

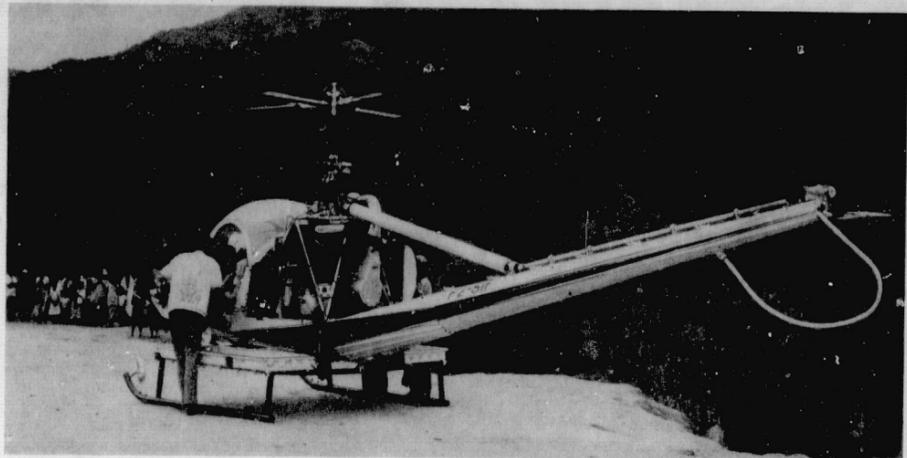
S.I.L. Helicopter Crashes in Papua New Guinea

A Hillier helicopter belonging to the Jungle Aviation and Radio Service of the Summer Institute of Linguistics crashed early on Thursday, March 20, in the Sepik Province of Papua New Guinea.

The helicopter, which was extensively damaged, was not carrying passengers. The pilot, Mr. Leo de Pauls from the United States was unhurt.

The helicopter is used by the Institute to ferry linguists and Bible translators into remote villages throughout the country, and they operate from Aiyura in the Eastern Highlands.

A spokesman for J.A.A.R.S. said the helicopter, which is in bush country 15 miles north-west of Havfield, will be trucked out. The cause of the crash is not yet known.



Children's Hospital Tract

1980 is the Centenary Year of the Royal Alexandra Hospital for Children. Some time ago the Bible Society approached the chaplains with a view to producing a special leaflet for parents of the children.

During March, 20,000 attractive Scripture Selections entitled "God Is Love" were handed over to the chaplains.

It is envisaged that parents of children facing hospitalisation will be helped and encouraged by these colourful leaflets.

Deaconess Mutton said, "The leaflets are very useful, attractively produced, to the point with relevant Scripture passages, and advise parents or patients in time of need of the chaplain's ministry."

People facing physical and mental crises find comfort in the Scriptures and the Bible Society is ensuring that their spiritual needs are met.



The State Secretary of the Bible Society Mr. Keith Williams with Deaconess P. Mutton.

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Crimeless Victim

"A Mr. Peter Thompson who formed the national campaign for Victims of Crime in Britain has just been in Australia. He drew attention to the fact that it is the criminal who gets legal aid, if he needs it, but no such provision is made for the victim to assist him in gaining just compensation. The victim, Mr. Thompson claimed, is often the second class citizen in the eyes of the system.

"His campaign in Britain is advocating the payment of a normal wage for normal work carried out by a man in prison. Then from this wage, mandatory payments be made for food and lodging in prison, for the upkeep of his family, for costs of rehabilitation and, very importantly, for the compensation of the victim of his crime. Even after release, it is suggested that portion of the criminal's income be required to be applied to continuing compensation.

"At present, when a man is sent to prison, it is often his family that is punished the more severely. The taxpayer has to bear the burden of supporting him and compensating his victim to the degree to which there is provision for compensation. This new suggestion must be seen to have merit as it considers the needs of those most seriously affected by the crime and the punishment that the court applies.

Boone Disc Aids Needy Children

International film and recording star Pat Boone has produced a record made especially about the needs of underprivileged children.

The disc, released this week by the international child-care agency, Compassion, features two tracks, 'The Little Ones' and 'Do You Ever Take Time?'

It was recorded as a preview to the Australian premiere of a Pat Boone



Television Special to be screened later this year.

Pat and his wife Shirley who have sponsored children through Compassion for many years, said, "We're both proud to be Compassion sponsors, but there are still so many children all over the world, crying out for help, care and love. Compassion with our support and prayers, will continue to reach out to these kids."

Compassion is a Christian child-care organisation established for over 28 years and working with over 55,000 sponsored children in 32 countries.

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The Australian



CHURCH RECORD

23 APR 1980

FIRST PUBLISHED IN 1880

No. 1704

APRIL 21, 1980

Registered for posting as a newspaper - Category A

PRICE 30 CENTS

THE PROTESTORS MAY HAVE DWINDLED BUT ...



On other pages

Why parents and teenagers may not be friends — Dr. Craddock deals with the pitfalls.

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100 Years Ago — 1880 A.C.R. Irish murders by "Kelly gang", Aust. cricketers in London, Congratulations for Ritualists to Rome, Colonies of Adelaide and Sydney, New U.S.A. President, Sussex St. Gospel Tent.

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The Hans Kung Case — Diverse response to R.C. moves by Professors Torrance, Berkhof, Vidal, Reformed Theologians.

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"A new face has been put on life" Sydney Uni. E.U. celebrates its jubilee.

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Letters to Editor — Islam mosques, Homosexuality, Sexism, W.C.C., Inflation, A.A.P.B.

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Evangelicals — does th term mean anything or everything?

page 2

THE PROCLAMATION STILL RELEVANT



Photo: Ramon Williams

On Channel 9 — Bangkok

"For three or more years we have been searching for air time into the northeast of Thailand without success. However, recently, we were able to buy time on an FM station in Korat for a half hour programme every day from 6-30-7-00 p.m. Since then three other stations in Ban Phai, Khon Kaen and Udorn have offered us time.

After our successful Easter TV programme last year, Channel 9 Bangkok has offered to sell us one hour of prime time on April 3rd for another Easter special. This programme is now being prepared.

Also we now have on hand a new video recorder and monitor for installation at the Christian hospital in Nongbua, a ministry of the Overseas Missionary Fellowship. We are thankful that this was processed through customs duty free. When this equipment is installed, Nongbua will be the third O.M.F. hospital using our video cassettes."

Alternative to amnesty formed

A "Christian institute for aid to people persecuted because of their religious convictions" has been organized in the Netherlands. The organizers, who have biblical and practical objections to Amnesty International, wish to offer a Christian alternative.

The objectives of the institute are: to defend the right of all Christians to freely profess their faith, to make the voice of persecuted Christians heard in the free world, and to publicly protest against all forms of inhuman treatment of those imprisoned for their religious convictions. The institute will begin its work by pleading for the cause of the Rumanian Orthodox priest, Gheorghe Calciu, professor at the theological seminary in Bucharest, who in June of last year was sentenced to a 10-year prison term. RES

Although the number of 'protestors' may have dwindled at the Anglican Good Friday Worship and Witness in St. Andrew's Cathedral square, the Archbishop's proclamation was loud and clear on the Words from the cross 'Into thy hands I commend my spirit.' He concluded his memorable address with the incident of the martyrdom of Ridley and Latimer where chained back to back Latimer quoted this text as his funeral fire was lit.

In recent years the protest which was originally made against the holding of the Sydney Show on Good Friday has moved its focus to the message of the cross. The service was led by the Reverend David Cohen and Bible reading by Mr. James Dibble.

Members of Angay, a group of homosexuals, mounted a silent protest at the service with a placard.

Moore College Library

EDITORIAL

"When I use a word I make it mean what I want it to mean"

Lewis Carol

Take the word 'evangelical'. It is a word with an ancient pedigree, stemming from Greek words meaning 'gospel' or 'gospelling'. In its Latin form it can be traced to Augustine and Cranmer, and in its German form to Martin Luther.

Yet today it occurs in the titles of some denominations and many other Christian groups. In Latin America it generally means simply 'non-Catholic', while in parts of America it has become associated with liberal theology. Also, the proliferation of Christian conferences has seen large numbers of people drawn in under the umbrella term 'evangelical'.

However, such frequent use has meant that the term has come to be used loosely and carelessly and to be debased. In some circles it may already be virtually meaningless. We find people being called 'evangelicals', and calling themselves 'evangelicals', but if the traditional and classical meaning were applied, some of them would be disqualified from that category, and some would willingly disqualify themselves.

Rev. John Stott in *Christ the Contraversalist* has reminded or warned us of five reasons why many people do not welcome pleas for careful definition: "dislike of dogmatism, hatred of controversy, love of tolerance, the call to close our ranks, and the spirit of ecumenism."

We agree, too, with Bishop J. C. Ryle, who said, "I do not charge all clergymen who are not 'evangelical' with not being 'Christians'", he said. "I do not say that the religion they teach is not Christianity. I trust that I am not so uncharitable as to say anything of this kind."

Having said that, we might ask if we can identify one distinctive element in evangelical theology. All Christians find a place for Christ, the Bible, faith, human reason, the sacraments and morality in their understanding of the Christian faith.

Surely the words of T. C. Hammond take us into the heart of the matter. "It is at the very root of the Evangelical Position", he wrote, "that the supremacy of Holy Scripture be held in its fullest sense. This does not mean, however, that Reason and the Church are not to be used as secondary authorities and confirmation. But it does mean that no words can too strongly express the importance of securing, beyond doubt, the unsurpassed authority of the Sacred Scriptures in all religious discussions whether of doctrine or practice."

"It follows", he went on, "as a corollary, that the Ecumenical Creeds, decisions of General Councils, the Confessions of Faith and the rulings of all modern Synods must be regarded as authorities only in a secondary sense. Their words can never be finally binding unless they can be proved by warrant of Holy Scripture."

Evangelicals accept that God the Holy Spirit is the ultimate Author of the whole of the 66 books in the Bible, and of no other documents. They are accepted as a unique, supernatural revelation of divine truth.

C. H. Dodd once confessed that he thought there were a number of places in St. Paul's writings where the apostle was plainly wrong, and Dodd said so in his books. Evangelicals cannot allow themselves to adopt that position. We may find a number of things in the Bible difficult to understand or accept or believe, but we are not at liberty to set our own reason or preferences above the Word of God, just because we find some parts of it obscure or not to our liking, or a threat to our living.

A partial or selective approach to the Scriptures is inadequate. This was Bishop Ryle's regret about non-evangelicals: "They appear to me to teach that which is not Christ's whole truth. In a word, they do not give full weight, full measure, and the prescription of the Gospel accurately made up. The parts are there, but not the proportions".

The issue of balance and emphasis is most important. Evangelicals accept the whole of the Bible, and seek to proclaim God's truth with the emphasis God Himself teaches. For that reason they have focussed on the utter fallenness and spiritual inability of man; the absolute adequacy of Christ's redemption by His perfections and the substitutionary atonement of His death, with His bodily resurrection from the grave, His ascended glory and Lordship over the universe, and His gracious promise of justification by faith alone.

They highlight the sovereignty of the Spirit of God in regeneration, conversion and sanctification. They point to the need for personal, individual, unequivocal commitment to the service of Jesus the Son of God. They speak of the need for every Christian to be an active member of a congregation, and to bear faithful witness to the saving grace of God in Christ.

They are grateful for, but do not pine for, the bygone days of the sixteenth century Reformation or the eighteenth century Evangelical Revival. They aim to preach, and live by, a biblical faith which is fresh and strong and relevant today.

A person is an evangelical, not because he belongs to a diocese that is evangelical, nor because he has membership in a society or a congregation that is evangelical, nor is he one because he does not quite fit into any other category.

He is an evangelical who is convinced that what the Bible says is what God says; What the Bible says to do, is precisely what God demands we must do. It lies as much in the deed as the dogma.

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Rev. JAMES REYNOLDS, S. John's Wodonga to Bellarine.

RETIREMENTS:

Rev. Cyril CHATHAM, From Priest-in-Charge of parish of Newcombe/Whittington from 22nd September, 1980.

Rev. Colin COHN, From Active List Diocese of Melbourne as from 6th July, 1980.

Rev. Harry ELLSON, From incumbency Lancefield/Romsey as from 30th April, 1980.

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2. A.C.T.S./SM TOURS VISIT CHINA 1980 TOURS

1. Departing July 5th — 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 Road Transport in the Commonwealth Department of Transport. PRICE: from Sydney \$2,485

2. Departing 23rd October — 22 days — Hong Kong (3 nights); China (16 nights) visiting Kwangchow, Hangchow, Shanghai, Chengchow, Peking; and Manila (2 nights). Group limited to 24 members. PRICE: from Sydney \$2,417.

3. GRAND TOUR OF BRITAIN

Departing August 1st we spend 30 days touring in Britain — Devon/Cornwall, Wales, England and Scotland with visits to the Isle of Skye, Iona, Edinburgh Military Tattoo, with a 4 day stop-over in Kuala Lumpur/Singapore on the return journey. Leader: Rt. Rev. G. A. McC. (Pat) Wood. PRICE from Melbourne or Sydney \$3,629.

4. LANDS OF THE BIBLE TOUR

Departing on August 5th we spend 11 days in Israel, 9 days in Greece including a 3 day cruise, and 6 days in Rome/Pompeii/Sorrento. Our Leader is Mr. John Pocock of the Christian Missionary Alliance in Canberra, and the tour price is \$2,825 from Melbourne or Sydney.

5. VISIT ALICE SPRINGS AND THE RED CENTRE

Leaving on 17th September by air to Alice Springs with liberal local sightseeing before returning by coach via Victoria Downs, Coober Pedy, Port Augusta, Flinders Ranges, Broken Hill, Mildura and Narrandera. An alternative is to travel to Alice on one of the final journeys of the Ghan.

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6. U.S.A./CANADA TOUR

We leave by Pan Am on September 5th with Tom Paterson for Honolulu, then on to Canada, through the Rockies, to Salt Lake City and Yellowstone National Park, to Toronto and Niagara, then Montreal, New York, Washington, New Orleans, Phoenix, Grand Canyon, Las Vegas, Los Angeles, Disneyland, etc. This 37 day tour is good value at \$3349.00 from Melbourne.

7. BEST OF TASMANIA TOUR

This popular tour leaves on 5th October and we spend 11 days touring Tasmania visiting the most interesting places. All meals (except one lunch in Hobart) are included. PRICE: from Melbourne \$679.

8. SOUTH EAST ASIA TOUR

This tour is a little unusual. We leave on October 6th and spend 2 nights in Singapore, 5 nights in Burma, 10 nights in Thailand, 4 nights in Nepal and 4 nights in Hong Kong. There is liberal sightseeing and adequate free time, with an optional flight over Mount Everest. Our Leader is Mr. George Glazier, President of the N.S.W. Branch of the Pocket Testament League, and the price is \$1990 from Melbourne or Sydney, and \$2014 from Brisbane or Adelaide.

9. WEST AUSTRALIA AT WILDFLOWER TIME

Our 18 day tour leaves on 20th October and all travel is by coach apart from 2 nights crossing the Nullarbor by train one way. This is one of our most popular tours and the prices are — from Melbourne 1st rail \$1111 (2nd rail \$1070); Adelaide \$984 (\$943); Sydney \$1143 (\$1077); Brisbane \$1253 (\$1187). Concession for Pensioners available.

10. NEW ZEALAND IN THE SPRING

During October we will repeat our popular 18 day tour of both islands of New Zealand, with an optional extension to the Bay of Islands. Prices are from Melbourne \$926; Sydney \$901; Brisbane \$921.

11. OBERAMMERGAU 1980

We have some vacancies on tours departing in May, June, and August. Sent for details.

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Reformed Theologians on Hans Kung

Professor Thomas F. Torrance (Scotland)

"I think it would be a very serious mistake for the Reformed Churches to jump on the bandwagon of condemnation of Rome. Rather should the world Alliance of Reformed Churches address a brotherly admonition to Rome, pointing out that there are basic issues at stake, in respect of which the blame cannot be laid wholly on the shoulders of the theological dissidents like Kung and Schillebeeckx. Their dubious Christology and their denial of the resurrection of Christ in body have to do with a serious damage in the foundations of thought, even in the Roman Catholic Church. The time has come for Reformed and Roman theology to look at this issue together and find a way forward which will not damage ecumenical relations and further theological unity on the unchanging substance of the faith."

Professor Hendrikus Berkhof (Leiden):

"I consider Hans Kung as the greatest ecumenical theologian of our age. Fruitful ecumenical relations can only be founded if leading personalities in one church have the courage to represent the concerns of other churches and to present them in their own membership."

"Since his grand dissertation on Justification, Kung has made himself the spokesman within the Catholic Church of the major issues which prevent the Reformation Churches from union with the Roman Catholic Church. I enumerate: the forensic character of justification, the general priesthood of the believers, the character of the offices in the Church as ministries to Christ and to the people of God, the priority of Holy Scripture over ecclesiastical traditions, the emphasis on conciliarity over against papacy, etc. This is the very reason of his isolated position in his own Church."

"The way in which the Roman Catholic Church will or will not tolerate the voice of Kung as an inner-Catholic voice, will be a clear sign whether or not to what extent

EXPLO 80's EXPLAINS ITSELF



Ramon Williams

Rev. Brian Willersdorf addressing the luncheon sponsored by the concerned citizens committee of Brisbane on behalf of "Explo 80".

His clear explanation of the aims and concept of "Explo 80" received warm acceptance and encouragement from the professional men and women, and parliamentarians, present.

Seated next to Mr Willers Dorf is the Archbishop of Brisbane, Dr Felix Arnott.

she will be able to open herself for a truly ecumenical dialogue."

Professor Daniel Vidal (Madrid):

"In my opinion, the Kurig case poses two basic questions to those of us belonging to the Reformed tradition: What is the function of the theology in our own Churches and in ecumenical relations?"

"This last question leads us to ask ourselves: Does it really make sense to maintain strictly formal inter-ecumenical relations? It looks as if we suddenly discover that we are speaking a totally different language. Are we by chance such idealists, such dreamers, such sentimentalists that we had forgotten this? With one stroke, the Pope confirms the decision of the Holy Office and makes it very clear to us."

Massive Reconstruction in Zimbabwe

The Australian Council of Churches plans to raise \$25,000 as its contribution to the World Council of Churches \$15 million program for reconstruction in Zimbabwe. At its February meeting the ACC Executive committee called on member churches to support the special appeal of the WCC for Zimbabwe.

The WCC has been urgently requested to provide four (4) field hospitals, each of 50 beds, for the rural areas of Zimbabwe where health services are non-existent due to war destruction. Target groups for the provision of hospital services are returning refugees, displaced persons and the rural population. The field hospitals are expected to serve for 18 months to two years until hospitals can be rebuilt.

The first WCC field hospital was airshipped into Zimbabwe on February 19 from Germany. Each hospital costs US\$250,000. The International Committee of Red Cross will provide the staff for the hospital.

REFUGEES RETURN

In Zimbabwe, the United Nations High Commissioner for Refugees has requested the churches to accept the task of resettling of over 200,000 refugees returning from neighbouring countries.

The Zimbabwean churches organization, **Christian Care** has accepted the task of processing refugees from reception centres via transit camps to home areas.

To page 8

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Robinson a former past president at the Evangelical Union of Sydney University celebrating its Jubilee at a special service held in the Great Hall on the afternoon of Saturday, 29th March. Many generations of past members were represented.

The bishop recalled the origins of the Union. He told how the Sydney University Bible League had been revitalised, reorganised and renamed, in the early months of 1930, under the inspiring leadership of Dr Howard Guinness. What had been known as the 'Tower Meeting' for Bible study and prayer in the quadrangle tower each Tuesday at lunch time, now became the SUEU. Dr Guinness gave the address at the inaugural meeting on 'The Greatest Fact in the World'.



Mr. Ian Burnard, former I.V.F. General Secretary, (centre) renewing friendships after the Jubilee Service.

The Jubilee was an occasion for personal recollection and thanksgiving for "the vast encouragement we found", said Bishop Robinson, in the EU. Strong, enduring friendships were forged, and the Union provided a means of nurture in the intense but meaningful years of university studies.

Three special causes for thanksgiving were, first, that the EU is an authentic student activity, typical of what student groups do in embracing and promoting a cause. Second, the EU has kept a strong anchorage in theology. It is good that a stated doctrinal basis has been maintained, and many students have had their first introduction to systematic study of the Bible and the Christian faith through the EU

programme. Third, the EU exists to share faith, to commend Christ, student to student. It is as well that students, who have their own sub-culture, are not influenced by the sophistication of older generations.

Finally the bishop said that the occasion called up the question: to what extent have we fulfilled the promise of early years? He drew attention to the words of Jesus to Peter in John 21. When you are young you can go where you like and do what you like. But with age, options diminish and life will tie you down. "Do not be concerned with the question 'what shall this man do?'" Bishop Robinson concluded. "There is only one word specifically to you. Only one word as you face life at the beginning or at the end. It is, 'Follow Me.'"



Bishop Donald Robinson, former E.U. President, with Mrs. Howard Guinness whose husband revitalized E.U. in 1930 and Dane Courtenay, present E.U. President.

100 years ago — Extracts from Church Record 1880

"KELLY GANG" — VISCOUNT MOUNTMORRES MURDERERS

A reward of £1000 has been offered by the Irish Executive for evidence that will unearth the murderers of Lord Mountmorres. Anyone who confesses a share in the crime, provided he be not the actual murderer, is to be pardoned. They seem to have their "Kelly-gang" difficulties in the Emerald Isle.

THE AUSTRALIAN CRICKETERS

The Lord Mayor of London has done the honours of the Mansion-house to the Australian cricketers. These plucky fellows deserve a hearty welcome home. Murdoch seems to possess the rare combination of merit and modesty.

RITUALISTS GOING OVER TO ROME

The official organ of the diocese of Paris, the *Semaine Religieuse* asserts:—"It is announced that the Holy Father is about to address to the English Bishops a brief of congratulation on their zeal, and on the success with which it has been crowned. Twenty-three ministers of the Protestant sect called Ritualist have just embraced Catholicism." It need hardly be said that the "English Bishops" here spoken of are those which the Pope has had the audacity to appoint to places in England.

COLONIES OF ADELAIDE AND SYDNEY

The revenue of Queensland for the past quarter amounts to £484,000, showing an increase of £81,000 compared with the same quarter in 1879. The revenue of the colony of Adelaide amounts for the quarter to £496,000, or an increase of £87,000, compared with the September quarter of last year. The revenue of the colony of Sydney for the quarter

amounts to £1,224,000, being an increase of £297,000 as compared with the same period of last year." The above extract from an English paper shows what a hazy notion exists in England as to what the different colonies of Australia are.

NEW REPUBLICAN U.S.A. PRESIDENT

News from America informs us that the great struggle for the Presidency of the United States is over, and that another republican victory has been obtained. General Garfield has been elected by a large majority. The new President of the great republic is a self-made man. Until he was 16 years of age he could neither read nor write. By ability, perseverance, and care, he has risen to the highest position which his country can offer. Besides the many natural powers with which he is endowed he is possessed of gifts of grace, which he has used for the glory of his Lord and Master. America is to be congratulated upon the fact that so many of her leading men have been animated by the fear of God, and not only so, but they have shrunk from their duty to God while occupying high positions. This accounts for the prosperity of the country, for "righteousness exalteth a nation."

SUSSEX ST. GOSPEL TENT

The Gospel Tent has been removed from Sussex-street, much to the regret of many who have been induced to attend the services which have been held there. But one object of having a tent is that it may be removed from one needy locality to another. We understand that it will not be erected again for a month, as the general secretary of the Y.M.C.A., who has the control and management of it, is about to proceed to Melbourne for a short time. On his return the work will be resumed.

146 Million Americans unchurched

Scheduled to meet in Kansas City, Missouri, July 27-30, 1981, the American Festival of Evangelism will focus on helping the local churches in the United States to reach the unchurched in their own community. According to some estimates 146 million Americans have no active relationship with the church, representing nearly three out of four homes in every community. This makes America a mission field in its own right. The festival is expected to draw twenty thousand participants from more than 150 major church bodies. The Director of Information, Robert L. Hart, has stated that "the majority of American church members are not brash and over-confident evangelists. Instead, they are timid souls who must muster up all their courage before they will speak a word about Jesus to anyone."

(RES NE 3/4/80)

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FOR THE RIGHT TO BELIEVE

Keston College, formerly known as the Centre for the Study of Religion and Communism, is a research and study centre based in Keston, Kent. It carries out extensive, objective, factual studies of the state of religious communities in areas ruled by Communist governments. The ultimate purpose of these studies is to enable religious groups within Communist countries to use the college as an information centre to publicise their true condition to those outside these countries with a view to alleviating their situation.

Keston's founder and current director is an Anglican minister, the Rev. Michael Bordeaux, a graduate of the universities of Oxford and Moscow.

A branch of the U.K. based Keston College has been established in N.S.W. In N.S.W. the panel of reference consists of the Anglican Archbishop of Sydney, the Catholic Archbishop of Sydney, the Chairman of the Sydney conference of the Uniting Church and the Principal of the Baptist Theological College.



Denise Burden, Secretary, and Associate Professor, William Newell, Chairman, Keston College (N.S.W.), receiving a telex from Keston College.

KESTON COLLEGE

"'No wave of arrests' claims Soviet Archbishop"

Archbishop Pitirim of Volokolamsk claims that western reports of stepped-up arrests and persecution of priests in the Soviet Union are "absolutely false". A report in The West German Newspaper "Frankfurter Allgemeine" (4/3/80) quotes Archbishop Pitirim, who is head of the Publications Department of the Moscow Patriarchate, as saying that contrary to western opinion, the position of the Orthodox church and clergy in the Soviet Union has "stabilized" over the past 15 years.

Replying to questions about the arrest of Orthodox Priest Fr. Gleb Yakunin and Fr. Dimitri Dudko, Archbishop Pitirim maintained that "these cases are exceptions, and that the Patriarchate had been advised that the two priests were arrested for activities unconnected with their priestly duties.

However, the Patriarchate will be advised of the charges against both priests only when investigations have been completed.

Archbishop Pitirim rejected the suggestion that the arrests of Fr. Gleb and Fr. Dimitri are the result of their connection with dissident circles. The Archbishop expressed the opinion that while the population of the Soviet Union supports the policies of the Soviet Government, there may be isolated individuals who do not comprehend the "Historic Process".

Archbishop Pitirim further claimed that the church in the Soviet Union has no reason to complain about a shortage of priests, and that the primary concern of the church should be "to safeguard and develop the achievements of the period of detente".

Archbishop Pitirim was visiting West Germany at the invitation of the evangelical church (EKD).

"Death of Lithuanian priest"

Lithuanian religious dissident Rev. Virgilijus Jaugelis, died 2nd March 1980 at the age of 32. He was known for his part in producing and distributing the Samizdat "Chronicle of the Lithuanian Catholic Church", for which he was arrested 4 April 1974, tried December 1974 and sentenced to 2 years in an ordinary Regime Camp. He was also instrumental in collecting signatures for the 1972 petition of 17,000 people condemning the Oppression of the Church in Lithuania. At the time he was suffering from cancer of intestines. He was beaten up in the camp by criminal prisoners who broke his jaw, at the instigation of the authorities, probably in retaliation for fearless speech he made at his Trial, denouncing religious persecution in Lithuania, and in these conditions he refused an operation by camp doctors. On 7 May 1975 he was released and his sentence commuted: He was taken home by ambulance and deposited near the gate. In June 1975, a stomach operation was performed on him in Kaunas Oncological Hospital, which left him disabled. Although he had applied to the Seminary many times before his arrest, he had always been barred by the authorities. After his release he studied theology privately and was consecrated as a priest, celebrating his first mass on 1 November 1978 (KNS 68) in Kybartai, Parish of Catholic committee member Fr. S. Tamkevicius. In January 1979 he signed the letter by 92 priests of Vilkauskis diocese supporting the Catholic committee and protesting at Soviet Anti-religious Discrimination. KESCOL

Thieves Stole, Confronted, Converted

A few weeks ago a vehicle was stolen from the Summer Institute of Linguistics in Kieta, Bougainville in Papua New Guinea.

It was recovered some days later repainted and with new number plate, several miles away.

The co-translators of the Nasioi New Testament, Pastor Meshach and Conrad Hard of Wycliffe, knew the village and arranged to meet the thieves.

After a long talk, two of the three gang leaders wanted to become Christians. Sceptical at first, Conrad and Meshach wanted to ascertain the genuineness of their request. Convinced, they finally called the wives and families of the men to witness their stand.

They asked for Bible studies which Meshach and Conrad are now running. A change of heart is demonstrated through restitution already being made for things previously stolen. Conrad and Meshach are pleading leniency for them to the police but the men realise they will have to face trial.

Last week a second car theft gang was encouraged by these new Christians to follow their example. Subsequently, a meeting was held with the Gospel being explained to the second gang.

Kano Crusade Hoes, Digs Wells for Christ

— Two young Nigerian men have formed a group called the Kano Crusade for Christ, and have plans to field 130 young people, most of them students, to work in Muslim villages in the Kano area this summer. The young people will live with the villagers, helping with farming, hoeing, digging new wells, etc.

Last year 30 of the group spent the summer in the villages, and although they restrained public witness to Muslims, many non-Muslims professed faith in Christ. The village chiefs were happy with their visits and invited them to return whenever they could. They have kept in touch on weekends and during school vacations.

Last December the group attended a seminar on Islam and how to witness to Muslims, conducted by SIM's Bud Acord at the ECWA church in Kano. Greatly encouraged, they stayed after the meetings, asking: "Give us more ideas; we need to know more about how to do this!" In light of this and further training, they plan to concentrate their witness this summer among the Muslims.

"There is a far greater concern among young Nigerian Christians for Muslims than I have ever observed before," Acord reports.

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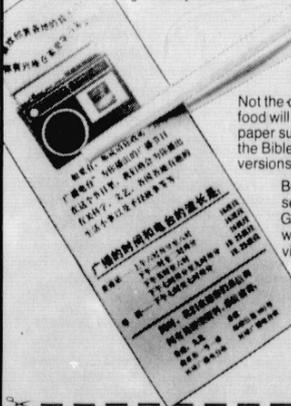
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Sir,

It was explained to the Dutch Reformed synod, that Moslems believe differently to Christians. Therefore surely if we have a genuine love and concern for the Islamic peoples we should be sharing with them the claims of Christ, not encouraging them with financial gifts to 'believe differently'.

In your article the synod took a vote with reference to practising homosexuals and their right to participate at the Lord's table. Surely practising homosexuals, as all people, have a need to repent and receive Jesus Christ as Lord, before participating at the Lord's table?

The Gospel is to be taken to all creation, we are not to leave out anyone, be they practising homosexuals, Moslems, members of the Dutch Reformed synod, or of any race, nation, class or creed.

P. G. Clifford
Minto

LETTERS TO EDITOR

Dear Sir,

ANENT your letter of 10th March it would appear that Rev. J. A. Pettigrew has assumed the role of spokesman for the compilers of A.A.P.B. Do I suspect an element of assumed erudition or pedantry here?

If the reasons for the change had "been explained clearly" I wonder why I had not heard of it. But is his claim valid? It does not remove the objection I raised, or change my feelings each time I recite that Creed.

Furthermore the Church of Rome used in its Latin form of Mass "Credo in unum Deum omnipotentem patrem." Those are the opening words of the Nicene Creed.

As for the second paragraph of his letter is this posed as his answer to the question I had asked? I ask that he think again.

Yours faithfully,
Peter Smith
22 March 1980

Dear Sir,

My grateful thanks to Canon Knox for a long overdue Christian lead on the modern version of the sin of inflation.

It makes clear inflation is an evil, the choice of wrong alternatives. It is more important than a previous important article of his which pointed out that social welfare was the result of envy and greed. I trust that those who were quick to deride him previously may see the connection between the choice of inflationary monetary policies and the maintenance of socialist control of the populace through such policies as present social welfare policies.

Yours faithfully,
Edward Rock

Sir,

Lesley Hicks, in her article 'How Bad is Sexism' (February 11, 1980) says she has sympathy for Ms Deborah Wardley's aim to become a commercial pilot, but puts to us what a friend suggested to her, — risks in flying in a plane piloted by a woman suffering from premenstrual tension.

Women have shown that they can achieve in many fields, including air navigation (e.g. Amelia Earhart, Nancy Bird Walton) premenstrual tension notwithstanding. I hope that Deborah Wardley achieves her aim, and so further refutes such suggestions as put to — and spread by — Mrs Hicks.

(Mrs) Lucy Iwan

Dear Sir,

Your Editorial of the 10th March regarding the forthcoming meeting of the World Council of Churches Commission on World Mission and Evangelism to be held in Melbourne Unfortunately did not convey, and indeed clouded, the issue concerning the aim of the Conference of World Mission and Evangelism.

According to its constitution the aim is — "To assist the Christian community in the proclamation of the gospel of Jesus Christ, by word and deed, to the whole world to the end that all may believe in him and be saved."

and if I may further quote, the first of its governing principles is—

"The main task of the Conference is to provide opportunities for churches, mission agencies, groups, and national and regional councils, concerned with Christian mission, to meet together for reflection and consultation leading to common witness."

Yours sincerely,
Graham R. Delbridge
Bishop of Gippsland &
President of Australia
Court of Churches

Dear Sir,

I wonder if Rip Van Winkle awoke with the same sense of shock I received when opening the Church Record (10/3/80) to read "Dutch Admit Practising Homosexuals" and "Christians Should Help Build Mosques". The third headline did not help much "The Secret Church Survives and Thrives in China" for I thought its purity could be contaminated by certain Western influences that build mosques and accept homosexual men and lesbian women into their congregations to partake of the Lord's Supper. Why, the unbelieving majority would be more selective on whom they invited to dinner.

True, Jesus dined with sinners, but nothing will convince me that He mixed with sodomites. On the contrary Abraham "the friend of God" could not turn away the Lord's judgment on Sodom and Gomorrah. "And shall not the Judge of all the earth do right?"

It is not a case of discrimination but of heeding the Divine word. Do the Netherlands churches know better than God that this unnatural perversion can destroy a whole community? No sodomite was permitted in the congregation of Israel.

Your sincerely,
(Mrs) P. Creasey

WHAT A WORLD



Reviewing the film reviews.

I haven't seen the film "Life of Brian" according to Monty Python, nor have I the remotest desire to do so. I haven't picketed a theatre showing it, either; I have a suspicion that, as John Cleese of the Monty Python team is reported to have said: "Demonstrations outside the theatre only trouble the takings."

All I have done is read a number of reviews of the film, written by both secular and Christian critics, and the thing that troubles me most is that in many cases the reviews in secular papers reacted more to the film's apparent blasphemy than some of those in Christian magazines. The two I have before me now appeared in the English evangelical magazine "Crusade" of last December and the February issue of the Australian Christian monthly "On Being".

I should hate to be a film critic, especially these days. It would mean having to be exposed endlessly to images and sounds of violence and voyeuristic invasions of physical intimacy. The rest of my family are far tougher about scenes of violence on television than I am. I loathe them — I want to turn them off instantly, or walk away from the set.

Inevitably, critics have to become blasé and desensitized, to some extent if not grossly so. Very little can shock them — they've seen it all. My guess is that Christian film critics, even though they may not have to see the whole range of films, would still tend to become fairly tough and unshockable. And this perhaps could affect them also when the issue is not so much sex or violence, but blasphemy.

Brian, the near — Messiah

Alan Riley's Crusade review of "Life of Brian" admits that it is "wickedly funny" but does conclude that it is blasphemously so. He says that it is described by even its warmest supporters as "the archetypal bad-taste film." "Four-letter expletives litter the script". But "the makers are quick to point out that we cannot say that Brian is supposed to be Christ, since the latter appears briefly (and uncomically) in the film"

"Brian (Graham Chapman) is born in a manger down the road from where the actual Nativity is taking place. The three wise men at first believe that he is the promised Messiah, but realising their mistake they snatch back their gifts and go on to the real thing. Young Brian grows up and after a series of mishaps and adventures is acclaimed th Messiah, arrested by the Romans, tried by Pilate and crucified (of sorts)".

Though he basically condemns the film morally and spiritually, Riley does so with plenty of praise thrown in. In particular he relishes the "classically brilliant Pythonesque sketches" such as of the 12-strong People's Front of Judea, an urban guerilla group pledged to the

destruction of the Roman Empire — "a razor-sharp parody of all ultra-left groups, the closed shop and Marxist philosophy". I fear that the team who made the film would have been quite gratified by this review, and even more so by the one by John Wilkins in "On Being".

"On Being" Review

He concludes that it is not sacreligious; that it is more a satire than a comedy, hitting mainly at left-wing liberation groups and mindless Messiah-following; Christ Himself is not parodied, he maintains, but those around Him. "The closest they come is when the leper complains that the begging business is not good now that he is cured, and maybe he'll ask Jesus for a gammy leg on alternate Wednesdays. . . . Needless to say, the Python team do not believe in miracles." He concludes: "I do not think that religious sensibilities need to be offended at the film. One of the most telling objections against Marxism is that it is critical of everything except itself (in part, the point of the film). If the Christian faith also fails to criticise its own shortcomings, and is shocked when others do so, then we ought not to be suprised when non-Christians treat it the way the Pythons treat the Marxist factions — as an absurd and sorry joke."

What does he mean? We Christians constantly criticise our own performance as Christians. So does Wilkins mean we are to criticise the Faith itself?

The Mary Sisters' View

I have read another reaction to "Life of Brian" — a pamphlet put out by the Evangelical Sisters of Mary, a few of whom have now begun an Australian ministry. It lacks the cool flippant tolerance of the two film critics.

They quote some American reviews: "the foulest-spoken Biblical epic ever made"; "crude and rude mockery"; "the most vicious piece of blasphemy I have seen"; "If there had been no Jesus, this film could never have been made." Mother Basilea Schlink, the head of the Order, writes of Jesus being persecuted after His death, and quotes Hebrews 6:6 — that we "crucify the Son of God afresh and subject him to public disgrace."

"Love", she writes, "cannot remain silent in the face of the defamation, disgrace and blasphemy God is made to suffer. Love does not remain inactive; it is not indifferent. Love makes us sensitive so that we can weep and express our grief when the One we love with all our hearts come under scorn and attack."

I think theirs is the authentic voice of those who truly love Jesus and have not been desensitized. They are willing to suffer mockery with Him.

TO UNDERSTAND EACH OTHER

CAN PARENTS AND TEENAGERS BE FRIENDS?

Dr. Alan Craddock

Several months ago I was answering questions after giving a talk to a group of parents. One parent asked how we could become friends with our teenaged children. I imagine that most parents would like to have a real sense of friendship and love between themselves and their children, but many families seem to be unable to achieve this. The reasons are many and complex, but there are two major issues which help to explain this failure.

In the first place, there is a clue in the wording of the question: "How can we become friends?" This implies that friendship has not always existed and now needs to be established in order to cope with a present or anticipated crisis. It seems a pity that friendship is only desired now, after thirteen years have been casually allowed to pass by. As I talk with some parents it is clear that they have lost the opportunity to establish loving and friendly relations right from the time the children are very young. This happens either because the parents have not thought it possible or because they have simply had not enough time to spend with their young children.

In one case a parent told me that he believed his son wasn't going to be "much of a mate" until he reached the age of 10 or so. What he wanted to do was to spend those first ten years working as hard as possible to get a good home, a swimming pool, a boat, and the financial resources to be able to frequently take the family on fishing holidays.

He worked a great deal of overtime and occasionally took on a second job so as to achieve these material goals.

He spent so little time with his son in those early years that when he tried to "become friends" he was virtually a remote stranger as far as his son was concerned. This father had lost the opportunity to establish a good relationship with his son by neglecting him during the critical early years. His material goals were achieved at the expense of the very family members who were supposed to eventually benefit from them.

I believe this to be a common problem among Australian families today. It is important to recognize that the time spent on achieving extraordinarily high material goals is almost certainly at some cost to family relationships. We can't expect to establish long-lasting loving relationships without contact and effort. We can't expect to be able to alter ten years or more of neglect (no matter how sound our justifications may seem to be) just because we now feel that the time and the situation are right from our parental point of view.

The second issue is quite different. It involves the way in which some parents treat their very young children in an extremely unfriendly and unloving manner. We have all seen parents angrily yelling at their children in ways which would seriously offend any older person. We wouldn't tolerate this form of

public disrespect if we were on the receiving end. We certainly wouldn't expect our friends to act this way towards us! Why then, do we feel free to treat our children as if they had no personal feelings and could not feel hurt?

It's no small wonder that young children who are regularly treated in this way lose respect and love for their parents. Furthermore, it's no surprise that here is little love and friendship between the parents and such children when they become teenagers.

The detached and cool relationship established in the early years of childhood perseveres and is extremely difficult to change. If we want to be friends with our teenaged children, we need to show a loving and respectful attitude towards them right from the time we first begin to live our lives together. You can't easily change from an insensitive and disrespectful style to friendship overnight. There are too many habits and bad memories which complicate the change.

In both of the issues covered so far it should be clear that the good relationship desired for the adolescent years depends upon the parents' attitudes toward the children in the early years. They need to spend time with their young children and, from the outset, to continually express and encourage the kind of loving and friendly relationship they desire for the future. The mistake is to leave it too late on both counts. If we have the right attitudes toward

time, and see our young children as persons with rights and feelings, we are establishing the proper basis for good parent-child relationships for the rest of our lives.

Complications will occur, but we should have the resources to cope. For example, discipline will be needed and at times tempers will flare, but such crises can be handled more effectively when loving and respectful attitudes prevail on both sides. The main guiding principle is that what we desire as the ideal kind of relationship in the future (when our children are mature) is not attainable unless we establish the opportunity to form these patterns now while our children are young.

However, this advice doesn't really help the parent who asked the question in the first place. When the opportunities which existed in the past have been lost there is still the possibility of making up for lost time. The task is harder, but the ingredients are the same. We need time together. Time to get to know each other and in which we can show mutual respect and concern. In order to achieve this we might have to rearrange our priorities. We might need to alter our attitudes so as to begin seeing our "teenaged children" as children no longer but as persons in their own right.

Next column: It doesn't always happen that good parent-child relationships continue into the adolescent years. What are some of the things which can go wrong?

Peter O'Brien

BOOK REVIEWS



"All Truth is God's Truth"

by Arthur F. Holmes
Inter Varsity Press
140 pages.

Too often Christians either think of religion as unrelated to the life that absorbs them or else they look on 'secular' things as having nothing to do with their 'spiritual' life.

Holmes shows that both views are dangerous and quite unbiblical. He believes all truth is God's truth. Every part of experience is from God and ought to be lived in accordance with His nature.

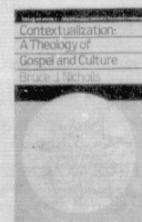
The distinction between Secular and Sacred is unbiblical. Sacred refers to what is Holy in the sense that it has been dedicated to God. And isn't the whole of the Christian's life dedicated to God? The Secular life (e.g. the way one works and plays) is therefore no different to the spiritual life, for the Christian. One's whole life really consists of many acts of worship. Doing the washing up, as an act of loving service, is a Spiritual act that expresses one's relationship with the Creator.

Holmes shows how so called "Secular Disciplines" are important and ought to be studied by Christians. Firstly to develop the mind is necessary for everyone who

values the potential God has given him. Secondly, to enjoy the Arts is important if we value creativity as part of God's image of man. Thirdly to understand the sciences is to understand more fully God's handiwork.

Truth can be known, and this capacity is not destroyed by human sin. In the Bible the truth of a proposition is related to the truthfulness of the speaker. What God says is unchangingly true because of His character (e.g. Job 28:20-28). Paul declares that men can know something of the truth without being personally truthful (Romans 1:19-25).

Tom Smith



"Contextualization: A Theology of Gospel and Culture"

Bruce J. Nicholls

Exeter: Paternoster,
1979. \$2.95. 72pp

This slim but important volume consists of a series of four lectures originally given in March, 1978 at the Sydney Missionary and Bible College, Croydon. Its author, Mr. Bruce

Nicholls, is well-qualified to take up the relevant theological issues concerning the gospel and culture. As a missionary in India for over 20 years he has been at the forefront of evangelical missionary and theological thinking. Questions such as: What is culture? How can an effective cross-cultural communication of the gospel be made? What is contextualization? Does it differ from syncretism? are taken up and examined.

According to the author missionaries from the third world must understand four different cultures: "the Bible's, the Western missionary's who first brought the gospel, their own and the people's to whom they take the gospel." Mr. Nicholls agrees that the gospel should be presented in forms which are characteristic of the culture to which the gospel is taken. But the real issue is to find the right cultural forms and to keep the gospel message both clear and Biblical.

The author also addressed himself to some of the contemporary issues in the Biblical theology debate noting that the authority of the Bible had effectively been eroded in much of the current ecumenical and hermeneutical discussions. This was due in part to the presuppositions, or "Pre-understandings" as he calls them, of non-evangelical scholars. Some principles of interpretation were set forth. In particular it was noted that "God in his sovereignty chose a Semitic Hebrew culture through which to reveal his word." It was unique and in God's providence this culture was able to carry faithfully the divine message of creation, sin and redemption.

Missionary leaders, intending candidates and others concerned

with cross-cultural evangelism will be grateful for Mr. Nicholls' opening up many of the relevant issues. There is a lot of jargon in the current debate and he has helped to clarify much of this, indicate the present "state of the poll" and propose directions for missions in the future.

SKI LODGE MANAGERS

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ORTHODOX TO HEAD V. C. C.

Fr. Stelios Menis is the incoming Chairman of the Victorian Council of Churches for 1980. Fr. Menis, a Greek Orthodox priest of the parish of Richmond was the only nomination for the post. He succeeds Anglican Bishop Gerald Muston from March 22nd, the Annual Meeting of the Council.

PRAYER FOR COLLEGE

Moore Theological College is to hold two prayer meetings on Thursday, May 1.

Those who wish to encourage staff and students by praying for the College are invited to attend. There will be two sessions 7 and 8 p.m.

NEW CHANCELLOR

At the Standing Committee of the Anglican Diocese of Sydney which met recently, the Archbishop Sir Marcus Loane, announced the appointment of Mr Kenneth Robert Handley Q.C., as Chancellor of the Diocese following the death of the former Chancellor Mr Justice Jenkin in February. The Chancellor's main function is to advise the Archbishop on legal matters. Admitted to the bar in 1959 Mr Handley became a



Queen's Counsel in 1973. In announcing the appointment the Archbishop described Mr Handley as a well known barrister at law with an ever growing reputation.

HAPPY ONE HUNDRED YEARS



Members of the scripture union family covered a wide age range, but for their family dinner on Rodd Island Sydney, all joined together. The family dinner was part of this year's centenary celebrations. Members of the organizing committee dressed in "period costume" to provide the "right atmosphere". As guests arrived by ferry, Fiona Pfenningworth greeted them and presented copies of the evening's program. Prizes were presented for various categories. "The longest reader of S.U. Notes" was won by a lady who had commenced at the age of 10 and had read them over 60 years since then.

Guyana, Britain and the Land of Oz.

Morris Stuart was born, raised and educated in Guyana, South America, before emigrating to the United Kingdom in 1963. He has worked as an evangelist in Britain's urban centres and in New Zealand, and is currently serving as a staff worker at large with Scripture Union in Western Australia.

At the invitation of the Anglican Youth Department Mr. Stuart will be leading seminars for clergy, youth workers, youth fellowship leaders and students of youth ministry. His first Sydney engagement will be as a guest speaker at the second annual Presentation of Diplomas Evening for the Anglican Youth Workers Course on Tuesday, April 29th. The rest of his programme will comprise the seminars with students and part-time youth leaders on Wednesday, 30th of April and a half-day seminar for clergy and full-time workers on Thursday, 1st May.

One of Mr. Stuart's concerns is that in ministering to people we must be careful to not only minister at the point of need but also at the cause of that need. As Christians we must care for people who have been hurt by society but we must also seek to change society so that future hurt is lessened.



Wednesday, April 30th: 7.00 p.m. - 8.15 p.m. "Radical discipleship in the 80's"

8.30 p.m. - 9.45 p.m. "Some strategies for youth evangelism in the 80's."

Thursday, May 1st: 10.30 a.m. - 12.30 p.m. "Youth ministry - an agency for social change."

1.30 p.m. - 3.30 p.m. "Some political implications of the gospel".

From page 3

DISPLACED POPULATION

In Zambia alone it is estimated that there are approximately 8,000 girls, mothers and babies at Victory Camp and 12,000 boys at J. Z. Moyo Camp together with 2,000 adults in administration, teaching, medical and other services, and 800 disabled. These camps have been administered entirely by the Patriotic Front ZAPU Wing, and it is hoped that by June 1980, the situation in Zimbabwe will have become sufficiently stable to allow all these children, many of whom are now orphans, to return home.

The total population of displaced people inside Zimbabwe is estimated at 750,000 including more than 60,000 in the "protected villages". Now that the elections are over, these people are beginning the arduous trek back to their home areas and the even more difficult task of re-establishing their livelihood.

Christian Care has estimated that initially US\$115 million will be needed for transport, food and shelter for these people over a period of 3-5 months.

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