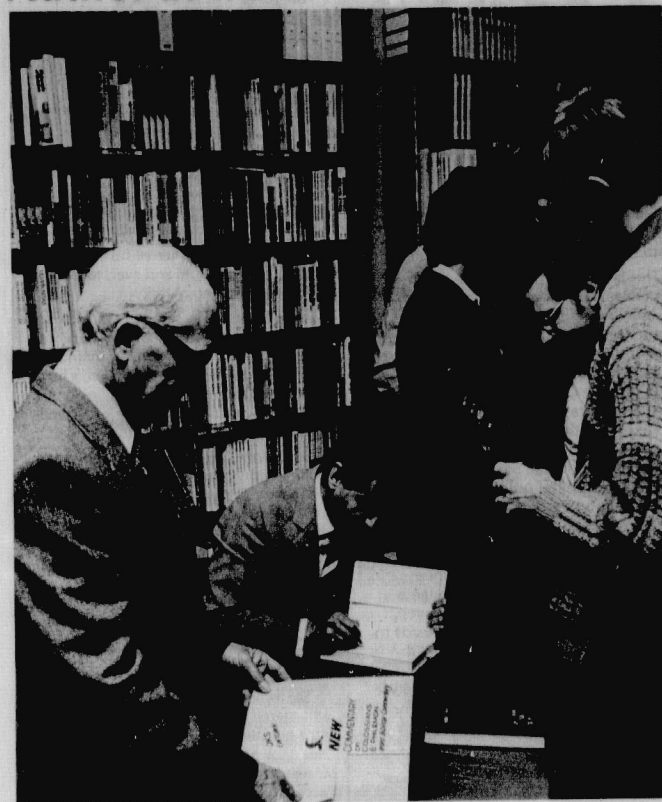


Author at work!



Dr. Peter O'Brien signing copies of his book on Colossians and Philemon, at the launching held in Sydney, at the I.M.P.A.C.T. Books Bookshop, Friday, October 15th. No. 44 in the World Biblical Commentary Series it is regarded as something of unique importance to have an Australian contribute to such a publication.

At left is the manager of I.M.P.A.C.T. Books Ltd., Mr. Charles Mann, who was responsible for the book's launching.

photo Ramon Williams

The trend of church schools

At the annual conference of the Australian Teachers' Federation one of its senior officers presented a paper that deplored the increasing numbers of children who attend Church and private schools. He denounced this world-wide trend as elitist and deplored the prospect that within the next 2 years, 26% of students will attend private schools. The Church Schools incurred the full force of his wrath. "They are", he claimed, "addicted to competitiveness and respect for authority. They help to perpetuate the class structure of society and the hegemony of dominant ideas". Really strong stuff. This radical lecturer can claim a vivid vocabulary derived from his State School education — at least, I assume he was educated in State Schools, as I was, and very good Primary and Secondary Schools they were. My State

School teachers were dedicated men and women who were motivated to Christian ideals. They would have utterly rejected the abrasive, secular humanist philosophy that has alienated so many parents in recent years. It is this upsurge of the new secular radicalism in the State Schools that has produced the trend to the Private Schools.

The radicals have captured control of the Teachers' Federation but they have not won the support of many discerning parents. It would be wrong to assume that all State School teachers are tarred with the secularist brush. Many still inculcate sound ethical principles. It's a pity such teachers are not better represented on the controlling committees of their trade union.

Bernard G. Judd

Sydney's Dean on the Reader's Digest Bible

Dean Lance Shilton, on his programme on Radio Station 2UE in Sydney, recently gave support to the new Reader's Digest Bible. He said:

Someone rang me from the Media the other day with the question, "What do you think of the condensed Bible put out by Reader's Digest?"

My first reaction was, "If it's going to help the man in the street to read the Word of God, I'm all for it." The interviewer then said, "Are you afraid that the message might be changed?" "No", I said, "we have good reason to trust the integrity of the editors."

I remember hearing some time back when the Revised Version came out, there was a story that one person objected to the revision because she said that if the Authorised Version was good enough for St. Paul, it was good enough for her! The fact is, of course, that the Old Testament was originally written in Hebrew and the New Testament originally written in Greek with a few verses in Aramaic, the language of the ordinary people of Palestine at the time.

There have been hundreds of translations of the original text and of copies of the original text since the time it was first written down. The Bible has been translated into almost every language and dialect in the world. There have been a great number of translations into English.

If the editors on the job of cutting the Old Testament by 40%, and the New Testament by 25%, are as careful as the translators, I don't believe that the Word of God as such will be distorted. After all, sections of the Bible have been used for generations in Prayer Books and liturgies.

A team of 7 editors have worked for 3 years to reduce the 850,000 words used in 66 books down to 470,000 words.

While poetry such as the 23rd Psalm remained intact, some sections containing words attributed to Jesus Christ were omitted.

One of the editors said, "We changed no words of Jesus but we dropped some. In the Gospel of John there are many long discourses of Jesus and it's admitted by scholars that they are very repetitious."

He also said, "You can read ours (version of the Bible) in 3 weeks, by just spending 2 hours a night at it and you can

be fully familiar with all the important messages it contains."

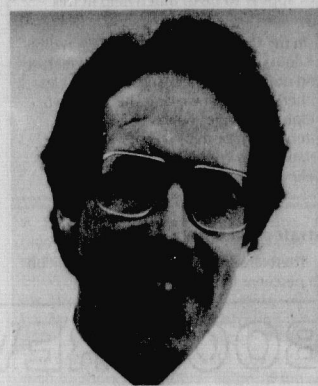
None of the Ten Commandments have been omitted.

The important issue is not the debate as to whether or not the Digest of the Bible is accurate but whether or not we read the Bible at all.

The Church Record does not necessarily share Dean Shilton's enthusiasm. We will wait until we have a copy for review before passing judgment.

S.U. Appoints New Bible Reading Co-ordinator

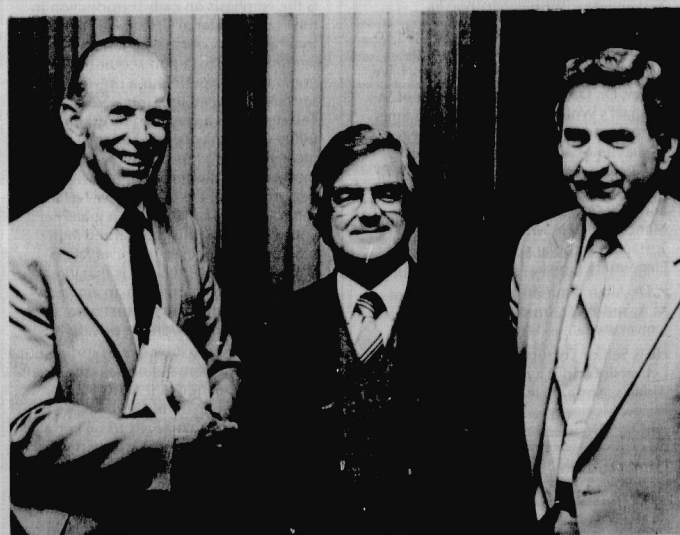
Scripture Union, by its very name and nature, has always existed to encourage and promote Bible reading. In recent months, the Bible Reading Dept. of S.U. in N.S.W. has operated at a reduced level due to the lack of a Co-ordinator. Recently, Scripture Union appointed Paul Johnson to this key position after it had been vacant for nearly twelve months.



Paul comes to S.U. from the Australian Pulp & Paper Mills where he held a managerial position for several years. His marketing and administrative skills will be invaluable in his new role. The job is demanding and requires a wide range of skills, including the ability to speak at meetings and services, liaise with clergy, and co-ordinate office activities.

Currently, Paul is assessing the strengths and weaknesses of the Bible Reading Dept. with a view to improving the efficiency of the system.

Preacher, President and Superintendent . . .



At the Centenary Thanksgiving Service of the Sydney Rescue Work Society, in Sydney.

Rev. Arthur Cundall was the preacher . . . Rev. John Edmondstone the president of the society, and Rev. Bruce Thornton, superintendent of the society.

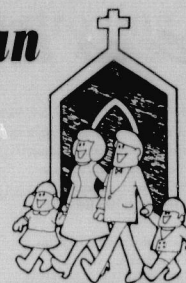
photo Ramon Williams

The SYDNEY RESCUE WORK SOCIETY, commenced in 1882 and is celebrating its 100 years of service, to the underprivileged and destitute men and women of Sydney.

The founder, George Ardill was a

printer, as well as a Gospel preacher. He opened a Women's Refuge known as the Home of Hope. This was followed by centres catering for the needs of discharged prisoners; neglected children; expectant mothers and the "down and out" of society.

The Australian



CHURCH RECORD

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Bishop comments on Statistics and Church Growth

In a recent broadcast on 2CBA FM, Bishop John Reid of Sydney spoke on the implications to Australian churches of Census figures relating to religious affiliation. He suggested five questions congregations should ask themselves as they try to understand the character of the community in which they live and seek to share the good news of Jesus with them.

He said

"Last week the press featured some of the 1981 Census figures and which relate to religious affiliation. A 2.2% drop in those claiming religious affiliation took place between 1976 and 1981 and 74.6% of the Australian population claim affiliation with Christianity."

"Five things could be said by way of comment. The rate of decline of religious affiliation has greatly slowed down — between '71 and '76 the decline was 7.6%. Between '76 and '81 it is 2.2%. This must reflect a host of factors — sociological and economic. However, it does coincide with a much more confident and vigorous outreach of evangelism by many of the churches. This evangelism has not always been in the big campaigns of a Billy Graham Crusade; it often has been the natural concern of church members who have ceased to look inwardly and have begun to see their neighbours and friends as those with whom they can share the love of Christ."



"Of that 74% who claim religious affiliation only a small percentage attend Church weekly. It is about 19% who find church going a disciplined and regular weekly practice. That means that there is a large body of Australians who to a degree share a Christian world view, subscribe to the ideals of church but

have never translated that into a dynamic and life changing life style. The N.T. knows nothing of the Solitary Christian. We are baptised into a body of members."

"It still means that the largest gatherings which take place in Australia every week are Christian gatherings. Just under one-fifth of the population worship — that is greater collectively than those who gather for sport, politics or the Arts. We may be down — but we are not out."

"These figures should be paralleled with other facts. For example, the enrolments at Theological Colleges, Bible Colleges and some Missionary Training Institutions have never been higher. Higher standards of selection are now being used by some Colleges than ever before. It means that leadership of a higher standard is being trained for the future."

"The implications for Evangelism in the Churches is significant. One of the working groups of the Lausanne Committee for World Evangelization has investigated the minimum number of Christians in a population capable of evangelising — (i.e. communicating the Gospel that Jesus Christ is Lord of all men in terms which can be understood) — without outside aid. While a figure can not be rigidly determined, a rough guide is 10%. That means the capacity of Australian Christians to reach their countrymen with the Gospel is certainly possible. Of that 19% who attend Church regularly, many have come on their pilgrimage of faith to the Knowledge that Christ is Lord."

"But it is a big and daunting task. How does a small minority try to reach their countrymen? The Lausanne Committee highlighted the strategy of a "people" group. It is possible to see a population made up of people groups. In the N.T. the proclamation of the Gospel was shared with groups of people who spoke the same language and shared the same interests. We do not merely see the enormous population — we see it made of groups of people and are a beachhead for the Gospel to be planted in each group. These groups may be ethnic groups, miners, sports or business groups, or university students. Some groups may overlap."

Pilgrim International award for Ethiopian film



Well-known journalist Anne Deveson with Ossie Emery and Bruce Emery on location in Ethiopia producing the television programme "On the Margin of Life" which recently received a Golden Target Award from the National Public Relations Institute of Australia. The programme was made for World Vision and showed the plight of people suffering from the effects of drought and famine in Southern Ethiopia. The television programme was screened on Channel 10 earlier this year.

"We cannot evolve a predetermined strategy to apply to every situation. But here are five questions a congregation could ponder as they understand the complex character of the community in which they live and seek to share the good news of Jesus with them."

- (1) What people does God want us to reach?
- (2) What is this people like?
- (3) Who should reach them?
- (4) How should they be reached?
- (5) What will be the result of reaching them?

"The discussion of a congregation or a group of Christians on this subject could be remarkable in its effects. It could give to a congregation actual goals and would that not be a revolutionary thing in some of our quiet and passive assemblies?"

English General Synod rejects new services

At a recent sitting the English General Synod rejected two of the three new Services which had been promised. "Ministry to the Sick", described as the least controversial by the Church of England Newspaper, was passed. "The Reconciliation of a Penitent" and "The Blessing of the Oils" were both rejected.

The Church of England Newspaper reports, "This was the first time since 1968 that evangelical objections to a major Synod proposal have carried the day."

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EDITORIAL

'AVE A hic 'NOTHER ONE

Prohibition have never been particularly successful. Its most famous result was the development of the great gangster era in the United States in the late 1920's. It seems unlikely today that people would seriously consider proposing the reintroduction of prohibition.

But, sooner or later, our society will be forced to reassess its attitude to alcohol. Perhaps that time has arrived.

Australians were shocked the other afternoon by the scenes on television from the first cricket test in Perth. Not only was Australian fast bowler Terry Alderman injured but for almost ten minutes the cameras panned around numerous brawls that had broken out. Viewers saw participants, cans in hands, kicking, punching and showing their antagonists, the police and innocent bystanders. The cause of these ugly scenes was clear — even Greg Chappell wrote about it the next day — alcohol.

These scenes we can expect to see repeated. I remember spending many happy hours on the famous Hill at the S.C.G. — but I wouldn't go there today and run the risk of a beer can barrage. We have the ultimate hypocrisy of our sports administrators banning the taking of alcohol into the ground and yet selling it (at exorbitant prices) inside.

Sport and alcohol, the television commercials suggest to us, go together.

In N.S.W. something else is happening. The State Government has finally decided to try and catch up with Victoria — by introducing random breath testing. Right on cue the Civil Liberties people have raised their voices in objection — it's important that our individual freedom is not restricted even if that freedom destroys another life. And the ultimate was the cry from a Leagues Club director that random breath testing would lead to some 50 staff in his club being sacked. What value a human life?

Our confusion on this issue is interesting. We have banned cigarette advertising from our television screens. Cigarettes lead to a number of illnesses in the person who chooses to smoke and often make the atmosphere unpleasant to those who are around a smoker. But that is all they do. We allow, however, almost unlimited alcohol advertising. Alcohol also causes diseases — some suggest more than tobacco ever did — leads to anti-social behaviour and, ultimately, through its combination with the automobile, the loss of innocent lives.

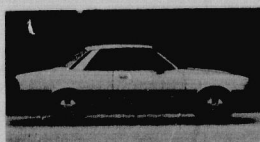
What is the Christian position? Throughout history the temperance movement has been linked largely, but not exclusively, with the Churches. Today it seems to be one of the lesser priorities amongst Christians. Indeed many more Christians seem to be becoming increasingly friendly with alcohol. Some even serve it at Church functions.

There is confusion because those who argue for total abstinence and those who argue for the pleasures of "social drinking" both use Biblical references to back up their case. In his television lectures on ethics Professor William Barclay, after looking at the Biblical evidence concluded "We can do no more than leave the verdict in suspense for each man to make his own decision. We are not the keeper of any man's conscience".

But here is the crunch. Paul tells us that we have a great responsibility to our weaker brethren. The classic passages are in Romans 14 and 1 Corinthians 8. These are more important than the variety of passages on alcohol itself. Christians must never forget the effect of what they do and teach on those who are not as strong in the faith as they are. My own pleasure must be tempered at all times with the message it conveys to others.

For that reason Christians must be in the forefront of the concern that needs to be shown over this problem. Consumption of alcoholic beverages will increase as leisure time increases and with this increase will be a worsening of the already tragic results of our societies dependence on this drug.

What we need is an education programme, starting with our congregations, so that we can get a true picture of the present problem and discover just what stand we need to be taking as individuals and as a Church. And then we need to put aside our own selfish pursuit of pleasure and act responsibly in accordance with the principles enunciated by the Apostle Paul.



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Letters to the Editor

Dear Sir,

I was once advised that if I wanted to do something outrageous in church make sure the kids were involved. People will excuse almost anything if the kids are doing it. It seems our postal department has taken the same advice.

One sympathises with the postal heaves. Each year they have to come up with a Christmas stamp. They know that Christmas has some vague connection to Christianity, and even with some baby born some 2000 years ago. But a Christmas stamp would certainly blow our image! What would the neighbours think?

In passing one notices that they don't have this problem with other stamp designs. The Commonwealth Games stamp has an athlete; the ABC stamp has a microphone. It would seem strange if the Games stamp had a gum tree, and the ABC stamp a koala bear.

But this year our Christmas stamp is a kookaburra wearing a Santa Claus outfit. Designed by a 9 year old child.

One can't blame the child for Australianising Christmas. It wasn't her idea to sing about the Vulgars out in the plains lifting their heads like war horses prancing. But one wonders how the Christmas can be taken.

Could we have the baby born in Mt. Druitt, wrapped up all snugly in a kangaroo's pouch? The wise men from the East, with Vietnamese look about them, would be guided by the southern cross, and the inn keeper would of course be Clancy of the Overflow.

Perhaps if our kookaburra in Santa clothes were holding a snake by the head and bashing it against a branch we could include the text of Gen 3:15.

Perhaps we could forget about the kookaburra, drop the Santa uniform and then we would have room for a statement such as "When the time was right God sent His Son into the world". That way God would have the last laugh (Ps 2:4).

Salveto II

Dear Sir,

There are aspects of Synod practice which I think cause many of its members concern and I would agree with many of your comments on the last day of the 1982 Sydney Synod. Fair and frank criticism benefits us all. Nonetheless, appreciation should be expressed, I think, for the helpful way in which the President encouraged those who do find speaking in Synod not an easy thing to do at all and the leadership given through the Presidential Address.

Your comment, however, that my motion on the BCP "was so mild that it really said nothing" I do object to!

The motion was stronger and much more substantial than that on the same subject passed by Melbourne Synod, though of course it does not have the force which an ordinance would have. Adelaide is one Diocese which has already passed an ordinance on the lines of my motion.

In this motion, Synod acknowledge that the BCP remains the standard of worship in our Church, that AAPB was authorised for use together with the BCP, that this authorisation was not to affect the use of the BCP in accordance with the provisions of the Constitution, and that the AAPB, as its Preface states, is "supplementary to the Book of Common Prayer and not a replacement of it". These statements do say something and something important and in view of attempts to evade or ignore them, need to be said again. Synod in the motion went on to recognise that "accordingly" BCP services should be provided in our Diocese, that is, in accordance with the statements in our Constitution and in AAPB itself.

Synod further agreed that just consideration be given to the needs of those wishing to attend BCP Sunday services or preferring one or more of the BCP pastoral offices. This affirmation surely also says something important and has at least some moral force for those who do have some pastoral sense or sensitivity.

Thirdly, Synod recommended that lay people be given a voice in decisions relating to the use of the Sunday services and pastoral offices of AAPB, in accordance with the spirit of the Constitution's provisions which already give lay people a formal voice in decisions relating to deviations from BCP. This clause also says something — and something important which has not been said by our Synod before.

A welcome amendment by Canon Lamb was passed, asking that the matters in the motion be raised at all Annual Vestry Meetings in 1983 and Standing Committee has agreed that parishes be reminded of this in due course. The motion has not only "said something" but it also opens the way for some effective action.

I myself did not get the impression that Synod was "restless" as I spoke though a majority certainly rejected my attempt at 10.20 to extend the time of sitting which I hope would have allowed Synod rather than

Standing Committee to have passed the motion on the RE Report, something which, as you say, was very much needed.

Finally, I do not think my motion was passed just to save Synod further motions on the subject. I was surprised how many members of the clergy spoke to me about the motion, more sympathetically than in the past, even though many were personally enthusiastic users of AAPB, and in general, as a comparatively new member of Synod, I appreciate the friendly welcome that one receives there from members often of traditions very different to my own.

Yours sincerely,
John Bunyan

Sir,

Your report (1/11/82, p. 8) of proceedings in Sydney Synod rightly deprecated the tendency to "dodge" the effort of debating motions on important subjects. One way of improving the situation might be a much ampler disclosure and discussion before Synod opens. All members and church papers might be supplied with the proposed motions and matters for debate as soon as possible beforehand so that the pros and cons could be discussed as widely as possible. Other time-saving devices might also be adopted.

But one device for AVOIDING debate is in my opinion morally questionable, i.e. the moving of "the previous question". This consists of moving "that the question be not now put". It is highly technical and devious and is understood only by those few academics who are skilled and experienced in debating tactics. It is safe to say that not one-twentieth of the members of any Synod who are suddenly confronted with the motion have any idea what it means. If parliamentary procedure is followed no debate is allowed, and the Synod suddenly finds itself the victim of a fait accompli. Only a miraculously fair and firm chairman could counteract the move. The only defence would be a very well-informed Synod determined to defend its rights. The motion is a favourite with hierarchies when an embarrassing motion is being debated. I remember it being moved in Sydney Synod many years ago, and carried in the usual stunned and unquestioning way, when a motion censuring the Royal Family for participating in blood sports was being debated.

The rules of Synod need to be amended so as to outlaw this motion.

Another glaring necessity in Sydney Synod is drastic reform of the elections methods by adopting, (a) Proportional Voting instead of the present illiterate and unfair first-past-the-post method of electing committees, and (b) preferential voting to elect individuals. The late Mr. Justice Norman Jenkinson tried unsuccessfully to introduce P.V. many years ago. The reform then promised has never taken place. Fortunately the English General Synod has adopted it.

Yours sincerely,
W. A. Dowe

Dear Sir,

Practising homosexuals lately have been declaring that they are human beings like anyone else. They are certainly human beings, but they are not like ordinary people, because they use some parts of the body for purposes for which they were not designed.

This is very clear when we think of what the term "practising homosexual" means. It is a euphemism for buggery and oral sex between males. To me, it is like using a chisel as a screwdriver. Foolish people might do this, but people with commonsense or the wisdom of experience, don't — because the chisel would be ruined. Unfortunately, in the case of the practising homosexual, the personality is ruined, and so objective commonsense and the development of wisdom become impossible.

When we cast aside the umbrella word, "homosexuality", we see dislocation and inappropriateness. The female vagina is obviously the organ designed by God to receive the male penis, and the anus has another function as the outlet of the alimentary canal. It is clearly not intended for buggery, and is likely to be impaired in its true function if so used.

As for the (mouth), it has specific and wonderful uses for the human being. No other earthly creature is able to communicate with his/her mouth in talking, singing, whispering, etc. using the speech organs of the mouth, as can the human being. This is additional to the mouth's primary function of eating and drinking. The mouth is not intended to receive a penis, so it is not equipped for this, as the vagina is.

It is ridiculous to call homosexuality an alternative lifestyle, because it is a makeshift lifestyle, not using the equipment of living correctly — just like using a chisel for a screwdriver. (This is also true in the case of Lesbians).

Continued page 4

Treat disease by destroying the patients?

Sir William Liley Professor of Perinatal Medicine at the University of Auckland received his knighthood for his pioneering work in prenatal blood transfusions. He was in Sydney recently at the invitation of Foundation Genesis. Church Record attended one of his lectures and later interviewed him.

In this article we set out his views on the life of the unborn and in particular the medical profession's attitude to them.

Abortions are performed basically for two reasons. The first is where there is a real chance of a handicapped child. The second is for the mother's personal social or economic reasons.



Professor Liley

A suffering fetus

Amniocentesis was developed by chance like much of medical science. In the War the sonar was used to locate the distance and outline of submarines. This was then developed for use in obstetrics to visualise the fetus. Its original aim was to accurately diagnose a fetus' illness in order to treat it: it was to be lifesaving. For example, anaemia, or reaction to the mother's antibodies, could be diagnosed and overcome by blood transfusion.

It is a savage irony that this technique is now far more often used for search and destroy missions.

However the results don't work out as well as the good intentions of doctors and well-meaning reformers had hoped. They underscored the magnitude time scale and cost of using the test to 'search and destroy'.

Testing the health of an unborn child by amniocentesis is morally neutral: the social consequences crucially depend on the use made of the findings.

The prevailing wisdom is that it is the end of the world to have a handicapped child: they would rather he wasn't born. The increased discussion and development of amniocentesis and subsequent abortion in cases of probable handicap comes hot on the heels of the International Year of the Disabled Person. It's ironic that in such a short space of time people are saying that it would be better if the handicapped were not born; that we cannot do anything for them; they are better aborted.

People want normal children. Because they are aware that amniocentesis is available they presume they have a right to it. In some countries the doctor is liable for a negligence action if he doesn't arrange such a test and the child is born with disabilities which it would have revealed.

It is a strange way of treating disease — to destroy the patient. Extermination cannot be the final solution to the problem. It certainly doesn't lower the incidence of the disease.

There is no disease which a fetus might have that is more serious than any a person might suffer in his lifetime.

It would be off-putting if after an operation following a car accident in which you lost your arms you came out of the anaesthetic hearing the surgeons discuss whether they should have put you out of your misery. Yet that is what is happening to fetuses with spina bifida or the thalidomide children. Surely the fate of the baby is a lot worse than the complaint. I can't argue the seriousness of any illness in a fetus which justifies abortion.

To design screens and to test every unborn child for the 3000 known

disorders would cost five times the total welfare health and education services. This is without the costs of research into treatment or of abortion.

In fact far more is already spent in Australia on abortion than on research into treatment of fetal diseases. Incentive to seek and manage handicaps is fairly low while the medical attitude is that the unborn with them is better off destroyed.

If the aim is to clean the genetic pool by this search and destroy method then no-one would be permitted to be a parent.

From the "search and destroy" it is not a big step to the concept of "post-natal abortion": if one had known of the child's disability before birth he would have been aborted. This is infanticide. The method is rather like the bombers in the War — they dropped them at night when they couldn't see the effects of their actions.

Downs Syndrome children

In many cases amniocentesis is done to check on Downs Syndrome babies where the risk is not high but concern is. This is an expensive form of psycho-therapy for the mother.

In the high risk group the attitude is that no risk of a Downs Syndrome baby is justified. In later life if a person has a heart problem he will undergo surgery even though he may be taking a 25% risk of dying. Why the different attitude?

In New Zealand until recently experts believed that all Downs Syndrome children were severely handicapped. Then a survey was conducted of one third of the population which exploded popular views. A large number of children lived at home and were much more sanguine than anyone had thought. 86% had no detrimental effect on their parents' marriage and in fact had a positive effect on other children in the family. They incurred no additional expense. Half had mild to moderate retardation.

We adopted a Downs Syndrome child when she was ten weeks old. Our other children were aged between 13 and 19 and approved our action. She is now eight and her effect has been entirely beneficial. She has modest needs, can do errands like any other child and loves helping. She goes through all the stages of other children but slowly enough for us to see it happen.

The classic textbook definition of Downs Syndrome is complete rubbish. The behaviour described is as a result of institutionalisation — not an extra chromosome. Children base their behaviour on models — and if these are all handicapped their outlook is poor. What would we be like in those circumstances?

"Social personal and economical reasons"

Women can obtain abortions on mental health or "emotional" grounds. There is nothing wrong with the baby: the objection really boils down to the baby being a blooming nuisance. It is very dubious whether any recognisable mental condition will result. The birth of the child may have depressing results: another child when there is little money in the family to support another; the trauma to a teenager who has been raped. But the solution is not abortion: it is the provision of better support systems. The poor family needs greater social assistance. The 14 year old mother can have an abortion — but it doesn't make the streets any safer for her or others.

They are performing abortions in the name of compassion when it really is in the name of contempt.

Women 'vulnerable'

Many abortions are recommended in the name of counselling when really it shows no caring or help, but only a balm to the conscience. Most women would

have been easily talked out of it: they are very vulnerable to persuasion; and have a tendency to do doctor-pleasing actions.

I have a jaundiced view because I see the ones who didn't get away with it. They have an abortion, looking at the short term effects. But it can cast a shadow a long way into the future: problems with later pregnancies or falling pregnant; depression. In hindsight — two, seven or ten years later — they see it as a catastrophe. They think at the time of the abortion that it's like fishing: if you throw one away there will always be another. But it's not like that.

Two people in one

If a pregnant woman comes to me, I regard myself as having two patients. One or the other may be ill. To me this highlights the individuality of the mother and the child.

It also seems to me to be a breach of ethics to seek to kill one of my patients. It is interesting that abortion is termed

"termination of (the state of) pregnancy"; not "termination of (the entity of) the fetus". It involves a compartmentalising of your conscience, and that is not the way you look after any other of your patients.

Is the fetus a young human being the parents hold in trust — or a chattel?

There is something about a fetus which makes it attractive to do-gooders — it is small, nameless, voiceless, naked. And yet usually the duty of care is towards the weakest in society.

Which comes first?

The direction medicine moves depends on the way technology develops. People get dazzled by technology, and lose sight of ethics, morality and use of resources, etc. And so as the technology of abortion is safe, we seek to bend the law to make it legal. Surely it should rather be technology guided by ethical restraints.

ELM hosts national conference

Leading Uniting Church lay educators in each State gathered at the ELM Centre early in November to discuss directions in lay education in Australia. The Northern Territory was the only State not to be represented. They shared ideas and resources and developed strategies for working together in a number of areas.

John Mallison, who led the conference said, "This significant meeting made some decisions which will have a far reaching effect on the direction of lay education in the Uniting Church

throughout Australia." He went on to say, "It should result in a greater economy of resources and effort and ensure that the vision and creativity of these skilled and dedicated people are made available to the whole church."

Some of the major areas which received attention were standardisation of the format of video resources, regular exchange of information and available resources, extension education, and educational methodology.

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Michael Cassidy,
AE Team Leader, speaking at an evangelistic rally.

"God has a plan. And the plan is not to do harm, but to prosper. To prosper Africa, you and me. It is a wonderful thing — he has a plan for the Bishop and he has a plan for the girl and the boy. Now where do you see the plan? In Jesus Christ, who left heaven and became a little child. The plan of God is in Jesus Christ — for Africa — for Lebanon — and the world. God says 'I know my plan for you'. You who came to Jesus in these meetings, remember you are not making your own plan. You simply come into the plan which is there. The plan is in God's hands."

Bishop Festo Kivengere,
AE Team Leader, speaking to families at Mubare, Uganda.

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Michael Cassidy



Bishop Festo Kivengere



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Parental responsibilities: some blindspots for fathers?

Dr. Alan Craddock

How do parents view their responsibilities to their children? What are the critical areas of responsibilities and are there any "blindspots" which could lead to difficulties for their children? These are important questions and a recently published study from the University of Texas provides some helpful information which goes at least part of the way to answering these questions. (Gilbert, L.A.; Hanson, G.R. and David, B. "Perceptions of parental role responsibilities: Differences between mothers and fathers." *Family Relations*, 1982, 31 (2), 261-269).

The study examined the perceptions of parental role of some four hundred parents randomly selected from all staff members of a large south-western U.S. university. Two aspects of the results are particularly noteworthy.

(1) The areas of responsibility identified

When asked to indicate what they thought parents **should** do during the various stages of raising their children under normal circumstances the respondents showed a great deal of consensus in identifying seven areas of responsibility. Fathers and mothers assigned equal value to certain activities within these areas irrespective of whether the child was male or female. These areas, and examples of the activities which do not involve discrimination based upon the sex of the child, are listed below.

(i) **Teaching cognitive development:** That is, helping a child to develop intellectual skills. Mothers and fathers generally agreed that this was an important responsibility for both a male

and female child. For example, helping a child to develop reading skills was seen as a joint responsibility. Both parents wanted to help both their sons and daughters to learn to read.

(ii) **Teaching emotional expression:** An example of joint responsibility was both parents helping their sons and daughters to deal with their feelings of disappointment in the face of failure and frustration.

(iii) **Teaching social skills:** Parents should work together to teach their children how to get along harmoniously with others.

(iv) **Teaching norm and values:** For example, parents working together to instil in their sons and daughters ideas of right and wrong, a sense of ethics.

(v) **Encouraging physical development:** Parents should work together to show their children how to play basic sports in readiness for participation in competitions at school and in the community.

(vi) **Meeting the child's emotional needs:** For example, helping the child to receive and to express affection.

(vii) **Teaching values about the family unit:** Each parent, for example, helping the child to respect the other parent, to see parental authority as deserving of respect and to acquire a sense of family.

These seven areas are not exhaustive, there are clearly other areas of responsibility which would be seen to be of importance by sub-groups of the general sample. One such area would involve teaching and sharing on spiritual matters. Nonetheless, the seven areas

which emerged so clearly and with such consensus provide a good check-list with which to monitor the thoroughness of our own activity as parents. Are we neglecting any of these areas of responsibility?

(2) A blindspot: Fathers discriminating against their daughters

This second aspect of the study identifies an area which can cause very real difficulty for the relationship between father and daughter. In each of the seven areas of parental responsibilities listed above there were examples of specific activities in which fathers revealed a reluctance to treat this as an important area of responsibility if the child was female.

One such activity occurs in the area of teaching cognitive development. Fathers and mothers both saw involvement in teaching reading skills as important irrespective of the sex of the child. However, the teaching of mathematical skills was not seen to be important by fathers if the child was a girl. Mothers did not discriminate in this fashion.

The study revealed many areas like this. Areas in which fathers would back off and leave the development of their daughters largely to their wives. Examples included: Teaching a daughter how to express and handle anger; helping a daughter to learn decision-making skills; teaching her to constructively question arbitrary roles and standards; teaching the importance of physical exercise; and, helping her to understand her sexuality.

No corresponding set of areas of discrimination emerged for the mothers

and their sons. Thus there are two highly significant implications to contemplate. The first is that mothers are left to carry a larger burden of parental responsibility in raising daughters. The second is that daughters are deprived of help and encouragement which can come from their fathers in certain areas of their development.

Good parenting, from a child's viewpoint, involves commitment by **both** parents. One parent might provide more input than the other in certain areas, but there is little value in rigidly denying an area of responsibility on the basis of gender alone. Consider the impact upon a girl of her knowledge that her father just doesn't think it important enough to help her with maths while he spends an enormous amount of time and energy helping her brother.

How should Christian parents react to these ideas? The Bible clearly charges both parents with responsibility. We need to be wary of extending what are believed to be Biblical principles concerning male and female roles in marriage into rigid forms of parental discrimination which can never be validly justified on Biblical grounds.

How could that happen? All too easily. Consider the man who once said to me that he believed God gave men authority over women because women could not think rationally! How could he be likely to relate to his daughter? How would she feel if she heard him say that? What kind of responsibility could he feel for his daughter's cognitive development and for helping her to acquire mature decision-making skills?

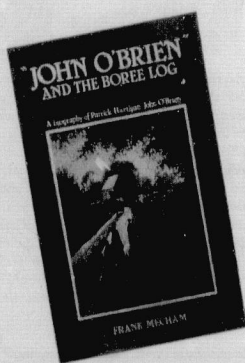
BOOK REVIEWS

"JOHN O'BRIEN"

And The Boree Log

by Frank Mecham

Angus and Robertson 346 pp. hardback
Retail price \$17.95



Take a sizeable lump of Roman Catholic bush history, season with some Irish whimsy and you have a taste of this pleasant biography of a popular Australian poet.

Like many scions of Irish migrants, life's material benefits looked little like materialising in a family of nine children, but Patrick Hartigan caught the sister's eye at Yass Convent of Mercy. As a result, the "very good, smart little boy" entered St. Pat's at Manly in 1892 at the age of 13.

A man who lived his church and his people, Hartigan's pastoral ministry in peace and two wars endeared him to his congregations.

The choice of pen-name is an indication of his ready wit. A milk cart owned by a John O'Brien, notorious for selling adulterated milk, passed by. "Adulterated milk," I thought, "that's me!"

So 'John O'Brien' it was from that time onward."

His nephew Frank Mecham has worked hard to cover his subject, but might have probed deeper. How, for example, could an Irishman of Hartigan's era speak of the Union Jack as "the symbol of Justice to be won, of liberty to be retrieved"? Perhaps the vociferousness of Mannix was unequalled by his influence.

A sad note is sounded when Hartigan, so zealous for his church, talks of the "True Real Presence" and urges his people to treasure and teach "Through Mary to Jesus".

We have here an interesting account of one involved in a Roman Catholicism establishing itself in a land growing to national self-consciousness. It is a pity that the author perpetuates the belief that Jack Riley was "The Man from Snowy River" — Paterson himself refuted all such claims.

Donald Howard

Revival in our time?

Historical Collections of Accounts of Revival

compiled by John Gillies; revised by Horatius Bonar; reprinted by the Banner of Truth Trust.

English price £10.95

Baptised with Fire

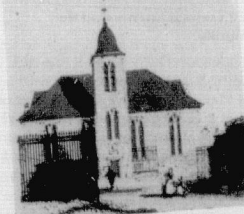
by Arthur Skevington Wood
Pickering and Inglis, 176 pp. paperback.
English price £2.95

These two books differ in size, price and content, but each has the theme of revival, in the words of Duncan Campbell who saw revival in Scotland, is "a going of God among His people, and an awareness of God laying hold of the community."

John Gillies, an 18th century preacher in the College Church, Glasgow for 54 years, compiled his work in 1754.

Historical Collections of ACCOUNTS OF REVIVAL

JOHN GILLIES



Enlarged by Horatius Bonar in 1845, it has been reprinted by the Banner of Truth.

Is it a comment on our times that no one has come forward to bring it up to date? There were further great movements of the Spirit in the next 60-odd years at least.

Skevington Wood deals mainly on the devotional level. Although informative and challenging, he reveals certain inconsistencies.

He speaks of the necessity for doctrinal preaching in spiritual renewal, then tells of how doctrinal controversies were left alone in the Awakening of 1858.

After saying that God "is only hampered by our failure to comply with His conditions" (poor God!), Wood later says that no human agency can bring about the divine work of revival — "It runs its own God-directed course."

The verdict of Atkinson, Luther's biographer is clear: "All religious revivals have been Augustinian, deriving from a Pauline theology."

Once again we have mention of Finney whose name often comes up where revival is the subject. A hard-core Pelagian, Finney made the mistake of thinking that because he was caught up in revival (he was converted as well as caught up, praise God) his methods would produce the same results. People have been following his efforts ever since to no avail. They should look at the contemporary accounts of Finney's experiences where his ministries left

churches in a "Sad, frigid, carnal and contentious state . . . and a spirit of jangling and controversy alarmingly prevailed."

Nevertheless Wood does well in reminding us that great awakenings in the past were often preceded by prayer, the judicious use of church discipline, and a genuine longing by church and individuals for holiness.

As he says, "The Holy Ghost is an invader. He does not belong to this natural sphere. He is a supernatural being. He comes from over the border."

Whereas Wood is easy to read, Gillies is designed to be picked up and put down (the book weighs nearly 1½ kilos.). There are over 580 pages which reward perusal. Chronologically arranged from apostolic times onward, they are indexed so that one can wander, for example, from the Waldenses and their revival of the 13th century to the more familiar days of Wesley whose efforts occupy nearly 200 pages.

Gillies was surely the researcher par excellence. Stirring death bed testimonies of formerly savage Red Indians as they go to be with Christ; letters from those privileged to see the Spirit at work in their midst; the success of the Gospel in Italy and Germany; the Reformation; a prospective cardinal converted while refuting the teachings of Luther — all tell of the one who, like the wind, blows when and where He wills.

Bonar says this work contains a "fuller and more complete history of the wonderful doings of the Spirit of God than any other extant."

This can hardly be refuted.

May the Sovereign Lord be pleased to revive His work in our time, that even more glorious pages can be written on revival in its historical and devotional aspects.

Donald Howard

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Founder of the Australian Navigators dies at 70



Jack and May Griffin (right) with Deanne and Franklyn Elliott, the first Australian National Director of the Navigators.

photo Ramon Williams

After some years of illness culminating in several brain tumours detected earlier this year, Jack Griffin passed to be with the Lord on November 1, 1982.

Much of the ministry of The Navigators in Australia has its roots in Jack Griffin. Many of the tools and methods have their prototype in him and, in terms of spiritual parentage, most of the people involved are the fruit of his labour.

At a time of life when most Christians have already determined and accomplished half of their life ministry, Jack Griffin and his wife May were making the first steps in coming to know Jesus Christ.

Jack and May were born again on Sunday, April 12, 1959 — the first day of the Sydney Billy Graham Crusade.

New Anglican Consultative Council Secretary General appointed

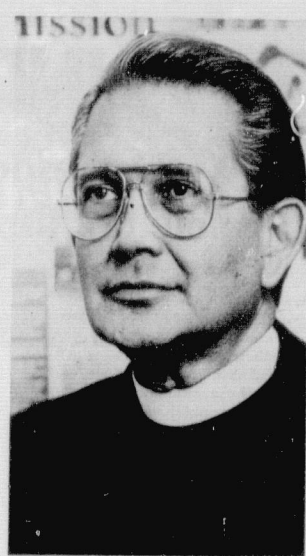
The Archbishop of Canterbury, the Most Reverend and Rt. Hon. Robert Runcie and Mr. John G. Denton, OBE, respectively President and Chairman of the Anglican Consultative Council, have announced the appointment of the Reverend Dr. Samuel Van Culin (52) as the new Secretary General of the Australian Council of Churches.

Dr. Van Culin will succeed Bishop John Howe who is concluding 14 years in this post at the end of 1982, on January 1, 1983.

The ACC, which was proposed by the 1968 Lambeth Conference, is a representative body of Bishops, clergy and laity from the 28 self-governing Provinces of the 64 million strong Anglican Communion. Its task includes planning international mission policy and ecumenical initiatives, and fostering inter-Anglican co-operation and communication.

The Archbishop of Canterbury has welcomed the appointment. He referred to Dr. Van Culin as "someone who already seems to belong to the whole Anglican Communion rather than any one Province".

"He is known and respected all over the world for the warmth of his friendship and the range of his abilities. He will bring to his new work a rare blend of imaginative Christian



The Rev. Dr. Samuel Van Culin.

sympathies and outstanding administrative competence. I welcome his appointment and look forward to working in close harmony with him," he said.

Mr. Denton paid tribute to the work of Bishop John Howe over 14 years as "a remarkable contribution to the development of mutual responsibility and partnership among the Churches of the Anglican Communion."

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A.C.C. comes under fire at Perth Synod

Perth Synod recently rejected a proposal that it should withdraw from the Australian Council of Churches.

The Reverend Tas Cope of North Perth said that both the WCC and the ACC had a great potential for unity but over recent years their methods had become a hindrance and both bodies were causing divisions in Australian society.

He said the fiasco of Noonkanbah had made him aware that the Aboriginal land rights issue had the potential of creating a form of apartheid in which the Aboriginal people had land rights denied to others. "What we see now is a double standard in favour of Aborigines."

"Where the gospel is received people have no need for land rights, because Christ is received and he is our peace," he said. He went on to criticise the Programme to Combat Racism funded by

the World Council of Churches. He said the programme had contributed to atrocities in various parts of the world.

He called on Synod to recommend to Perth's General Synod delegates that the Diocese of Perth should withdraw all support from both the ACC and the WACC until they ceased involvement in activities which fragmented the community.

Archdeacon Dutton said it was not surprising the WCC was coping with issues that were divisive, there was much that was divisive going on in the world. He said the alternative to involvement was to close our minds and hearts and to stop speaking about the things which were important.

He said it was vital for church people to get involved with the West Australian Council of Churches rather than standing

outside and condemning it. "If we don't like what is going on, let us change our representatives rather than using this motion as a stick with which to beat the Council of Churches."

The Reverend Roy Poole, Secretary of the WACC said the motion showed a lack of awareness at what was going on in the world. Most Christians, he said, were not white and comfortable, but black, brown and poor. He reminded the Synod that the Pope and the Roman Catholic Church made equally clear and forceful statements and that the Primate of the Anglican Church had recently said that we were in the Australian Council of Churches because it was God's will.

It was a valuable debate and a useful airing of the irreconcilable views of those who believe the church should be deeply involved in the cut and thrust of life and those who believe the church's task is to spell out principles and leave their working out to others.

Archdeacon Brian McGowan summed up the feelings of most people when he said the gospel was a paradox; a uniting thing in the community and at times a fragmenting thing. The motion to pull out of the ACC was lost.

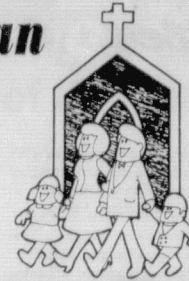
Archdeacon Dutton said he believed the debate had allowed a certain number of prejudices to be aired and a good deal of light to be shed on the fact that our involvement in the Australian Council of Churches means that as Anglicans we bear some responsibility for what is said and done by the ACC.

Reprinted from "Messenger" — the official Anglican newspaper for the Province of W.A.

New principal for Bible College

The Council of the Bible College of South Australia has invited the Rev. Dr. Ross Bensley to be Principal-designate of the College from January 1984. The present Principal, Dr. Gryan Hardman, has indicated his desire to resign from his position at BCSEA in order to commence fuller involvement with Karachi Theological Seminary, Pakistan.

The Australian



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Christian revival amongst Aborigines

Encouragement and Warnings.

The Principal of Nungalinya College in Darwin, the Rev. Tony Nichols, writing in the latest edition of the College's Newsletter has suggested that translations of Old Testament books into Aboriginal dialects ought to be a priority.

He writes: "Did you see the recent ABC TV programme on Christian Revival among Aboriginal peoples ('Nationwide', 3 Sept. 82)? It sought to describe the Renewal movement that began at Elcho Island some four years ago and that has had ongoing impact on Aboriginal communities as far away as Western Australia, the Centre and Cape York. The programme had many shortcomings but did effectively raise the whole issue of the relationship between Christianity and Aboriginal Culture — an issue which Nungalinya encourages Aboriginal Christian leaders to work through themselves, in the light of Scripture. Our students and staff had provided the inspiration and much of the resource material for the programme and deserved the courtesy of an acknowledgement."

"Most of the Church and Community leaders who attend our courses have been touched by this Renewal movement. We thank God for many changed lives, but there is a concern lest it all degenerate into syncretistic spiritism or become an escapist 'trip' for peoples exposed to immense social pressures. More solid Biblical input is crucial if the Renewal is to produce congregations that are truly Aboriginal and Christian. This is the kind of equipping ministry that Nungalinya aims to provide."

"My own personal conviction is that there will be no strong Aboriginal Christianity without more attention to the translation and study of the Old Testament (especially Genesis and Exodus). Too many white missionaries and Bible translators have been content to concentrate on the New Testament message, ignoring the Divine pedagogy. The New Testament assumes knowledge

MOORE SCHOLAR LAUNCHES NEW BOOK



The Third Annual Moore College Lectures have just been published under the title "The Everlasting God." The Lectures were delivered by the Principal of the College, Rev. Dr. D. B. Knox. Dr. Knox dedicated his book to the Faculty of Moore Theological College. He is seen here holding his book and accompanied by the Faculty members. They are (from left to right) Rev. Dr. P. Jensen, Dss. M. Rodgers, Rev. G. Cole, Dr. Knox, Rev. W. Lawton, Rev. Dr. P. O'Brien, Rev. Dr. R. Doyle, Rev. Dr. J. Woodhouse.

Photo: Ramon Williams

of the Creator God, what He has done in the past and what He has promised for the future. It uses concepts such as 'kingship', 'sacrifice', 'priest', 'shepherd' to explain the meaning of Jesus' coming. All these are alien to Aboriginal culture and unintelligible without the Old Testament context. (Though perhaps in a Muslim culture, where a Biblical World View is filtered through the Qur'an, the missionary could justify such a highlighting of the New Testament part of the Canon.)

"As one talks with Aboriginal Church leaders and Bible translators, it becomes clear that the Old Testament is of great interest to Aborigines. They want to know about the Beginnings. They identify with patriarchal wanderings, sacred sites (eg Bethel), the Land, the Law, the Ceremonies. They appreciate the concreteness of the Old Testament and its great stories. They can often relate it to their own 'Dreaming'. It is their way to Jesus as it was for the first disciples."

Evangelicals little interested in reformation of the church

Speaking at the annual meeting of the Council of the European Evangelical Alliance, Professor Klaas Runia declared that today's evangelicals are often not interested in reforming the instituted church. Emphasizing personal faith and sanctification, they often experience true faith in small groups. They also often show a strong ecumenical spirit, but usually express this in non-church organizations. Runia stressed that we must not only pray for revival, but also make ourselves available to work for the reformation of the whole church.

RES News

Call to debate Family Law Act

The Anglican Social Responsibilities Commission recently urged the Federal Government to press on with the debate on amendments to the Family Law Act.

Commission Chairman, Bishop Oliver Heyward, said:

"The Bill to amend the Family Law Act has been before parliament for many months now, but little time has been allowed for debate on it."

"It looks as if the government is more concerned with immediate crises than with improving legislation which affects either directly or indirectly the lives of a vast number of Australians."

The Anglican body, which has been meeting in Canberra, published in 1981 a book "Family Law in Australia: An Anglican Response", which commented on the report of the Parliamentary Committee on the Family Law Act. The Commission supported most of the proposed amendments, with the exception of "divorce-by-post".

We're having a holiday

Because the Australian Church Record is produced by voluntary staff, no issue is published over the Christmas period. The next issue of the Record will be dated January 24th, 1983.

The Office will be closed for callers from December 17th to January 10th though news items will still be received by post or through our answering service.

The Editorial Staff and the Office Staff join with the Board of Directors in wishing all our readers a happy and safe Christmas.

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