

Talk-back Christianity



Robert Forsyth, assistant minister at Holy Trinity Anglican Church in Adelaide, now has a radio talk-back Christian current affairs programme 9 to 12 on Sunday nights, and having an audience of nearly 30,000. "Some of the guests we have interviewed over the last few weeks are Mother Theresa, Barry McGuire, Alan Nicholls, John Smith, and just the other week, Cliff Richard. We have covered topics such as, whether the best way to fight marijuana is to legalise it, Aborigine Christianity, the Mormons, in vitro fertilization, and Creation vs. Evolution. It's really good to be able to spend some time in a Commercial Radio Station as a kind of low-key Chaplain. It gives me an opportunity to understand a little more of what Christians must face in their work place", says Robert.

Week of prayer for Christian Unity

The Annual Week of Prayer for Christian Unity — celebrated in Australia from Ascension to Pentecost — will this year include an increasing number of interchurch groups and local congregations. Many will meet in homes, gathering people from their immediate vicinity using prayer and study leaflets prepared by the Australian committee (13 cents each). Others will have ecumenical services using the prepared Order of Service (10 cents each) or an adaption of it.

Supplies of material may be ordered from the NSW State Council, ACC, Box C199 Clarence Street P.O., Sydney 2000. Phone 29 2215.

The Ecumenical Affairs Committee of Sydney Diocese informed the Standing Committee that it should encourage Churches to participate in this week. The E.A.C. was concerned that, because of the negative view that many in the Diocese had towards Church Union, the more positive aspects of this Week are lost.

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Public Forum on casinos in Sydney

A public forum entitled "The Casino Connection and Organised Crime" will be held in Sydney early next month.

The Forum will be held in the Law School Hall of Assembly, 173-175 Phillip Street Sydney, on Monday, May 3 at 7.45 pm., and is being organised by the Council of Churches in New South Wales.

Four outstanding personalities have been invited to speak Mr. Bob Bottom, Dr. Alfred McCoy, Mr John Hatton, M.P., and Rev. Gordon Moyes. The President of the Council of Churches, Rev. Bruce Ballantine-Jones, will chair the function.

• **Mr. Bob Bottom**, who has exposed many facets of organised crime in featuring articles in *The Bulletin* magazine and other papers, will speak on "Organised Crime in N.S.W. with special reference to casinos."

• **Dr. McCoy**, Lecturer in History at the University of N.S.W., who has written two outstanding books on the drug traffic and knows the crime scene well, will speak on "Organised Crime and Syndicate Penetration of Licensed Casinos."

• **Mr. Hatton**, the Independent Member for the South Coast in the N.S.W. Parliament, who has been quite outspoken in his attack on organised crime, will speak on "Behaviour which prevents the Exposure of the Truth in Parliament and Other Places."

• **Mr. Moyes**, Superintendent of Wesley Central Mission, will deal with "The Social Effects of Organised Crime."

Council's Views

The Council of Churches made an extensive submission to the Lusher Royal Commission on Legalised Casinos several years ago and has been active ever since in its opposition to their introduction. The Council has expressed the view that this will lead to two systems of gambling with greater involvement than at present, the illegal ones feeding of the community acceptance caused by legislation.

Whilst the Premier, Mr. Wran, indicated some years ago that legal casinos would be introduced before the Christmas of that year, he has gone on record as saying that the Government's failure to do so is, in part, due to the opposition of the Council of Churches.

A Committee is presently studying how they might be introduced with a view to presenting a report to the Premier mid-year.

In the light of this action, the Council of Churches decided to organise the Forum.

Invitations has been issued to representatives of political, social and welfare groups in the community.

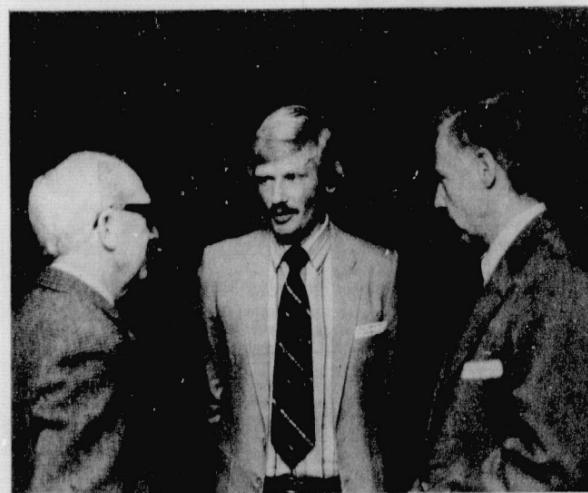
Half hour victory

The campaign, by the supporters of the Robert Schuller Ministries' TV Programme "HOUR OF POWER", requesting a more suitable viewing time on Channel Ten in Sydney, has resulted in a concession of half an hour. Previously the viewing time was 9.30 a.m. Sunday mornings. Then it

was changed to 7.00 a.m. Now it is to be 7.30 a.m.

This followed a campaign, by phone and letter, to the Program Department of the television station. The number of young people protesting, surprised everyone!

Publisher's visit



Charles Mann (left), Manager of the Impact Bookshop Newtown, with Ray Barnett (centre), Marketing Manager, Bookhouse Australia, and Bill Eerdmans during the latter's Australian visit.

Ramon Williams

If material considers a new approach, has good original content and is well researched, then that material should be made available to students around the world, according to Mr. Bill Eerdmans Jr.

Mr. Bill Eerdmans Jr. is the son of the founder of Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, U.S.A. Like his father, he has a concern for presenting all facets of theological thought, from every conceivable angle.

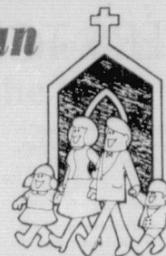
Mr. Eerdmans was speaking at a function in Sydney, organised by ANZEA BOOKHOUSE. A select audience of Bible College lecturers and bookshop proprietors, came to hear this visitor.

Commenced as a scheme to import theological books, with a Dutch Reform

emphasis, into the United States, the company has now grown into a unique firm. The Eerdmans Co. is now able to take a book right through the preparation, printing and binding stages. Consequently it now handles the printing books for other publishers, such as Zondervan and the Moody Press.

"PAUL'S IDEA OF COMMUNITY" by Dr. Robert Banks and the newly launched "LEARN TO READ THE GREEK NEW TESTAMENT" by Ward Powers, are only two of the Australian publications handled by Eerdmans.

Other Australian authors, to be found in the Eerdmans' range, include Sir Marcus Loane, Dr. Stuart Barton Babbage, and Dr. Paul White.



Argentine/British clash impedes inauguration, S.A.M.S. missionaries withdrawn



Rev. Stephen Barrett, wife Judith, children Andrew, Anthony, Alison.

S.A.M.S. in the UK have requested that full information about the situation in the Argentines not be published. This is due to the very delicate and difficult situation faced by the Society in the present conflict. However, to keep Australian Christians in the picture and to encourage more meaningful prayers, we reprint a recent press release by the Federal Secretary of S.A.M.S. in Australia, Rev. G. Blaxland.

The official inauguration of the newest Province in the Anglican Communion, that of the Southern Cone of South America, scheduled for 20th May in Buenos Aires has been indefinitely postponed. International visitors have been advised to cancel their visit. Such visitors include representatives from the various societies of the South American Missionary Society International. Those from S.A.M.S. Australasia, the Federal Chairman, Mr. Brian Quinsey, and Federal Secretary, Rev. Greg Blaxland, have changed their itinerary but are continuing to visit S.A.M.S. missionaries in various countries in that continent. They are due to return to Australia at the end of May.

The Executive Committee of the new Province will meet in Asuncion, Paraguay, at the end of May to discuss how, when and where such inauguration may be held. Also such meeting will provide the occasion for the consecration of the Rev.

Omar Ortiz as Assistant Bishop of the Anglican Diocese of Paraguay.

All English missionaries have been advised to leave Argentina. This has resulted in S.A.M.S. English missionaries in the two Dioceses in Argentina withdrawing to neighbouring countries. Those of the Diocese of Northern Argentina and Eastern South America to Montevideo, Uruguay.

The only expatriate Anglican missionaries remaining in Argentina are Rev. Stephen Barrett of S.A.M.S. Australasia serving in the Diocese of Northern Argentina and Mr. and Mrs. John Harrower of C.M.S. Australia serving in Buenos Aires with the International Fellowship of Evangelical Students. Mrs. Judith Barrett and the three children have returned to Sydney, Australia. Prayers are requested for all these brethren and for the Church in Argentina.

Pope's visit may have to be cancelled

There is a danger of the Pope's visit to this country being cancelled if, at the time, there is a major war going on between Britain and the Argentine over the Falkland Islands, the Roman Catholic Archbishop of Westminster, Cardinal Basil Hume, told a recent news conference in London.

There had so far been no discussion between the Vatican and the Roman Catholic authorities in this country, said the Cardinal; but personally he felt that it would be very difficult for a Pope to go to a country which was actually at war with another country.

This would put him in an impossible position, because he had to be spiritual father to those in both countries. The Cardinal said he did not feel competent to comment on whether a blockade of the Falkland Islands would be considered a state of war.

Asked about reports that the time the Pope was to spend with Church leaders at Canterbury was to be cut, Cardinal Hume said that exaggerated anxieties had arisen from premature disclosure of discussions between Archbishop Paul Marcinkus, the Vatican security adviser, and the police.

"I must make it clear that Archbishop Marcinkus does not decide the priorities of the Papal visit," the Cardinal added. The Archbishop had clearly made changes in the Canterbury programme to shorten it, and so not to put too much of a burden on the Pope.

Churches seminar on organised crime "frightening"

A seminar held on "Casinos and Organised Crime" recently, sponsored by the N.S.W. Council of Churches, was described as "frightening" by the Church Record correspondent in attendance.

The public forum was convened by the N.S.W. Council of Churches. Some 220 people attended in the Law School Assembly Hall. They heard four speakers, Dr. Alfred McCoy, a Senior Lecturer in History at the University of N.S.W.; Mr. Bob Bottom, a journalist and author and a noted authority on the whole area of organised crime in N.S.W.; the Rev. Gordon Moyes, the Director of Wesley Central Mission; and Mr. John Hatton, the independent M.P. for the South Coast.

All four speakers, although speaking from different perspectives, gave a consistent message; consistent and alarming.

Alfred McCoy, speaking first, gave an historical introduction to organised crime. He pointed out that organised crime sets up an illicit economy that parallels the legitimate economy. He traced the development of organised crime from the early years of the 20th century showing how group rivalry and warfare were carefully controlled.

Particular enterprises took place and the small groups became syndicates which then became big business in their own rights. For any big business to survive it needs to be protected by political and law enforcement contacts. He felt that that was certainly true in N.S.W. He pointed out that there had been no major criminal leader imprisoned — even charged — within N.S.W. in the last 20 years. He considered that now was an important time — syndicates are moving to join the legitimate economy by expanding their business through legal casinos. Money from drugs and prostitution could be laundered through these and other legitimate businesses.

Bob Bottom has an intimate knowledge of both political parties. He alleged connections between members of parliament and organised crime figures. He alleged corruption both in Telecom and the Customs Department. The daily press has taken up this issue.

Gordon Moyes spoke of the tragedies of individuals and families involved in gambling. He stated that there was more gambling in N.S.W. than in any other State.

Mr. Wran's initial response has not pleased the President of the N.S.W. Council of Churches, Rev. Bruce Ballantine. Mr. Ballantine is particularly concerned that the whole Allen Affair is not a political matter. He said "This is a political question because we are seeking to discover what the Premier has done or proposes to do about the allegations of graft and corruption in the Parliament and the Police."

Mr. Ballantine claimed that as Premier and, for some time Minister for Police Mr. Wran has many questions to answer. He likened the position to the resignation of two Federal Ministers over a television set and to the resignation of the British Foreign Minister over an error of judgement on the Falklands issue, and suggested that the N.S.W. Government receives more taxes from gambling than the U.S. Government does from the State of Nevada. He stated that whatever we need in N.S.W. we do not need another gambling outlet.

John Hatton confirmed the previous allegations of involvement of members of parliament and police with criminal figures. He reported on the problems of structures which made asking questions difficult. For example, the Crime Investigation Unit was split up and dispersed around the country. He said that a former Police Commissioner had been told not to close casinos before Christmas because it would put people out of work. Further, claims that it was difficult to close down casinos were disproved by the success of Beck's Raiders.

Hatton claimed that Royal Commissions are not effective. They are often only government excuses for maintaining the status quo. There needs to be a National Crimes Commission to investigate all of these charges.

The meeting caused real concern amongst those present. The N.S.W. Council of Churches is to follow it up. A number of questions are to be asked of the Premier of N.S.W., Mr. Wran. We will await his response to these.

Episcopal changes in Sydney



Bishop Short

The Archbishop of Sydney, The Most Reverend Donald Robinson announced recently that The Right Reverend K. H. Short, Bishop in Wollongong is to become Bishop in Parramatta at the end of June. He succeeds Archbishop Roberson who was elected Archbishop of Sydney on April 1. Bishop Short will also continue to serve as Bishop for the Forces.

The Standing Committee approved the Archbishop's nomination of Archdeacon R. H. Goodhue, ThL, Archdeacon of Wollongong to be the next Bishop in Wollongong. Archdeacon Goodhue will be consecrated Bishop at St. Andrew's Cathedral on St. Peter's day, June 29.

Archdeacon Goodhue has been five years in Wollongong. He was Rector of St.



Archdeacon Goodhue

Michael's, Wollongong from 1976-79 before becoming Archdeacon in 1979.

An accountant by profession, Harry Goodhue was ordained in 1958 and became curate at St. Matthew's, Bondi. He was five years in charge of Beverly Hills from 1959-63; served three years with the Bush Church Aid Society at Ceduna, S.A. He was Rector of Carlingford, New South Wales from 1966-71 and of St. Stephen's Coorparoo in the Diocese of Brisbane from 1971-76.

In making his nomination, Archbishop Roberson said Archdeacon Goodhue had served in three dioceses "very acceptably indeed".

Archdeacon Goodhue is married and has two sons and two daughters.

Moore College Library

EDITORIAL

Two bob each way

We're not sure how to put our heading in these days of decimal currency. But we know everyone will understand the punter's phrase because gambling is an Australian institution. It has always been with us, and will always be with us. Such is human nature.

However, it has almost always been seen to exist illegally and to be publicly frowned upon, even by those involved. Never before in our history has there been such a plethora of legalised gambling. Once Governments legalise something, those who have been doubtful usually assume that it must be alright — and so, in the case of gambling, they feel happier about getting involved.

This increase in Government condoned gambling has come about for a very important reason. This can be best illustrated from the current discussions on casinos. Casinos already exist in Tasmania and Darwin. They will soon exist in other States — even in Queensland! In N.S.W. they are sure to come, and soon, despite the opposition of the influential N.S.W. Council of Churches. The Premier of N.S.W. recently made it clear why governments legalise something, those who have been doubtful usually assume that it must be alright — and so, in the case of gambling, they feel happier about getting involved.

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Christians have been vocal in the opposition to legalised gambling. The voice of the Churches has caused delays, extra conditions to be placed on operations and other, in the long run, minor changes. But the extension of legalised gambling continues all over Australia.

The Church's opposition to gambling has been largely a moral and ethical one. We have given the Biblical argument — but no one really is very interested. So we have talked about the social implications of marriages and families and lives ruined, of the tremendous cost to the community in welfare support and of the links that gambling has and is likely to have with crime and other social problems. And we have largely been ignored. The cry of "wowsers" is enough to allow gambling legislation to be pushed through. And when we think about it, that's not so surprising. The remarks of the Premier of N.S.W., quoted above, are easy to understand in the light of that States huge financial deficit.

So Christians may need to add some other arguments. Governments listen only when it is in their best interests. If the main motivation for extending legalised gambling is economic then we will need to show them that the Biblical position is not only good in the area of ethics and social behaviour but is also consistent with good economics. And that is easy to do.

Australia's present economic position gives great cause for alarm. Put in simple terms we have both inflation and unemployment, a combination which economists used to say did not go together. Given our free enterprise system the cure for both of those problems lies, in the long run, in increasing production of consumer items and encouraging more small scale industry, which is likely to be labour intensive. That is simply not happening. And in this area, increasing our forms of legalised gambling will not help.

Most people who gamble are those who can least afford it. They use money which would otherwise go on consumer goods; and they use it in a way that gives very little back to the economy — nothing is produced, and the jobs created are negligible.

When a person wins a large sum of money, the tendency is to spend it not on ordinary consumer goods but on luxury items, many of which are imported from overseas. The result is that the money involved in gambling, though it may pay the State's bills in the short term, will not do anything to assist economic recovery in the long term.

That is to put the argument as simply as possible. But will anybody listen? It is sad to say cynically, "we think not". All of the evidence points to governments, be they Liberal or Labour, State or Federal, being more concerned with the present and in particular with the next election, than with the future welfare of our nation.

We should continue to oppose any extension of legalised gambling anywhere in Australia. And we must continue to use the arguments that we have been using. But we must also seek out some Christian economists who will be prepared to show that the present gambling policies of our governments make bad economic policy and do nothing to help us recover from our present economic problems.

To act contrary to the expressed mind of God is to court disaster. To continue to expand legalised gambling outlets is certain to lead to both economic and social disaster. It's high time our political leaders woke up to this fact.

MAINLY ABOUT PEOPLE

DIOCESE OF GRAFTON

The Revd. Trevor Austin, Rector of Wauchope has been made a Canon of Christ Church Cathedral Grafton and Rural Dean of the Southern area of the Diocese.

DIOCESE OF MELBOURNE

Graham Stout, has been appointed, from Superintendent of Child Care at St. John's Homes for Boys and Girls, to Senior Project

Officer with the Mission of St. James and St. John, as from 1st March, 1982.

Peter H. D. Barr, is now not going on Missionary Service and will remain Incumbent at St. Mark's West Reservoir.

DIOCESE OF SYDNEY

The Rev. A. Williams will resign as Rector of West Ryde on 24th May to go to The Bush Church Aid Society.

LETTERS TO THE EDITOR

Dear Sir,

In all the wranglings over "jurisdiction" in the recent case involving Mr. Kevin Stewart, the Minister for Youth and Community Services, the most vulnerable person of all has been overlooked and ignored — that is the unborn child of the State ward.

Why should this child have been condemned to death? What crime had it committed? Where is the justice and mercy in a sentence passed on one who was unable to speak for itself?

To argue that the child if born might be an "emotional risk" to itself or the mother, and likely to face "real problems" (S.M.H. 20th April) won't do. It is simply a speculative judgement. It means we get rid of those who either have or cause problems and do nothing about the problems themselves.

To say that the mother is unable "to look after herself, let alone her baby" doesn't stand up either. There are many people waiting years to adopt a baby and in this particular case adoptive parents had already been found. Further it is now known that the State ward is not greatly intellectually retarded.

To claim that the abortion is advised on "psychological" and "social grounds" is at best a dangerous assumption. It means that one person's taste or comfort takes priority over the life of another. Compassion, for this girl, as for any pregnant woman, would properly be expressed by giving help with psychological and emotional problems, not with destroying her child. The abortion itself might well add to

a woman's "emotional" problems not cure them.

To maintain or to imply that the "wishes" of a pregnant woman ought to be the deciding factor (as in S.M.H. April 20) make the unborn child no more than property — which it is not. No woman would tolerate that kind of tyranny over her own life. It is now known, that in this case, the girl wanted to continue with the pregnancy, that she considered abortion to be "murder", that she was coerced into changing her mind and threatened with being turned out of the institution where she lived if she did not agree to the abortion.

It is also known that the State's ward's own gynaecologist maintained that she could have the baby, and that the Judge ignored this opinion. There was apparently no evidence that the unborn child, if born, would be intellectually handicapped.

And so as with 95% of the abortions performed in Australia the only reason was that the child was "inconvenient". With all our advances in modern technology and knowledge it looks as though in terms of humanity and caring we haven't progressed at all. Thousands of children are killed in Australia every year by being labelled "unwanted"; that is neither compassion nor humanity nor "commonsense" (S.M.H. Editorial April 20) — it is plain self-interest.

Yours sincerely,
(Mrs) Patricia Judge,
Secretary,
Foundation Genesis

Founder of Wycliffe Bible Translators dies



William Cameron Townsend, the founder of Wycliffe Bible Translators, died in a north Carolina Hospital on April 23. He was 85.

In May last year Dr. Billy Graham suggested that, while his own work would soon be forgotten, the name of Cameron Townsend would be immortalised as founder of one of the most significant movements in church history.

The organisation he founded nearly 50 years ago has grown to 4,500 missionaries, working in 40 countries. Its affiliate academic wing, The Summer Institute of Linguistics, has trained well

over 10,000 graduates, the majority being involved in missionary service.

Dr. Townsend commenced his missionary work as a bible colporteur in Guatemala in 1917. He then translated the Cakchiquel New Testament during the next ten years, as well as opening bilingual schools, a clinic, printing press and coffee processing plants. This set a pattern for flexibility which has characterised the work of WBT ever since.

In Townsend's lifetime 160 New Testaments have been completed by Wycliffe translators worldwide and work is in progress in another 775 languages.

Primate chairs first General Synod Standing Committee meeting

Standing Committee of General Synod met in Sydney recently. Archbishop John Grindrod who had been elected Primate of the Anglican Church of Australia on April 16 chaired the meetings for the first time.

He reflected briefly during the meetings on his first week in office and affirmed that the church has an important place in the national life of Australia. He regarded it as significant that the first telegram of congratulations he had received was from the Prime Minister,

giving point to that understanding.

Referring to himself, the Primate regretted that, in common with many, wartime service had deprived him of more adequate preparation for his life's vocation, but an important part of his role was to see and draw out the gifts and resources of others. He looked to the Metropolitan, the bishops and the Standing Committee as contributors to an important consultative process and hoped to devote a good deal of his energy to fostering those relationships.

New techniques in medicine. Do doctors make the law?

Mr. Justice Kirby, Chairman of the Australian Law Reform Commission, presented a paper on this topic at a recent seminar organised by Foundation Genesis. Portions of this paper are set out below.

Making the law

In 1976 the Federal Attorney-General asked the Australian Law Reform Commission to investigate human tissue transplantation and to propose laws on the subject. The report was delivered in 1977.

The report resulted in the prompt introduction of a law for the Australian Capital Territory. Soon after this law was passed to the ACT the Queensland and Northern Territory legislatures enacted similar laws. The Health Ministers in South Australia and Western Australia have also indicated their intention to act. Only in New South Wales has there been a significant silence.

The "time cushion" that used to exist, within which lawmakers could prepare legal regulation to state society's standards, has virtually evaporated. Scientific and technological discoveries tumble out of the minds of these modern wizards. Slow-moving legal institutions find it hard to catch up. This is not an issue confined to the medical profession. It is the problem of adapting democratic institutions developed in the age of the long bow and the horse-drawn cart to the world of interplanetary flight, computations and bio-technology.

Unless interdisciplinary machinery can be developed, capable of consulting the experts and the general community and helping Parliament with the social and legal implications of medical developments, we must sadly face up to the inability of our democratic institutions to respond to the challenge of science.

I remain an optimist that our system of government, which we have so carefully nurtured and developed over 800 years, can adapt to the age of mature science and technology. But if this is to happen we will need new institutions. We will need more dialogue between scientists and the community and scientists and lawmakers. We will need more occasions such as this where thoughtful people come together to offer their views. We will need the support of the media and the interest of at least a few politicians who see more closely than most nowadays do that the great engine of our time is science and technology.

Unless these needs are fulfilled, scientists and technologists, including doctors, effectively will make the law. They will do so because the lawmaking institution (out of incompetence, timorousness or just plain idle neglect) fail to respond adequately to the challenge which science and technology poses to the democratic order and the Rule of law.

In Vitro fertilisation — "test tube babies"

In vitro fertilisation is a set of techniques which involves using human sperm and human eggs. It allows conception to take place outside the human body, on a piece of glass — hence "in vitro".

Problems

- Some are absolutely opposed to the new techniques:
- They are seen as "laboratory procreation" — a dehumanised, unnatural manufacture of man as if here were a mere product: the elevation of the scientist to God-like power. This, roughly, is the reason that led Pope Pius XII to condemn the technique as absolutely illicit.
- Other opponents point out that IVF requires masturbation to produce the sperm. It is said that this is evil. In the absence of married love at the time of conception, it is thought that no good can come of it.
- If embryos are frozen and not needed for future use, should they be discarded or would this act involve killing a form of human life?
- The opponents simply say that, there are better things to be done with the

scarce medical dollars that would bring help to more fellow citizens and not this is an exotic, extremely expensive programme benefiting relatively few.

Even amongst those who positively support the IVF technology, there is now an increasing recognition of the need to consider particular social and legal consequences.

- Should IVF be available only to married couples or also to single people, such as, say, a lesbian woman who wanted a child?
- Should we permit surrogates, i.e. if a woman cannot carry a baby full-term, should her sister be permitted to do so? If so, who is the true mother? Who, if either of them, has the say in abortion decisions?
- What happens to the law of incest? Could a daughter carry the child of her parents?
- Should parents be able to choose the gender of the embryo they select?
- Should it be lawful to retain a frozen human embryo for hundreds of years as is said to be technologically possible? If so, what is to happen to the distribution of property? Is the child's identity one of our generation or the generation into which he is born?
- In the case of frozen embryos, what is to happen on the death or divorce of the donors?

Unless we provide the answers and the laws, we may be delivering our society to the Brave New World which Huxley wrote about 50 years ago this year.

Genetic Counselling

But what about the position of people who have, or are likely to have, genetically abnormal children? Genetic counselling involves doctors telling such people:

- whether a pregnancy should be undertaken at all;
- whether ante-natal diagnosis of abnormality (such as by the procedure of amniocentesis) would be useful;
- whether alternatives such as artificial insemination by anonymous donor should be used to avoid the risk of passing on genetic defects.

Ethical problems

Most of these have to be faced by doctors, in the surgery, with only the vaguest guidance from the law:

- Should disclosure of a genetic defect be made to the parents or the child? At what age does the child with a genetic disorder become a separate patient entitled to separate, private advice?
- What are the limits of disclosure to third parties? For example, should a doctor tell a prospective spouse of the risks of genetic abnormality?
- What is the extent of the doctor's duty of frankness about mental disorder or retardation in a baby? If the doctor paints too pessimistic a picture, will the child be rejected by its parents and placed in an institution with consequences even worse than the genetic abnormality itself?
- What is the duty of a doctor who himself disapproves of abortion to advise pregnant women, especially those of mature years, to have amniocentesis, to test against the risk that the child may be mentally retarded or suffer other grave disabilities?
- Should every woman, or every woman over a given age, be entitled as of right to the amniocentesis test? Just in economic terms, would this not be much cheaper than keeping a retarded child in institutions for many years?
- Does the State which will otherwise have to fund the support of grossly disabled people have a legitimate interest to encourage abortion in such cases or is this the slippery path to unacceptable eugenics?

The legal situation

- Murder can include wilful failure to take necessary action. Yet the recent trial and acquittal in England of Dr. Leonard Arthur, who put a grossly retarded child in a corner and gave only sedatives until he died, shows



how reluctant juries are to convict doctors in such circumstances.

- Doctors sometimes admit to causing the death of a grossly handicapped baby or giving it an injection at birth. Some moral philosophers say it is quicker and kinder than murder by neglect — leaving the child to die for want of nourishment.
- In America, women sue doctors to recover the cost of maintaining a retarded child, because the doctor failed to advise on amniocentesis and some have succeeded.
- In America, actions have even been brought successfully by children against their parents claiming "wrongful pregnancy", "wrongful birth" that parents ought to have had the ante-natal tests and not submitted the child to such a life of woe. A similar case in Britain recently failed. Are there cases where the disabilities are so gross that the birth should not be allowed to occur? If so, what are the precautions we would introduce against misuse? Are we content to leave these decisions to hospital committees or doctors?

Genetic engineering

This includes a number of techniques that involve scientific manipulation of the most basic forms of life — plant, animal or human life. Scientists have been able by genetic engineering to achieve the cloning of plants and animals such as frogs and mice. Lately a good deal of attention has been given to the material that contained the genetic information of all living cells, the so-called DNA. There is a great deal of hope that experiments in this area will prove tremendously helpful in tackling pathology in human beings, including some forms at least of cancer. Use of genetic engineering can have great economic consequences. New forms of plant life (and possibly of animal) could be bred. New energy forms may be developed. In a world of burgeoning population, food shortages and energy scarcity, genetic engineering may come to our rescue.

Problems

- To some, interference in the natural order is unacceptable and dangerous and may lead to consequences and risks we cannot perceive.
- Some of the scientists involved in the early DNA experiments saw potential hazards, including the possible production of new and highly pathogenic organisms which could escape, spreading epidemics beyond our control. Subsequent research appears to have indicated that this risk is much less than was at first feared. Just the same, there are risks where experiments use genes derived from dangerous pathogens. Large-scale industrial genetic engineering may

involve dangers to the environment, such as the escape of an unexpected virus or the spread of a fungus whose dangerous properties had not been contemplated.

- Doctors, anxious to help their patients, might be tempted to press on with experiments that involve the use of genetic engineering before it has been properly tested.
- Late last year the Federal Government established an advisory committee on recombinant DNA.
- Should we have more rigorous legislative control?
- The committee established comprises scientists and industrialists. Will the community's general interest be adequately protected by the scrutiny of such a committee?
- Can lay legislators ever hope to cope with problems of this kind?
- Should it be possible to patent life forms and if so under what circumstances? Can men and companies own life?
- Should cloning of human beings ever be permitted? A recent US report said we could have it within 10 to 20 years.

Human tissue transplants

Issues

- Opting out. Should we introduce a regime under which everybody is deemed to be a donor unless in his lifetime he has opted out of the system? This is the legal regime now in force in France and other countries. Often the most useful tissues and body parts are taken from people at their death — frequently from young victims of fatal motor car accidents. Such people would never contemplate a donation, yet, if asked, they probably concur in making their body parts available to someone who could be helped. As against the French system, it is urged that we should be concentrating on encouraging people to make a gift. Interference in the integrity of the human body is feared. So too is the possibility that occasionally a doctor may be tempted to use less than the most vigorous effort to sustain a potential donor, where his tissues could be of great help to a most worthy recipient. The Law Reform Commission did not think Australia is ready for an "opt out" system. It proposed a much simplified "opt in" system, limiting the ways in which consent must be secured, particularly in urgent cases.
- Definition of death. Much of the tissue that could be used would come from young people who have suffered "brain death" in a motor car accident but are otherwise healthy. In these cases an artificial respirator may keep blood circulating through the body.

To page 4.

Medical experts now accept that death may be defined in terms of the irretrievable loss of function of the brain. This definition was also accepted by the Law Reform Commission and for all legal purposes.

• **Children's donations** was a matter upon which the Commission divided. Should young people ever be able, say young people under the age of 16, to donate a non-regenerative tissue to their brother or sister in need? Two members said the law should never permit such donations because it would allow undue pressure to be placed upon a young person in a family

crisis when the law should protect him from pressure and temptations to bravado. The majority thought that the law had little to offer in a family crisis of this kind except to ensure that proper procedures were followed, that the child donor understood fully what he was doing and that the donation was approved by a committee headed by a judge.

• **Sale of body parts.** The Law Reform Commission was unanimous that we should persist with the gift of body parts and not encourage the development of the American system of selling blood and other organs. If sale were permitted, there could be temptation for the poor to offer their organs to the rich.

• **Coroners' cadavers.** Should it be possible to retain specially useful body parts from coroners' cadavers after a post-mortem is conducted?

• **Other issues.** The Commission postponed other issues of transplantation such as IVF and the use of foetal tissue in transplants. Should aborted foetuses become part of the property of the State and be available for transplant use as a source of spare parts?

Conclusions

Science and technology is advancing rapidly. If democracy is to be more than a myth and a shibboleth in the age of mature science and technology, we need a new institutional response. Otherwise, we must simply resign ourselves to being taken where the scientists' and technologists' imagination leads. That path involves nothing less than the demise of the Rule of Law as we know it. It is for our society to decide whether there is an alternative.

Other speakers at the Conference also urged that the matter be urgently debated.

"The longer that society is lulled into non-interference with technological developments, the more difficult does it become to challenge the propriety of what is being done. Lord Zuckerman ('THE LISTENER', 16 October, 1980) said much the same about the development of nuclear weapons:

"... the pace and the nature of the race is essentially set in both superstates not by their governments but by a community of defence scientists and engineers... who are skilled in exploiting basic scientific knowledge."

It is essential that we understand clearly that in Australia there exists no truly representative and properly constituted body that fulfils the necessary requirements for a full and objective study of in-vitro fertilisation. Society has long past reached the stage when it can allow scientists to proceed where they will." Concluded Dr. J. Santamaria, in his paper.

Historically, the overwhelming majority of successful foetal research relates to investigation designed to benefit the foetus. Can these successes "validate by association" use of the foetus in research entirely non-beneficial for it?

"Where scientific developments give rise to new facts not previously conceived, it is unlikely that existing legal ideas can integrate those facts into the legal system. Those new facts also raise questions of accommodation in a system of moral ideas. Because any legal integration is likely to be unsuccessful or ineffective if it appears to contradict the prevailing moral positions, some attempt to discover those moral positions seems warranted."



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A.E. had "fulfilling year" in South Africa

"A good, demanding and fulfilling year" was how Mr. Michael Cassidy, Team Leader of African Enterprise, described 1981 in his area in his annual report. "Doors of opportunity have been open to us in astonishing and wonderful ways," he said.

"We need your prayers regarding the overall situation in South Africa," the report continued. "While everything on the surface looks normal and the economy and military are very strong, beneath the surface it is another story. Black anger is being met more and more by White intransigence from the conservative side. This is being fuelled more and more whenever anything goes wrong economically or politically in independent Africa.

"Never was the need greater for the ministry of reconciliation which African Enterprise seeks to bring. We have good acceptance in most sections of the land and it is a miracle that black townships are still friendly and open to us."

Mr. Cassidy also said: "We have had a very full year of missions with literally thousands won to Christ. In the Zambia mission alone 4,000 or more professed commitment and this places huge but happy burdens on our follow-up department who aim to keep in touch with each inquirer for at least a year.

"Mission highlights in 1981 would have to include Elsie's River (one of the major crime centres of South Africa); the King's School in Sydney, Australia, where East and South Africa came together; Natal University in Durban (an effort which seems to be putting us back on the university mission circuit); and Two Oceans mission near Capetown.

"Siberian Seven" ask Graham not to attend Moscow conference

Lyuba Vashchenko, one of the six Siberian Christians who have been waiting for exit visas almost four years in a basement room of the US Embassy in Moscow, has written a letter to the American Evangelist Billy Graham, asking him not to participate in the Moscow Inter-Religious Peace Conference which is to take place in mid-May, the West German publication "Idea" reports.

Vashchenko's relatives and other members who have felt hindered in the practice of their religion fear that Graham's participation could be exploited for propaganda purposes by the Soviet Union.

Representatives of many religions will attend the May 10-14 Peace Conference which will be convened by the Russian Orthodox Church.

Vashchenko writes that Graham should insist that the Siberian families in the Embassy be allowed to emigrate before the beginning of the conference. The Evangelist had told the American news magazine "Newsweek" that he would speak about the case on a private level with representatives of the highest Soviet officials, because an open demand could, in his opinion, harden the Soviet position.

Vashchenko on the other hand has asked Graham to visit the six, if he does travel to Moscow. She said, "it cannot affect us if the Soviet position hardens. It has remained unchangingly hard for 22 years already."

BOOK REVIEWS

"The Meaning and Cost of Discipleship"

by Vinay Samuel (A Build Publication)

I had the pleasure of meeting Vinay Samuel during his stay at Moore College several years ago. His sincerity and commitment to Jesus in person is reflected in this short book. Vinay Samuel is Presbyterian-in-Charge of St John's Church Bangalore. He is concerned that his church in India is missing great opportunities to present Jesus because the church has lost sight of the meaning of discipleship.

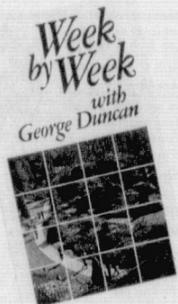
For Samuel faith in Jesus means "taking the stance that Jesus takes, believing that in Jesus God is doing his work" (p46). He shows how Jesus was involved in the social, political and economic life of his community and therefore christians must also be involved. Jesus' life was one of confrontation. He confronted those who oppressed the poor or who distorted the law and his disciples must do the same. "The church is to confront the world and to seek to be an agent of change in it" (p37).

Although Samuel writes about the Indian situation, so much of his criticism (and pessimism?) might equally be said about our own church.

One curiosity about the book is that people are counted in "lakhs" e.g. at the time of Jesus the population of Jerusalem about 5 lakhs.

Norman L. Fagg

S. Miller



Week by Week with George Duncan

Pickering and Inglis 1981, 127pp.

Having head George Duncan at the C.M.S. Summer School in January, 1979 one looked forward with interest to see what gems one might pick up from reading a book of his sermons, conserved and selected from the "kind of messages I have sought to bring to my congregations" (From the introduction p5).

As the title suggests, the book is a selection of 52 sermons condensed to 2 to 3 pages, of easy to read outlines. They are arranged as one would expect to find a full year's sermons with the major Christian festivals used where appropriate.

In the introduction we're told "instead of being offered the bread of the Word of God, they are given the stone of a man's own thoughts!" (p5,6). Yet on page 60 we're told "here are some thoughts I would like to share with you." This characterises the book. Texts are generally quoted as mere pegs on which to hang the author's thoughts, with little attention to the context or the Bible writer's intention. When the text is expounded it is often allegorised, as for example, the wells re-dug by Jacob in Genesis 26:18,19 become the "wells" of family prayers, Bible reading etc. (p50,51), which have little to do with the passage in question.

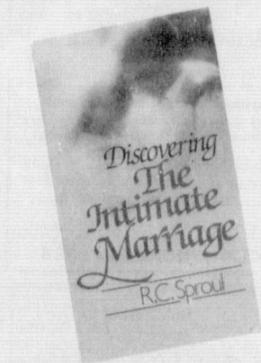
In John 2:5 Mary's words to the servants at the marriage at Cana "Whatever He saith unto you, do it" become a "peg" to hang a few thoughts on obedience (p24) — all good advice but nothing to do with the passage in John 2 which has to do with Jesus' first sign which lead His disciples to believe in Him.

There is an unfortunate choice of words when referring to the "new birth"

as a "demand" which every generation "every individual" needs to face. The idea of "new birth" being a demand is alien to the scripture, yet it is common in some preaching as here (p15). It is a work of the Holy Spirit of God to create new life, to bring new birth to the child of God. The Holy Spirit creates faith and draws men to Christ so that they may believe. "You must be born again" is not a demand but a statement of man's inability to behave unless God works the miracle of new birth in him. (See especially John 6:36,37).

A shortcoming of the book is the author's constant use of the Authorized Version and quaint old style expressions in some parts, often as his main points or sub-points. It sounds poetic, but will appeal only to those used to that style.

In all a disappointing book, not at all up to expectations. George Duncan fans may find a few gems. But for people interested in finding out what God says and for those interested in faithful exposition of the scriptures, this certainly isn't the place to find it.



"Discovering the Intimate Marriage"

R. C. Sproul Bethany Fellowship Inc.

I guess if the divorce rate in America has increased 400% in the space of 63 years since 1910 in America as Prof. R. C. Sproul claims in his book "Discovering The Intimate Marriage" then not only do the Americans but also we Australians need all the help we can get in maintaining our marriages.

Prof. Sproul, among other things, is Staff Theologian for Ligonier Valley Study Centre; Adjunct Professor of Systematic Theology & Apologetics, Reformed Theological Seminary and a Director of Evangelism Explosion. In this book he writes on 5 aspects of marriage (1) Communication in Marriage (2) Problems in Marriage (3) The Role of Man & Woman in Marriage (4) Communication & Sex (5) The Institution & Sanctity of Marriage and a final chapter (6) What about Divorce? Each chapter is divided up into sections with sub-headings.

In the preface to his book Prof. Sproul writes "This book is designed to be a practical guide for marriage. It is purposely nontechnical. It will not serve as a detailed manual for problem-solving. It is but a general introduction to basic patterns of married life. Questions are given at the end of each chapter to stimulate discussion between those already married and those contemplating marriage. I am hopeful that the book will be helpful for laymen involved in small group studies."

The book is definitely non technical, the author does not fall into the trap of using jargon words and those with no training in psychology will be able to read it easily. However in his attempt to be non technical the author is also most non theological. The book is decidedly christian yet few passages of Scripture are quoted or referred to.

Those passages that are examined are not treated in the light of modern scholarship. For example, the author's view of the husband's headship in a marriage could be equated to that of a principal's relationship to one of his pupils.

WHAT A WORLD

Nuclear madness



Lesley Hicks

This poster for the Community Aid Abroad 1982 Walk Against Want really struck me.

What a world indeed! I wonder that the Creator has not abandoned us centuries ago to our murderous folly. But now we are equipped — we have been for most

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of the second half of this century — to annihilate ourselves many times over. Yet it often seems to me that non-Christians are more ready to recognise the possibility of the end of the world than many who profess to believe the Bible.

We plan for church developments twenty years ahead as if "everything will go as it has since the beginning of creation." (2 Peter 3:4) I suppose we have to plan ahead, but without so much as a DV.?

The Unthinkable

The Time magazine of March 29 was entitled "Thinking the Unthinkable", and should perhaps be required reading for all of us. It examines the state of the nuclear arms race, the growth of the new movement for a nuclear freeze, and the arguments for an against such a freeze. Another article attempts to describe a scenario for a nuclear war.

Hugh Sidey discusses the role of the American Presidency in relation to the arms race and concludes: "We have built ourselves into an area of nuclear absurdity. We have created a glittering armada of rockets, warheads and electronics, controlled by the unfathomable workings of the minds of a few frightened men. From all over the world there is the muttered protest of people who perceive this as a technological monstrosity. America's march up the nuclear mountain was made in the name of peace. The time for a courageous march down, under the same banner, may be at hand — if the other side is willing."

Nuclear Freeze

That "if" is crucial — all would want a freeze, followed by disarmament, if only

The author has set out to write "a general introduction to basic patterns of married life". That indeed, he has done. It is too general. The very important problem of "Maleness & Femaleness" is dealt with in less than two pages.

At the end of each chapter questions are given to stimulate discussion between married couples and those intending to marry. Unless the couples are very skilled at communicating with one another the questions will be of little value for they are too open ended. Far better questions can be found in Wayne Mack's "How to Develop Deep Unity in the Marriage Relationship" or "A Handbook For Engaged Couples" by Robert and Alice Fryling (although they are manuscripts and work books).

Probably the best chapters in the book are the first, "Communication in Marriage" and the last, "What About Divorce?". The first is imaginative, interesting and gives a good explanation of what it means to "know" your spouse and how you can get to "know" your spouse better through communication.

they could be sure of the goodwill of their opponent. Under democratic pressure, America could cut down unilaterally, but totalitarian Russia does not have to worry about its people's will. One of the opponents of a freeze, Reagan Administration science adviser Edward Teller, says "We can avoid a third world war, but only if strength is in the hands of those who want peace more than they want power."

The Protest Movement

I remember once in London in 1963, when there was a Big Ban the Bomb march, I asked a schoolgirl in one of my classes why she had marched. "Well," she said, "I don't wanna be blown up by an atom bomb!" Of course she didn't — who does? What sort of protest would serve to restore sanity to our crazy world, to abolish the arsenals so that we start beating our swords into ploughshares and spending that massive armament treasury on feeding the hungry and sinking wells, on loving instead of hating?

I am afraid I am a pessimist about the human race. The balance of nuclear terror between the super-powers has held for thirty years or so of stockpiling, but it seems unrealistic to believe it can last for ever.

Longing for an end to war, we can cry out not ceasing, but we can cry against the world's sin, its fatal twist to evil. As Christians we must ask ourselves which is the more important, evangelism, or nuclear protest? The latter must be voiced, louder and louder, even if it is not heard in the Soviet Union; and it is deeply appropriate that Christians join in.

The Priority

But only Christians have a message for mankind that will enable those who believe it to survive even a nuclear holocaust, emerging to eternal life.

The third chapter of 2 Peter is like a postscript to that terrifying issue of Time. "But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire; and the earth and everything in it will be laid bare.

Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness." (2 Peter 3:10-13 — New International Version.)

The last chapter enumerates six myths about divorce... valuable when discussing the issue with those considering divorce.

On the whole a disappointing book from one so experienced and qualified.

David Tyndall

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T UNDERSTAND EACH OTHER

When you're the only Christian . . .

Dr. Alan Craddock

In my last column I wrote of the need for a proper and stable foundation for our relationships, and the marriage relationship in particular ("Marriage: Like a House of Cards?" A.C.R. 3/5/82). Essentially, I argued for a recognition of Christ as the basis for all loving and caring relationships. His strengthening and bonding role is clearly reflected in Paul's use of word-images: Christ as the "chief cornerstone" (Ephesians 2:19-22) and as the "Head of the Body" (Ephesians 4:15-16).

A natural comment in the light of these ideas concerns the situation in which Christians are attempting to relate to non-Christians. "How can I put these ideas into action when my husband or wife or children are not Christians?" The problem appears to stem from the view that the foundation for such a relationship is incomplete or even lacking. Such a view leads to excessive pessimism and to a passive form of fatalism which suggests that little good can come from the situation.

This attitude can lead to serious family difficulties. The Christian member of that family may have unwittingly failed to bring their resources to bear upon solving the problem, or may have even contributed to the emergence of the problem. This can happen when Christians fail to recognise that Christ is the foundation for their relationship with

all people, whether the others are Christians or not.

Consider this example: Mary is the sole Christian member of her family. Her husband, Jack, is not hostile to her faith and is prepared to respect her right to worship and to be active in the Church. Naturally, Mary regrets the fact that Jack doesn't share her faith. From Jack's point of view Mary's behaviour baffles him. He observes his wife as being very loving and caring towards members of her Church but notes that this stands in stark contrast to her attitude towards non-Church members in the neighbourhood.

There are times when Mary seems to have one set of rules and values for Christians and another set of rules for non-Christians. To Jack this is pure hypocrisy and he says so! Mary is hurt by his honesty but she misses the truth in what he is saying.

Instead, Mary feels as if she is being "martyred for Christ's cause" and that she is being unreasonably persecuted. She fails to look to herself but sees the trouble coming from her non-Christian husband. The truth is that Jack is right, and Mary does set out to deal with non-Christians in ways that are different from her dealings with her Christian friends.

Mary feels that she can have no deep relationship with non-Christians and therefore sets herself apart from them. This attitude even extends to her

husband and to a lesser extent to her children as well.

I believe that people like Mary are missing the point about Christ's role in their lives. It is true that Christ is the foundation for our relationships with fellow Christians. Christ is the chief cornerstone for the Church or the head of a Body of believers.

However, we need to recognise that His work begins in us as individuals. As an individual you are . . . to put off your old self . . . to be made new in the attitude of your minds, and to put on the new self created to be like God in true righteousness and holiness" (Ephesians 4:22-24). His work is begun in us, and so our behaviour changes and is continually being changed so that our relationships are pleasing to God.

Naturally enough, this process should come more easily when Christians are relating to fellow-believers. But surely the transformation which has occurred in us should have its effect in all our relationships? We may or may not receive a helpful or appropriate response, but this should not influence the manner in which we seek to act as Christ would have us act.

Why is it that we find it so hard to recognise and to act upon this principle? There are times when Christians give the impression that their kindness, compassion and ability to forgive are gifts

that they choose to withhold until non-Christian friends or family members "mend their ways". If this is so, then the valid charge of hypocrisy is hard to evade.

Christians are charged and aided by Christ to behave properly towards all people. As Paul put it, ". . . let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:10). This verse does not exclude non-believers as recipients of our right actions, it merely emphasises our particular responsibility towards fellow believers when we can so easily take one another for granted.

Christ is the foundation for all of our relationships whether they be with fellow-believers or not. A marriage or a family unit which only involves one Christian should benefit from the fact that that person is founded in Christ. This may not be the ideal situation but it is far better than having no foundation at all. This should be an antidote to the gloomy pessimism which appears to hinder so many important relationships between Christians and non-Christians. Furthermore, the effect of the faithful witness of that one person founded in Christ should not be minimised: "God has called us to live in peace. How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?" (1 Corinthians 7:16).

More Books

"The Coming World Dictator"

John Wesley White
(Bethany Fellowship)

John Wesley White is an associate evangelist of the Billy Graham Evangelistic Association. Indeed the forward is written by Billy Graham himself.

The title, the attention getting front cover, the Billy Graham approval should all make for a successful book. It is in the "Late Great Planet Earth" mould, with endless quotes from people all round the world telling me that the world is in a mess, and the end is near, intermingled with quotes from the Bible (mainly Daniel and Revelation).

White sees the prophecies of Ezekiel, Daniel and Revelation about a ten horned beast fulfilled by the ten member Common Market. If this is so then the stage is nearly ready for the Anti-christ to make his appearance (p28), making a treaty with Israel (John 5:43) after which Israel will be invaded (possibly by Russia? p28) and in collusion with the false Prophet he will slay the two witnesses in the streets of Jerusalem, an event which will be transmitted to the world by satellite TV.

Chapter 4 discusses the "many anti-christs" that are already here, such as Jim Jones, several gurus, Sun Myung Moon etc. These also tell us that the end times are near. White also sees in modern TV hero shows (Superman, Bionic Man, etc.) a desire by people to find a messiah. These heroes are "mini-anti-christs".

White finds more evidence of this in TV shows and movies that star animals (The Black Stallion, Jaws, King Kong etc.). Even Lassie becomes evidence that people today are worshipping the Beast of Revelation. So also names of cars and football teams.

But Christians will be rescued from the clutches of the Anti-christ when the church is "snatched away", which White argues is the literal meaning of "parousia". The reason the early Christians knew so much about this is that "after Pentecost (John) spent an entire generation not only preaching the gospel, but probably reading and re-reading the book of Daniel, as Jesus said he should" (p68).

By the time I was half way through Chapter 6 I had to force myself to keep reading, only because I was reviewing the book. But his discussion on p78 of Gog, Magog (= Russia?), Meshech Tubal etc. was totally confusing. White kept

deriving special meanings and identities of all the characters by quoting the original Hebrew word in a way which reminded me of the British Israelites of years gone by.

Chapter 7 discusses the "abomination of desolation" in Matthew 24:15. White assumes this refers to the Anti-christ. He looks forward to the rebuilding of the Jerusalem temple, a project he suggests is already secretly underway, especially now that an archaeologist has shown that Solomon's temple was not actually built on the site we have always been led to believe it was. Further, in this age of technology, for the first time in history a world leader, like that posited in the Bible, can actually take power.

Lastly he warns us, that contrary to other teachers, he does not think there will be any time for repentance during the Great Tribulation, so we should repent now! Yet if White is correct Jesus cannot return today because so much has yet to happen.

On the whole I found the book very tedious. There is no order in the subject matter of each chapter, nor of the chapters themselves, quotations from the Bible are made from those sections usually inhabited by the religious door knockers, with about as much regard for their context and without discussion of any other interpretation (namely mine!), quotations are from the authorized version only, and many of the very clear passages about the end of the world especially in the teaching of Jesus himself fail to get a mention. And more importantly, the death of Jesus becomes the devil is still in control and doing his thing, he is not yet conquered but Jesus will conquer him some time in the future. That will be the occasion when Jesus establishes his kingdom and comes as king (p116). This is not the NT message. Jesus will never be more king than he was when he died on the cross for his sins and rose from the dead.

S. Miller

"Discipleship"

David Watson
Hodder and Stoughton

David Watson is an Anglican clergyman, who has an international ministry in evangelism and what is sometimes called "renewal". He is a Neo-Pentecostal. This book is a paperback of 287 pages, selling at the recommended price of \$12.85.

The book is about discipleship, and is an attempt to discuss the full orb of the Christian's experience in seeking to follow Christ. It deals with just about everything — The Call, The Family, The Community, Winning Others, The Spirit, Praying, Obeying the Word, The Fight Against Evil, Living Simply, The Cost of Following, and the Great Hope of the Christian. It is a very comprehensive book, and although other authors deal better with some of the subjects, e.g. John White's study on Materialism in "The Golden Cow" or Griffith's look at the church in "Cinderella with Amnesia", it contains a great deal that is worthwhile and challenging.

The book is written rather dogmatically, and the reader may feel a little harangued — especially when "Western Christianity" is almost completely written off, and is something to be "repented" of. And yet, he is probably 90 per cent correct. However, the book is mostly thorough and balanced in presentation.

Watson attempts to be a "peacemaker" between the exponents of the evangelical view of discipleship and the commonly called "charismatic viewpoint". He pleads for common sense, unity and compromise between the two points of view. So throughout the book, there is a condemnation of "cold orthodoxy", and also of "extravagant excess". Watson is claiming "orthodoxy", for moderate use of the "spiritual gifts", particularly tongues, healing and "prophecy". He makes rather bland but presumptuous statements in support of these practices without giving proper biblical support for them, e.g. Page 156 ". . . many millions of Christians who speak in tongues as a normal part of their daily devotional life . . ."

Before readers accept lightly that the claimed use of these gifts by so many, authenticates them as "biblical" and right for today, I suggest they read such works as Warfields "Counterfeit Miracles", or the small volume by Hoekema "Holy Spirit Baptism".

Watson is critical of Christians for not letting the Holy Spirit perform His ministry. He seems to be saying "if we will let Him, then the Holy Spirit can". We all need to know that the Holy Spirit is Sovereign, and He distributes gifts as He wills. So, "if He wills, then we can".

Nevertheless, there is a great deal in the book that is very worthwhile. The section of discipleship and shepherding is enlightening and encouraging. The subject of evangelism is dealt with an inspiring manner. As I read, I felt with

David Watson "it is time to stand up and tell our story with enthusiasm".

Having read the book, and with my reservations about the propaganda for a mild form of Neo-Pentecostalism, I commend it as a very useful aid to being a disciple and making disciples. And yet it is a book for the educated. The average young Christian in the working class area would not be able to read it with understanding, if he could afford to buy it. When is somebody going to produce some sound literature which is suitable for those of school certificate standard or less? It is time we provided for this "majority" group something better than Archie comics and "Chic" publications.

Geoff Taylor

Dept. of Evangelism announces a VISIT TO SYDNEY of **Rev. R. C. Lucas** St. Helen's, Bishopsgate, London

30th June-11th July — Sutherland Area

18th July-25th July — Turramurra

27th July-29th July — City of Sydney

31st July-8th August — University of NSW

9th August-15th August — Wollongong Area

17th August-22nd August — Parramatta Area

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Happy invasion . . .



For the past few weeks the Australian Board of Missions hosted a group of young people from the Anglican Church at Lae, Papua New Guinea, who call themselves the Dasiga Youth Group. They presented a performance called "Keriso" which showed in dance and song the history of the Anglican Church in Papua New Guinea and also the Gospel According to St. Mark.

Some of the group are seen here on the steps of St. James Anglican Church, King St., Sydney.

Ugandan Church leader says thanks

The Archbishop of Uganda, the Most Rev. Sylvano Wani, recently commented on the troubled times in Uganda over the past decade. He said:

"Beginning in 1971 we suffered a lot through the rule of a dictator. Still the church grew from strength to strength and many people came to know the Saviour.

"Friends overseas in America, Canada and the United Kingdom helped us much during those times of political change. The Lord has been in control and we appreciate very much what our friends overseas did for us.

"The church continues to grow. Many churches are full and many young people attend.

"There are 12 million people in Uganda and now two-thirds are Christians. Of course some are only nominal Christians, but because of persecutions many have really committed themselves to the Lord.

"There are still many things to be done in the remote areas of the country. There

is hunger in places like Karamoja and a recent guerilla invasion in West Nile caused much suffering and sorrow.

"Many people fled to the neighbouring countries of Zaire and Sudan. The people of those countries have taken care of our people. In particular, they have helped the christian refugees, welcoming them into their churches and homes.

"We are especially grateful for Dr. Dick Anderson and Dr. Chuck Kinzer for the help they have brought to us. These men visited and reported the needs of our devastated areas. Many people responded with gifts of money and supplies.

"We appreciated everything, especially the Christian literature, that came to us.

"We need your prayers as there is much yet to be done."

The Archbishop was born in Uganda in 1916 and was converted as the result of the ministry of the Africa Inland Mission when he was 14. He continues to lead the Church in this troubled land.

Hula testament sellout

The Hula tribes people of Papua New Guinea have been buying up all the available copies of the New Testament in their own language.

Last year, a thousand copies of the New Testament were printed in response to a request by two local pastors who advised that there were no stocks left.

The Bible Society in Papua New Guinea organised the reprint and then advertised the New Testament on the local radio in February of this year.

A rush on the Bible House in Port Moresby quickly exhausted all the stocks. Those people who missed out on a New Testament could not understand why the Bible Society did not have more copies in stock.

There are about 10,000 Hula tribes people in Papua New Guinea. The first biblical book in this language was published in 1892 and the first New Testament in 1954.

Moscow Peace Conference

Are we being fooled?

Yes, argues Michael Bourdeaux

Michael Bourdeaux, of Keston College, challenged western church leaders not to attend the peace conference in Moscow in May. It is a "propaganda exercise" put on by the Soviet regime, he said.

Writing in Keston News he says: "The precedents for this event are not encouraging. I am not trying to minimise the enormous pressures under which the West is operating. It is a political co-optation exercise. The Soviet regime it has

"The present form of the Soviet regime during World War Two and has subsequently since dissolved the support of the policy of the time. It is a political co-optation exercise. The Soviet regime it has

advised us to have ten per cent of our resources in the area of domestic defence in case of Russian church life, not at all in that of Soviet foreign policy. The regime has a political objective: to disarm the democracies of the world, morally before physically, while maintaining its absolute strength at home and in its "empire" and seeking to gain influence in the Third World.

"If there were even an elementary mechanism in the world for Christian consultation over such vital issues, the Churches of the Third World and the West might be able to work out a strategy when presented with such a challenge as this conference on nuclear war.

"Such a consultation would have faced the basic issues: that all nations must be held accountable for endangering peace and that it is the policies of the Soviet Union which represent one of the greatest threats to world peace; that negotiated agreements already signed (remember Helsinki?) are being disregarded (remember Afghanistan, Poland Czechoslovakia?) and that domestically there has been a massive crackdown over the last three years on all Soviet human-rights activity, with Christians suffering their worst persecution for twenty years.

"A further challenge faces all delegates: be informed, be bold and raise issues, alleviate the suffering of the persecuted church. Even these limited objectives seem hopelessly idealistic.

"Being informed must mean knowing the realities of Soviet policies and remembering that the Afghanistan crisis is a hundred times more serious than the one in the Falkland Islands . . ."

"The Afghanistan crisis is a hundred times more serious than the one in the Falkland Islands . . ."

"This consultation could scarcely have avoided the conclusion that the main aim of the conference was not to formulate a specifically Christian response to problems of war and peace, but simply to legitimise the political status quo in all its grisly aspects and to strengthen the hand of the growing number of Western critics of NATO nuclear policies.

"But, of course, such a consultation has not taken place and in our present turpitude we shall not even evolve a mechanism for future ones to occur, either. The whole vital issue is resolved piecemeal, with individual invitations despatched at very short notice to all sorts of influential people. Many are flattered and all note that there will be no strain on overtaxed budgets, for Moscow is to bear all costs, including travel — even from the far corners of the earth.

"Keston College has been involved in the consultative process — if such it can be called — but only at a relatively late stage. Billy Graham's participation did not become known until recently. He will be going to deliver what is virtually the

keynote address of the congress. Some Churches (for example, the Swedish state church) are said to be sending their heads.

"What can be done at such a late stage? Jeremiah has some pertinent words to say about people who cry "Peace, peace, when there is no peace." For the persecuted, the furtherance of "peace" without justice is deeply



offensive. Here we come to what should be a major issue of the conference: how can one talk about international peace in the Soviet Union, which denies human rights to millions of its citizens? But we have already missed the opportunity of saying, "We, as Christians, want to talk. We believe profoundly in peace, but are more impressed by deeds than words. Persuade the Polish Government to relax military rule and we will take that as sufficient sign of goodwill to come and talk."

"Now we are well past the stage where such a policy could conceivably be evolved. Yet it is not too late to salvage something. Clearly, Billy Graham faces one of the greatest challenges of his career. He could still say to the Patriarch of the Russian Orthodox Church, as a response to Liubov Vashchenko's impassioned plea printed later in this issue, "I need the emigration of the Siberian Seven and their families as a very small gesture before I finally appear in your pulpit."

"A further challenge faces all delegates: be informed, be bold and raise issues, alleviate the suffering of the persecuted church. Even these limited objectives seem hopelessly idealistic.

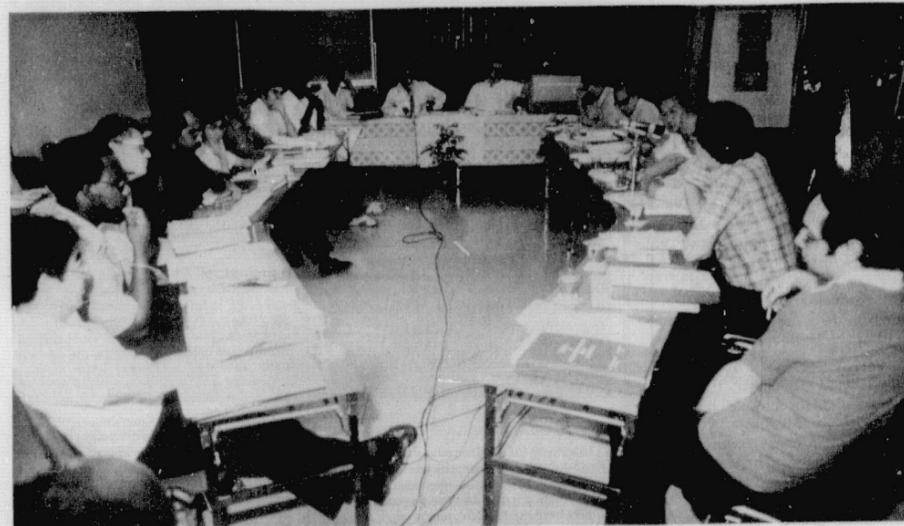
"Being informed must mean knowing the realities of Soviet policies and remembering that the Afghanistan crisis is a hundred times more serious than the one in the Falkland Islands, even though it has now faded almost totally from our news pages. It means learning something of the genuine grassroots Christian peace movement in East Germany which is now being predictably repressed. It also means carrying the list of current Soviet Christian prisoners to Moscow.

"Jeremiah's warning must be heeded. The Christian's determination to seek peace must be strong and uncompromising, even though this may make him seem a hard-liner along the way. The conference participant will wish to listen to the strong phrase contained in the Easter messages of both the Pope and the Archbishop of Canterbury who called for "peace with justice and respect for international law." The coming conference in Moscow is not the place to evolve such a policy among the Churches, but it might be the occasion for at least putting it on the international agenda."

"How can one talk about peace in the Soviet Union which denies human rights to millions of its citizens?"



Bangkok Report: Evangelical Mission Theologians from the Two-Thirds World meet for the first time



Two-thirds of the world's population live in situations of poverty, powerlessness and oppression. To proclaim Jesus Christ among them "it is always necessary to reflect on the biblical passion for justice, the biblical concern for the 'wholeness' of salvation, and the biblical concept of the universality of Christ. It is necessary for us to engage profoundly and theologically, not only with the reality of oppression, powerlessness and poverty, but also with other religions in their various dimensions, which command massive support in some of our contexts.

So affirmed twenty-five participants from 22 countries at the First Conference of Evangelical Mission Theologians from Two-Thirds World held in Bangkok, Thailand from March 20-25.

The need for such a conference was

first expressed by participants in the Consultation on World Evangelisation held by the Lausanne Committee for World Evangelisation at Pattaya Thailand in June 1980. One third of the participants of that Consultation signed a Statement of Concerns which expressed the urgent need for considering the social, political, economic and religious contexts of those to whom the gospel is preached.

Bishop David Gitari (Kenya), Dr. Orlando Costas (Costa Rica and USA) and Rev. Vinay Samuel (India) were requested to organise a conference to consider evangelical Christologies arising from the Two-Thirds World.

Partners world-wide supported the conference which was unique in the following respects: first, evangelical mission theologians from the Two-Thirds

world were able to consult on those issues which they felt were central to evangelism in their contexts. Secondly, they had the freedom to grapple with issues raised for evangelism among people of other religions, racial minorities and primal religions. They had the freedom to suggest creative options both biblically rooted and contextually relevant in mission. Thirdly, twenty per cent of the participants and one third of the paper writers were emerging young missiologists under 35.

As one participant noted at the end of the conference: "The centre of gravity of world Christianity has shifted to those who live in the Two-Thirds World. The theology of the future is the theology of where Christians are." Or, as Victor Hugo said before him: "No army can stop an idea whose time has come."

ON OTHER PAGES

A report on our treatment of the intellectually handicapped . . . page 3
Warm welcome for Australian church leaders in China . . . page 5

New College appointment

The Rev. Dr. Bruce N. Kaye, has been appointed Master of New College at the University of New South Wales. Dr. Kaye (an Australian by birth) is vice-principal of St. John's College, Durham, England. He graduated from Moore Theological College, Sydney and was ordained in 1964 and served as curate in the parish of Dural from 1964-66 before going overseas for further study in 1967.

He is a New Testament scholar with significant publications in his field.

Dr. Kaye, whose parents live in Sydney, is a widower. He has two children, Alison 11 and Nigel 10.

Dr. Kaye will take up his new appointment from January 1, 1983 following the retirement of the present master, Dr. S. Barton Babbage at the end of the year.



Rev. Dr. Bruce N. Kaye

Moore College
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Vatican judgement on Anglican-RC report

Though the recently-published final report of the Anglican-Roman Catholic international Commission represents "a notable ecumenical endeavour" and forms a useful basis for further steps towards reconciliation, it does not constitute a substantial agreement on some essential elements of Catholic faith.

That is the judgement of the Vatican's Sacred Congregation for the Doctrine of the Faith which has carried out a doctrinal examination of the report at the request of the Pope. However, the Congregation thinks that the dialogue should be continued, "since there are sufficient grounds for thinking its continuation will be fruitful."

Government should withdraw mail order divorce amendment

"Why must the Federal Government remain neutral on the question of mail order divorce?"

The Anglican Social Responsibilities Commission, at the end of a two day meeting in Sydney, asked this question when reviewing replies it had received from Members of Parliament.

Bishop Oliver Heyward, Commission chairman, said that of 180 parliamentarians written to, 62 had replied. Of these, only three had expressed any support for the amendment.

"The government declared that there would be a free vote according to conscience on the amendment," Bishop Heyward said.

"A government should be responsible for the orderly management of both marriage and divorce, as this affects the lives of all citizens.

The introduction of divorce by post would lead to disorder because of the delays caused by likely mistakes made in divorce applications, and to a disregard for the welfare of children of the marriage because no party would be present to answer questions put by the judge.

"The proper course for the government to follow is to withdraw the amendment. There are many other amendments proposed by the Family Law Council and the Parliamentary Review Committee which the government has not proceeded with.

"Of the 24 amendments the government is putting forward, our Commission supports all those which protect children and wives and which open the courts to the public. These also have broad public support.

"The mail order divorce amendment is more significant, because it would trivialise divorce, and it would lead to logistic difficulties."

Bishop Heyward said: "It is not a question of the government allowing a free vote. It is a question of responsible government having the courage to withdraw an irresponsible amendment"

In its observations the Congregation says that it must first give full recognition to the positive aspects of the work accomplished by ARCIC, "which is exemplary on several counts . . . This work achieved in common is a singular event in the history of the relations between the two communions and is at the same time a notable effort towards reconciliation."

The Congregation picks out as worthy of particular note the quality of the doctrinal *rapprochement* achieved, plus the fact that ARCIC has been attentive to previous observations made by the SCDF on the various agreed statements.

But the report is felt to fall short of substantial agreement because, for instance, it recognises that some Roman Catholic dogmas, such as Eucharistic adoration, papal infallibility and the Marian dogmas, are not accepted by Anglicans; while others, such as the primacy of the Bishop of Rome, are only partly accepted.

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