuous liberals are indignant at the narrow criticism of the orthodox party. It is one of the saddest signs of our times, than any man who propounds a theory which is counter to any of the established truths of the Gospel, becomes at once a hero — while those who adhere to the old truths are counted as old-fashioned, narrow-minded bigots. It is so in the present case. Mr. Strong is a great man — almost every paper sounds his praises. They who question his opinions are set down as weak, ignorant or dishonest men. We do not attempt to deny that every man has a right to his own opinions. He is also entitled to give expression to them. But with this a man should be honest. If he is a member of a church with recognised standards, and if, after thought and study, he finds that he holds doctrines which are not in accordance with those standards, we think that common honesty should impel him to resign his connection with that church.

THE SMALL-POX SCARE

Our city has just had a scare. Signs of the invasion of a deadly foe to human life have appeared. And human life is such a precious thing that the smallest prospect of any sweeping attack upon it is enough to throw nine-tenths of the population into a feverish uneasiness. "What will the friends of Chinese immigration say now?" is often asked. The "almond-eyed Celestials" seem to carry their vegetables about with a look of pitiable anxiety upon their yellow faces. And the lot of poor "John" becomes harder still if he dare to muffle up his face from the westerly wind. He is at once reported to a police-officer. He may think himself peculiarly fortunate if he is not instantly thrown into an obsolescent omnibus and carried thence in a superannuated boat to quarantine, both omnibus and boat being afterwards burnt. The men who row him down the harbour will not be very pleasant companions during the term of quarantine banishment from society which their enforced proximity to the invalid person will entail upon them. The poor doctor who has felt the pulse and examined the tongue of one of the objects of national suspicion has been incarcerated in the same house, his bed and bedding being flung after him by a hastily retreating constable. Well, all this seems to indicate a remarkable vigilance on the part of Government. At any rate, the *Sydney Morning Herald* thinks so. A few irrepressible people have indeed been wondering why the Government or the Municipal authorities have allowed such offences against sanitary laws as "Little Canton" and many other similar English disease dens to continue and increase amongst us. It is not very pleasant to think that, after all the fuss that has been made over one or two discovered cases, there may yet be in many an ill-drained unwholesome tenement the malignant germs of such epidemic as seized upon London some years ago. It is a well attested fact, which we would commend to the impartial scrutiny of the Sydney public, that Godlessness suddenly became of very little account during that sifting season. It is astonishing how little attention is paid to a Free-thought lecturer when there is small-pox in the house.

Bibles Printed Mainland China

The long-heralded publication of the Chinese Bible in mainland China will be realised soon, it was learned recently.

In an open letter to mainland Christians, the Three-Self Patriotic Movement Committee announced that 135,000 copies of the Bible will be published around the end of October.

There will be 85,000 copies of the whole Bible, and 50,000 copies of the New Testament, the Committee said. All of the Bibles are photo-printed from the 1919 Union version in the traditional text.

The letter said the Cultural Revolution has destroyed all Bibles stocked by the Committee. "Even the printing plates have vanished, and we have to start from scratch," it said.

The Bible is produced by photo-printing, and the Chinese government has helped the Committee in securing good Bible paper and experienced printing plants, the letter said.

The printing is funded by "pre-publication sales, contribution by Christians, and free-will loans," it said.

It is learned that a copy of the whole Bible is priced (US \$6) while a copy of the New Testament costs (US \$3).

The Three-Self Committee also reported that 26 church buildings have been re-opened for worship services throughout mainland China and they expect to have 50 churches open by the end of this year.

The Catholic Church in China mainland will re-open a college in Peking to train new clergy because many of the present bishops and priests are getting too old for the ministry, according to the 'Associated Press'.

There have been no new priests since 1963 and those in the ministry now range in age from their 40's to their 70's. The estimated number of Catholics in mainland China now is two million, compared to the three million before 1949, AP said.

However, C. Richard Shumaker, writing in the July 25 issue of the Evangelical Newsletter, quoted estimates from the religious centre on the campus of Nanjing University that there are "100 million Buddhists, 10 million Moslems, 3 million Catholics, and 700,000 Protestants."

"There are 25,000 scholars and students (from mainland China) in North America at the present," a veteran missionary to China now residing in the U.S. said recently. "This is a mission field in our back yard," he added.

Priests on Remarriage, Divorce

Birmingham, England (NC) — The Standing Committee of the National Conference of Priests has presented a proposal to the Catholic Bishops of England and Wales which would establish conditions by which divorced and remarried Catholics could receive the Sacraments of Communion and Penance.

Father Robert Spence, chairman of the conference which represents 5,000 priest in England and Wales, said the proposal was in response to a request from the bishops for a suggestion on this issue they could take to the World Synod of Bishops. The synod is scheduled to begin in Rome on September 26.

Where persons are involved in the second marriage after divorce, it is permissible to use the 'good faith' solution and to admit to Penance and Holy Communion such as are truly repentant and ask for this solution," the proposal says.

It adds: "The following conditions are to be observed:

Conditions

(1) The previous marriage is irretrievably broken and reconciliation is impossible.

(2) Obligations incurred by virtue of the previous and the second marriage are accepted and responsibility discharged.

(3) A willingness to live the Christian faith in the ecclesial community is apparent.

(4) To avoid any real scandal and to protect the Church's stand on indissolubility, this solution may be used only in the internal forum after reference to the "Parish Priest Consultors" (Parochi Consultores).

Reliance on the "Internal Forum" would mean that in theory the readmission to communion of divorced and remarried Catholics would remain a secret known only to them and to their confessors.

Join WCC call

A LARGE number of evangelicals should get involved in the ecumenical movements in order to "influence it positively," according to John Wilson, Kampala, head of the Ugandan branch of Africa Evangelistic Enterprise.

During the seminar on Evangelisation in the Third World at the Stuttgart Congress on Evangelism, he pointed out that particularly with regard to the World Council of Churches the task of committed Christians, namely to be 'light and salt' had to be emphasised

WHAT A WORLD

Crime and Punishment

Lesley Hicks

The Australian Law Reform Commission has been examining the vexed issues of crime and punishment in our society and in its recent report recommends some radical changes. They include the abolition of parole, the payment of cash compensation for the victims of crime and attempts to find less costly alternatives to jail.

Fines, it recommends, should be heavier for the same offences for the wealthy than the poor, and should be calculated according to the annual income of the offenders. Automatic imprisonment for the non-payment of fines should cease, as this could amount to imprisonment for poverty.

Alternative to jails

On alternatives to jails, Mr Justice Kirby, chairman of the commission, commented: "This is not just a matter of soft-hearted do-goodism. It is a frank recognition of the overwhelming evidence that prisons, far from rehabilitating criminals, all too often instil in them a continuing cycle of criminality."

"They often become schools of criminality. They often brutalise their inmates. What is more, they are extremely expensive to the community."

Alternatives most favoured by the judges and magistrates surveyed by the commission included weekend detention; work release; hospital treatment where appropriate; halfway houses; training and treatment, especially in alcohol related offences; community work orders; and forfeiture of property used in crime. S.M.H., Sept. 15

Colson on Prisons

There are no easy answers. Two books, one American, one English, show some significant thinking and action by Christians on the subject of criminality and prison reform. Former Watergate convict Charles Colson's second book "Life Sentence" is one, and he also contributes two essays to "Crime and the Responsible Community". Both are published by Hodder & Stoughton.

That the price for the latter, a substantial large-format paperback is \$14.95, the same as that for the hardcover "Life Sentence".

"Crime and the Responsible Community", subtitled "A Christian contribution to the debate about criminal justice", is a collection of the six lectures forming the 1979 London Lectures in Contemporary Christianity, edited by John Stott and Nick Miller.

Besides Colson's two contributions, one on the origins of crime and the other on imprisonment and rehabilitation, Sir Norman Anderson writes on Criminal Sanctions, Sir David McNee, London's Police Commissioner, on Policing Modern Britain, Dr Bob Holman on Preventing Delinquency, and Michael Jenkins, a prison governor, on Prison, its Reform and the Alternatives.

They form an impressive and interesting line-up of professionally experienced Christians grappling with the immense and growing problems of lawlessness in all Western societies. Some of their proposals are similar to those of Justice Kirby's commission, though I confess to a nagging doubt that, in today's climate, any reform measures can reduce recidivism and make society safer. Obvious abuses must be corrected, but it seems that criminals are always ready to take advantage of considerate concessions as if they are open invitations to escape, as the present trends in N.S.W. indicate.

Real Rehabilitation

Unlike humanists, evangelical Christians are realistic about man's bias to evil. The main line of hope in these books comes through the transforming miracle of conversion. Charles Colson has experienced it himself, and the Prison Fellowship he formed is proving the means by which hundreds of other criminals are being radically rehabilitated in almost the only possible way.

The Crime Bosses

At the same time, I'm concerned about another related issue. While the inmates of our prisons may often be the losers and inadequates of society, hitting back at those who have hurt them, our community also harbours the moguls of organised crime, too clever and too wealthy by far to dirty their own hands and risk imprisonment, and prospering from the greed and degradation of others. How can they be brought to justice?

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T UNDERSTAND EACH OTHER

Families at risk: Strengths and Weaknesses

DR. ALAN CRADDOCK

In the last issue I made the point that many of the alleged weaknesses of the family unit originate in the very factors which can strengthen family life. Circumstances can arise which turn strengths (such as the level of intimacy and emotional involvement) into weaknesses (such as intimate knowledge being used to taunt and to destroy) but it is clear that these weaknesses are by no means inevitably associated with the family unit.

Richard Gilles (*Family Violence*, Sage publications, 1979) has listed the unique characteristics of the family which contribute to making the family a violence-prone setting. Each one of these factors serves a dual role. They have potential for making the family a warm supportive and intimate environment but they can just as easily contribute to a destructive process which fractures the family unit.

There are four factors which are worth close examination:

1. Time at risk

Members of families spend far more time with one another than with persons outside their families. If this time is spent in a mutually

satisfying way family satisfaction will be high. Thus the time factor is a strength. But if the time is spent in fighting or in other unsatisfying ways the sheer volume of time perceived as wasted causes a high degree of dissatisfaction. In these circumstances the time factor is a great weakness because it is intolerable to spend so much time in unsatisfying activities. We need to become more sensitive to the way our time together is spent. It is too easy to take that time for granted and to lose sight of the fact that it is not being used in satisfying ways.

2. Range of activities and interests

Not only do family members spend a great deal of time together, they also enter into a wider range of different mutual activities compared to their non-family relationships. The rich variations of these activities is a strength if there is a genuine and appropriate commitment of all family members to one another's interests. But, if the range is so wide and the level of mutual concern of low that the interaction becomes superficial and trivial, the strength turns into a weakness.

3. Need for collective bargaining

In establishing satisfying ways of

handling time together and in sharing activities as a family, conflict of interest and value inevitably arise. Family members will need to cooperate and to bargain in order to settle their conflicts. There will always be winners and losers in these situations. When the bargaining and cooperation is handled evenly and fairly the process of give-and-take and caring for one another's concerns can lead to growth and relationships are thereby strengthened. But when self-interest dominates and the interests of others are treated off-handedly, the process of constructive conflict is replaced by destructive conflict. The strength factor then becomes a weakness which generates even more hostility and tension.

4. The right to influence

Implied by the first three factors is the need for family members to become aware of one another's goals and values so as to become better able to provide mutual satisfaction. As awareness increases, the desire to influence the values, attitudes and behaviour of other family members may also increase if it can be seen that there is a likelihood of a clash of interests. Handled sensitively and

responsibly these forms of influence can promote greater relationship satisfaction. But if the influence is brought to bear with harshness and is nothing but an unloving form of coercion, the process only creates a widening of the existing differences between family members.

The common element in each of these factors is the need for family members to recognise the dangers of taking potential strengths for granted. Time spent in family activities and the increased mutual awareness of family members as they sensitively negotiate and influence one another are sources of family growth and satisfaction. But carelessness and self-interest in handling time spent together and the kind of activities mutually entered into; in negotiating settlements and differences of opinion; and in exercising the right to influence can lead to a serious deterioration of family relationships.

In the next issue I will consider a Christian family's vulnerability as associated with the fact that the family members are all Christians. This spiritual factor is also a dual role factor. It can be a family's strength or a source of difficulty when certain conditions occur.

BOOK REVIEWS



Evangelism in Eclipse — World Mission and the World Council of Churches

By H. T. Hoekstra, Paternoster press, 1979, pp300, £5

Paternoster Press is to be congratulated for publishing for the English and Australian market an important work on the WCC that was originally published in USA under the title 'The World Council of Churches and the Demise of Evangelism'

It is a careful treatment of a very significant period of the WCC's Commission on World Mission and Evangelism received on the eve of the 1980 conference in Melbourne under the title 'Your Kingdom Come'.

Hoekstra's starting point in time is the International Missionary Council held in Edinburgh in 1910 to which the WCC looks for its roots. The IMC was committed to evangelism and sought to discover how the missionary societies of its day might reach all in its generation with the Gospel.

In 1961 the IMC was absorbed into the WCC to become the CWME. The book in effect answers the question whether the CWME absorbed the vision or just the organisation as people such as Bishop Stephen Neill feared it would. Its declared mandate after 1961 was stated 'to further proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe and be saved'.

Hoekstra, with the aid of documents from the WCC Archives in Geneva, carefully traces the shift in emphasis from the classical understanding of missions to a new direction for mission. This new politicised task aims at 'securing a just, sustainable and participatory society' for all men.

He traces this development through the various conferences and establishes his case that in CWME's thinking the missionary era has ended and the era of world mission has just begun to quote the observation of Emilio Castro at the 1973 Bangkok's conference 'Salvation Today'. He well documents the same conference and shows how determined the WCC officials were to give missions this new direction.

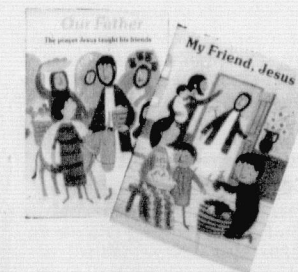
While his judgement is decisive and his treatment is fair, his hope that the CWME may again take up its stated aim as defined in 1961 may not be shared by all. Can you really delegate the mandate for evangelism to any structure where its members are not primarily involved in evangelism? Is that the message of the book? Is not the plight of the CWME also the plight of the member churches?

This book is a valuable contribution to our understanding of what many evangelicals see as a enigmatic turn taken by the 'missionary' arm of the WCC, and its one hundred pages of documents

provides the basis for the careful tracing of a far reaching change.

The American title 'the Demise of Evangelism' may sadly reflect the state of affairs not only for the CWME but also for the evangelical churches. In the latter case it may not be that the lack the theological conviction or a changed gospel but do our activities belie the primary commitment we say we have to evangelism?

Properly used the book may also leave the finger pointing accusingly at us.



Our Father — The Prayer Jesus Taught His Friends — pp. 32 My Friend, Jesus — pp. 32

Published by Collins

These attractively produced books for children are meant to be a useful supplement to their times of bible reading. Each page covers a story in the life of Jesus or one section of the Lord's Prayer. The story is explained, followed by things to think about and do, and concluded by a prayer.

The layout is easy to follow and aims to help a child reading it by himself.

However these books are marred by and unscriptural view of worship e.g. presentation of bread and wine to the altar in Holy Communion and similar distortions.

For these reasons these otherwise attractive books cannot be recommended for use.

C. Jensen

Cont. from page 2

Dear Sir,

Mrs. Hicks writes: 'Michael Green asks: "Why should anyone object on Christian grounds to the acceptance of homosexual acts among consenting adults...?"' His answer: 'Scripture'. May I suggest that this is utter nonsense? It may well be that homosexual acts are condemned by Holy Writ, but I believe that the real reason for objecting to these acts is not scriptural or theological, but rather public opinion, a very shaky and unreliable guide to christian conduct. For example, if the Bible teaches anything, it is that "remarriage" during the lifetime of any partner after a divorce is adultery, a crime as repugnant to the Scriptures as sodomy, and yet, because this is socially acceptable, there are many of my colleagues, and indeed, bishops too, who have no qualms about disregarding the plain words of our Lord and of the constitution of the church they have been ordained to serve. These men will quite cheerfully license adultery. However, if we are to make any progress in this matter we must all acknowledge that circumstances and understanding changes. The only inviolate laws are that we love God and our neighbour, and all other commandments are subject to these two imperatives.

God made people who are homosexuals just as He made people with red hair or freckles, and, as such, they have the right to express their love in the manner in which He created them. All the condemnation of homosexuality in the Old Testament stems from the fact that it featured very largely in pagan worship, and not even the most mindless bibliographer today would claim that a couple, male or female, are shackled together to assist the Harvest Festival. In the New Testament most of the condemnation emanates from St. Paul, (unlike adultery, our Lord does not even mention it) and he saw it, in common with the people of his day, not as a phenomenon which exists in all created species, but as a deliberate perversion on the part of the individuals concerned.

I do not, and cannot, as a minister of the Gospel, countenance casual sexual encounters, be they homo or hetero, but, unless specifically inhibited by the bishop, I would have no hesitation in admitting to Holy Communion any homosexual couple who have formed an exclusive and loving relationship. Perhaps all in all, my letter can best be summarised by quoting once again from the Scriptures on which Mrs. Hicks claims to base her case: 'Let him that is without sin cast the first stone.'

Finally, because so far as I am aware, I have no practising homosexuals in my congregation, and because I do not wish to create needless divisions within the conservative community of a very small town, I ask that, should you publish this letter, you w'il not print either my name or address. I therefore sign myself,

Yours faithfully,
• Caritas.

