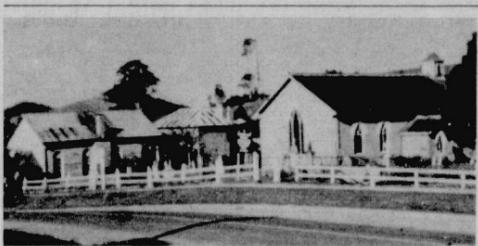


Contentious proposals for Qld. schools



ROLLING PINS AND HISTORY

The little town of Stroud, NSW, today suggests annual rolling-pin throwing contests for women and brick-throwing contests for men. But its origins are tied up with the history of agricultural development in Australia and the parish complex of buildings is among the most interesting historically in our land.

Stroud was once on the Pacific Highway but now it is completely by-passed by the Highway and travellers between Newcastle and Taree might well be unaware of its existence. But once it was the headquarters for the famous Australian Agricultural Company which was founded in 1826 and which opened up for settlement and agriculture, half a million acres around Port Stephens.

convicts from locally made bricks and the abundant cedar. The first service was held in December, 1833. The rectory was likewise built of brick and cedar, and the cellars beneath it are still accessible. Rev William Macquarie Cowper was its first occupant in 1836.

The accompanying picture shows (R to L) St John's Church, part of the Rectory and the parish hall.

An architect has recently reported to the parish council that \$45,000 must be spent on repairs, \$15,000 on the church; \$24,000 on the rectory and \$6,000 on the parish hall. So this small old parish has launched an appeal for \$40,000. Gifts may be sent to the Stroud Parish Council, C/- The Rectory, Cowper St, Stroud, NSW, 2425.

Contentious proposals have been made for change in the present teaching of religion in Queensland schools.

If the proposals are put into effect it will mean the introduction of a new compulsory subject in all State primary and secondary schools. The subject would be "Religion Studies."

State schoolteachers would teach the subject as part of their curriculum, rather than have religion taught by visiting teachers who represent various denominations.

Religions other than Christianity will be included in the course.

Queensland's Director-General of Education (Mr A. E. Guymner) set up a committee of inquiry in Nov, 1971.

This committee to examine religious education received many suggestions for changes in the present system.

Among the most radical were proposals from the Queensland Institute of Christian Education.

Its members describe it as "a private association of professional Christian educators."

Institute Secretary, Rev C. J. Gardiner (a Franciscan Friar), describes the present arrangements as "an absolute shambles."

He went on: "In the first place you have amateurs attempting to do the job of a qualified teacher. And the children cannot relate what is being said to their immediate experience of other subjects."

The Institute believes that the practice of dividing classes into denominational groups is disruptive to pupils and schools alike.

"It would not matter whether the teacher is an atheist or has a strong belief in any one denomination," he said.

"To suggest that a teacher cannot cope with a subject such as this is a reflection on his capability as a professional person."

"All that we can expect is that the teacher present the subject honestly and with integrity."

Chaplain of Brisbane Boys' College, Rev G. T. Read (a Methodist minister) does not consider it relevant that the teacher of Religion Studies be committed to a religion.

"The proposed course would train students to pass value judgments based on rationality, not on emotion," he said.

Objections to the proposed scheme are likely not only from atheists and agnostics but also from some practising churchgoers.

THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$4 per year, posted. Editorial and Business: Room 311, 160 Castle-reagh Street, Sydney, 2000. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

ACR Appeal Donations

The ACR board gratefully acknowledges receipt of the following donations to the recent appeal.

It is four years since the last such appeal.

This one was necessary because of increased costs of printing and postage. The board is deeply appreciative of the generous support given by subscribers.

Although letters giving details of the appeal were sent only to subscribers, there may be some people who buy copies of the paper from bulk supplies sent to their churches who would care to support it too.

Gifts from August 12 to August 25:

Dr J. Knox, Roseville, \$10; Mrs J. Thomas, Paddington \$5; Mrs C. Robert, Balmeade \$10; Miss G. Kingston, Clontarf \$4; J. L. Hanson, Five Dock \$5; Mrs E. Kaye, Kew \$20; B. D. Bayliss, Melbourne \$10; G. A. Wright, Morley \$10; G. Sanson, Auburn \$2; Mrs D. Southwell, Winston Hills \$1; Canon A. Rawson, Windsor \$5; Rt Rev J. R. Bell, Sydney \$10; E. G. Hamby, Botany \$5; Canon A. G. T. Watson, Cobarra \$2; J. Darham, Strarford \$2; B. L. Holt, Northbridge \$20; I. Cameron, Blackburn \$10; Mrs A. L. Moore, Woodlawn \$10; W. Richardson, Mornington \$5; Mrs S. P. Taylor, Blackheath \$1; C. L. Wadsworth, Bankstown \$5; A. J. Bamling, Beaumaris \$1; Rev E. J. Storey, Honk Point West \$2; Victoria \$2; Rev D. J. Hansen, Hornsby \$5; V. P. Barragat, Wollstonecraft \$5; Miss R. Payne, Earlwood \$5; Mr and Mrs Smith, Leppington \$5; Miss E. Southwell, Epiping \$5; Deaconess J. Hyland, Hawthorn \$1; Mr and Mrs R. F. Easton, Black Rock \$10; A. Gibbins, Mount Albert \$5; J. Aldred, Dulwich \$2; F. R. Adams, East Hawthorn \$3; Mrs G. F. King, Clontarf \$2; Miss E. G. Kent, Castle Hill \$3; H. Sumner, Punchbowl \$3; Castle Hill \$3; Mrs A. L. Hopkins, Warragul \$2; Mrs A. Lucas, Battersby Point, Hobart \$6; Mrs G. E. Watson, Brokenshire \$1; G. Butcher, Riverwood \$5; Bishop, Heidelberg \$5; Rev L. J. Harris, Lidcombe \$2; A. F. Lampo, Woodville South \$10; Rev M. F. Green, Rosebud \$6; J. S. Sheilard, Epiping \$1; I. E. F. wards, Tamworth \$2; A. M. Blanch, Tamarrua \$5.

DEBATE ON RIGHTS POLICY

(From page one)

benefits, but rather heartache."

Uranium mining at Oenpelli, the policy statement says, showed that the wishes of the people there have been "for all practical purposes ignored."

It is clear that the community does not want mining development, but has apparently accepted the best of a bad job.

"The failure, or delay, of the Government in getting historical or sacred sites clearly marked is another cause of concern at Oenpelli, and helps to produce further unrest."

Inconsistent

While supporting the entry system for reserves, the policy claims that the Government is inconsistent in upholding the system while allowing mining enterprises not wanted by the Aborigines.

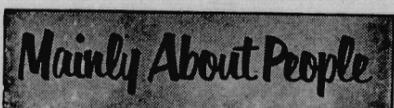
"Current Government policy does not pay sufficient attention to the emotional and psychological crisis which Aborigines face generally, a condition aggravated as life on their areas is disrupted and fractured by the invasion of European society."

"On many cattle stations Aborigines who belong to the areas have no rights of tenure

over land which has been traditionally theirs. This ought to be rectified."

"We earnestly hope people of good will towards Aborigines and with concern of land rights will stop sniping at one another."

"They should instead pool their resources and harmonise their efforts towards a solution."



Rev John Reimer, curate of the parish of Novra since 1970, has been appointed to the charge of St. Luke's, Northmead, in the Diocese of Sydney.

Rev George Robinson, Rector of St Stephen's, Willoughby (Sydney), returns from an overseas trip on Sept 15. During his time away he has observed Christian work in various parts of the world, including Dr Francis Schaeffer's work at L'Abri in Switzerland, churches in the UK and USA, and Pioneer Camp in Canada.

Rev Peter W. Daugard, curate of St Anne's Ryde (Diocese of Sydney) since 1970, has been appointed curate of All Saints, Nowra.

Rev Stuart Langshaw, curate at Christ Church, St Ives (Sydney) since 1970, has accepted the parish of St George's, Earlwood.

Mr Chris Dudley, Sunday School superintendent at St Paul's Carlingford and a high school science teacher, has been appointed Children's and Youth Education Officer with the Board of Education (Sydney).

Rev Graeme L. Goldsworthy has returned to Sydney after pursuing a course of post-graduate study under the guidance of Prof John Bright, at Richmond, Virginia, in the USA.

Mr Rick Ford, of the staff of Sydney's Board of Education for the past 18 months, leaves with his wife this month for missionary service with the Anglican Evangelical Fellowship in Malawi.

A memorial in the Church of England at Stockton-on-Tees bears the following inscription: "In honoured memory of Thomas Sheraton (c 1751-1806). Born of humble circumstances; in this town, he became through innate genius and zeal one of the finest furniture designers and craftsmen in the history of this country. Withal he was an earnest student of the Word of God."

THE AUSTRALIAN

CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-THIRD YEAR OF PUBLICATION

No. 1521

September 21, 1972

Price 15 cents

NZ Anglicans vote on unity plan

Two to one rejection of 1971 Plan for Church Union expected

In a vote held in all New Zealand Anglican congregations on the first three Sundays in September, members on the roll from 16 years of age upwards voted for against the 1971 Plan for Church Union. The result of voting in all five participating denominations will be announced on September 28.

The five denominations in the Plan are Anglican, Presbyterian, Methodist, Churches of Christ and Congregational. It is anticipated that as in Australia, Methodists will vote very strongly for union. But it is believed that Anglicans who represent 34 per cent of the NZ population and Presbyterians who are 26 per cent will reject the plan. Methodists are only 10 per cent of the population in NZ.

"Church and People," the official Anglican newspaper for the province, says that the result of a survey it carried out in August shows that only 33 per cent of Anglicans will vote for the scheme. Only Nelson and Waipatu out of the seven dioceses shows a small majority for the 1971 plan.



St Matthew's, Dunedin, strong evangelical centre in southern-most diocese.

Perth couple to South Africa for Wycliffe B.T.

Paralegic Tony Williams with his wife Mary and two little daughters left Melbourne on September 1 for W.A. en route to South Africa.

Tony in New Zealand and Mary in Western Australia were both converted in 1957 at CMS League of Youth house parties, but it was not until they attended a SU Conference five years later, that they met.

A year after his conversion Tony was climbing with a friend, outside Christchurch, New Zealand, when he fell over a cliff and sustained serious injury to his back, leaving him a paraplegic. A leading Perth specialist in spinal injuries suggested that he should have treatment at the Royal Perth Rehabilitation Hospital, so he went to Perth — the treatment was very helpful.

He graduated BA from the University of WA in 1965, re-

Bishop Peter Sutton of Nelson has been the sole bishop to oppose the plan and an advertisement opposing the plan appeared in the NZ daily press on August 26 signed by the bishop and 28 clergy and laity setting out the grounds of their opposition. Apart from the bishop, most of the signatories would be broadly Anglo-Catholic.

Evangelicals in NZ are closely knit in the Anglican Evangelical Fellowship of which Rev Philip Thomas of Latimer House, Christchurch, is secretary. But the evangelicals take no particular stand on the 1971 Plan. Rev Walter Marriott, vicar of St Matthew's, Dunedin, opposes it on doctrinal grounds. Canon Bernard Machell of Nelson diocese opposes it because of its unscriptural doctrine of the Holy Communion.

Lester Plankuch, vicar of St John's, Wainui, in Christchurch, opposes it as lacking in the Reformed emphasis on the authority of the Scripture. Philip Thomas feels its doctrine of the Scripture is sound.

Non-evangelical objections spring from questions of episcopal ordination, infant baptism, the possibility of radical interpretations of the historic creeds and their opposition to the possibility of altering fundamental beliefs by changing the constitution which has no unalterable safeguards.

Right Rev W. A. Pyatt, Bishop of Christchurch, told the ACR on September 6 that between



Bishop Pyatt

October, 1972, and July, 1973, diocesan synods would make their response to the vote of the people. Finally, in March, 1974, General Synod would vote on the question.

Smile—God loves you

With the slogan "Smile — God Loves You" members of the Mothers' Union, will serve free morning teas to children and parents waiting in the open courtyard of the Children's Court, Albion Street, Sydney.

The arrangement, with the approval of the Justice Department, started on Monday, August 14.

Fifty women have volunteered to spend two hours at the court every Monday, Wednesday and Friday talking with people waiting to appear before the children's and maintenance courts and offering them morning tea and magazines to read.

They will not engage in counselling but refer any needy families or cases to the Anglican social worker attached to the court, Mrs Stephanie Bissett.

Mothers' Union social problems convener, Mrs Joyce Hayman, who initiated the idea, said "we are doing this as christian women with a concern for others and to help ease the tension of a long wait for parents and young people at the court."

Bp Delbridge attends Orthodox talks

Bishop Graham Delbridge, Bishop of Wollongong, left Sydney on September 5 for Geneva as Australia's representative at the first official talks between the Anglican and Orthodox Churches since 1935.

The talks, initiated by the Archbishop of Canterbury, Dr

EVANGELICAL ALLIANCE RELIEF FUND EXPANDS OPERATIONS

Since The Evangelical Alliance Relief Fund (TEAR) was opened in Australia two years ago, \$11,000 has been sent to the Evangelical Fellowship of India Committee on Relief (EFICOR).

This has been used for the relief of Pakistani refugees in India and more recently for their rehabilitation in Bangladesh.

With the formation of the Australian Evangelical Alliance TEAR Fund has now extended its operations. The need for rehabilitation of the people of Bangladesh is still a major project. Rev George Hoffman, Director of TEAR Fund in London, has recently visited Bangladesh together with Dr Ray Windsor, of the Bible and Medical Missionary Fellowship.

A scheme to assist Churches in rebuilding and re-establishing their ministry has been launched by EFICOR and they are also constructing two demonstration (model) villages. Dr Windsor will be visiting Australia next month and will explain a project to send teams for medical help and reconstruction. TEAR Fund would like to assist in these projects which are accompanied by a

spiritual ministry of encouragement to the suffering people.

A committee for the Rehabilitation of the Southern Sudan (CROSS) has been set up to accept the invitation of the Sudanese Government for Christian agencies to re-enter the country for relief and rehabilitation. Dr Ken Tracey, of the Sudan Interior Mission has been appointed director of CROSS. On his recent visit to Australia he asked that TEAR Fund represent CROSS in Australia. TEAR Fund will accept gifts for transmission to Dr Tracey in Nairobi.

Another need to which TEAR Fund is called upon to minister is to people devastated by the floods in the Philippines. Donations are beginning to come in for this purpose, and these are being sent to Manila for distribution through Christian Relief Agencies.

As calamities usually come without warning and relief is needed at once, it has been decided to establish an emergency fund which will be available to meet any need that might arise, in Australia or elsewhere.

Contributions may be sent to The Evangelical Alliance Relief Fund, 4 Wellesley Street, Mount Albert, Victoria, 3127.

Top tribunal meets in Melbourne

The Appellate Tribunal of the Church of England in Australia met in Melbourne on Monday, September 18, to consider constitutional questions. This body is the senior court provided for in the structure of the Church.

The members are: His Honour Sir Edmund Herring, Mr Justice N. A. Jenkin, Mr Justice A. R. Richardson, Judge G. L. E. H. Bley, Archbishop M. L. Loane, Bishop T. T. Reed and Bishop D. A. Garnsey.

The questions before the Tribunal refer to Section 4 of the Constitution which governs order, public worship and deviations therefrom, and are as follows:

1. Whether a canon dealing with matters such as (i) lay assistance in the Holy Communion; (ii) vesture of clergy would bring to an end permission to make deviations under Section 4 of the Constitution on the grounds that this would be "other order taken by Canon?"

2. Whether a canon authorising a particular service for this church, eg the Communion Service, would bring to an end per-

mission for deviations for other forms of service, eg the Marriage Service?

3. Whether a bishop of this church having given permission for deviations may withdraw such permission?

4. Who makes the request in cases of certain institutional chapels?

CP-AS head in Sydney

Rev Canon Talbot G. Mohan, President of the Church Pastoral-Aid Society and the Archbishop of Sydney's Commissary in the United Kingdom arrives in Sydney on October 1 for his third visit to this country.

He was appointed Commissary by Archbishop Mowll and was made a canon of St Andrew's Cathedral in 1956. He last visited the diocese in 1966 and he spoke in every rural deanery and on many other occasions.

Canon Mohan has devoted many years of his life to the work of the CP-AS, England's largest and most active evangelical society. He was assistant secretary 1932-42, secretary 1942-1965 and last year he succeeded General Sir Arthur Smith as President.

He will fulfil many speaking and preaching engagements in Sydney diocese and will leave early in November. One of his final visits will be to St Peter's, East Sydney on Sunday, November 5, at 11 am to preach at the 105th anniversary service.

A. M. Ramsey, will centre on problems and points of agreement between the two Churches with a view to eventual full intercommunion.

The talks will include the ordination of women, the Anglican/Roman Catholic agreed statement on the Eucharist, and other doctrinal issues.

Bishop Delbridge will return to Sydney on September 23.

Registered for posting as a newspaper: Category "A".

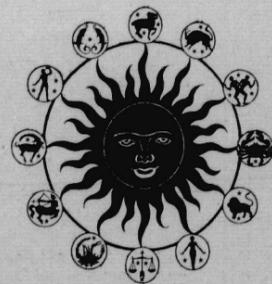
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A wave of fascination with the Occult is noticeable throughout the world. A leading Sydney bookshop has a large section devoted entirely to the subject. A recent issue of Time magazine carried a cover story called: *The Occult—A Substitute Faith.* The media have not been slow to climb on the bandwagon and capitalise on the Astrology boom. In the next issue of Church Record the Rev Philip Oliver writes on:

THE OCCULT

A feature article you will not want to miss. Be sure to order extra copies of the Record early to avoid disappointment.

Grievous wrong to Aborigines

We are at a watershed in the history of European dealings with the Aboriginal people of Australia. We have been brought there by the bumbling tactic of the Federal Government in using its legislative authority and its police to forcibly close the self-styled Aboriginal "Embassy" in Canberra.

The setting up of this tent "Embassy" on the lawns at a respectable distance from Parliament House caused a mild furor at the time but for months it had aroused little or no interest. It was found that the A.C.T. administration lacked the powers to evict them.

Most people hoped that although an ordinance giving power was mooted, it would not in fact be used against this rather harmless and non-violent form of demonstration.

But the Government was not if not earnest. The morning the ordinance was proclaimed (July 20), the police moved in force. The "Embassy" was closed with more violence than any would have liked and there might well have been much more had not moderation prevailed.

The Government had taken a sledgehammer to destroy a gnat. But it gave great provocation instead of humane consideration. The offer of premises in Canberra should have been made apart from the threat of eviction from the tent.

The Government had gone further than any other by appointing Mr Howson as Minister for Aborigines and by offering certain 99-year leases. But the effects of these moves have been wiped out by the overwhelming use of force.

Since the first days of settlement in 1788, the white man has resorted to overwhelming force in his treatment of the Aborigines on numberless occasions. It seems that many of us have learnt nothing in the intervening 184 years.

We can no longer point to the proud record of Christian missions or the paternalism of some State Governments or to the declared intentions of the present Federal Government.

The original inhabitants of this land have human rights which have long been denied them. Denial has been supported by every possible form of white rationalisation.

Common human decency, not to mention Christian charity, demands that they be accorded full rights as citizens and that they be given freehold land as some compensation for vast areas taken from them. These feelings also demand that Australians show regard for tribal lands and that we prevent their spoliation under any pretext whatever of economic development.

There are certain concerns that we must give a far higher priority than the dubious one of Australia's economic development. One is to restore to the Aborigine something of the dignity that we have robbed him of. He is a brother for whom Christ died and today he needs all the love and concern we can give him.

Time for church to speak out

A correspondent to the Church Times (UK) has called upon Church leaders to speak out on social and moral issues.

Writing in the edition of August 25, Rev D. J. McClure of Rutland said:

"Some of us who have been in holy orders for many years wonder why it is that the voice of the Church is heard so little in public life today."

He referred to the statements of George Bell on saturation bombing and Archbishop Temple on social justice in earlier generations.

"Neither of these men allowed the unpopularity of their teaching, especially with the government of their day, to deflect them from proclaiming the truth."

"They would not keep silent in the face of the evils of their time."

"Today, alas, does the nation ever hear our Church leaders speaking directly to it?"

"When did we last hear either of our Primates give a national message at peak viewing times on television?"

Mr McClure continued, "The

weekend before last, for example, what one had thought to be a respectable organisation, the Family Planning Association, made a wholesale distribution of contraceptives to young people over 16.

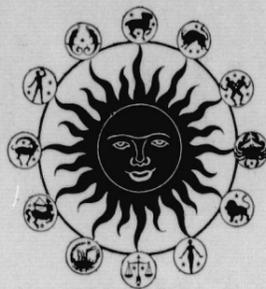
"They defended their action by saying that with his girlfriend on such an occasion."

"Is this sort of statement to be allowed to pass unchallenged by our leaders?"

The letter concluded: "This of course is only one of the moral questions on which the people of this country need guidance."

"We are surely in danger of being regarded as no better than some irrelevant sect if the leaders of the Church do not constantly remind the whole nation of what God requires of it."

"Political speakers have the right to address the nation. Our spiritual leaders must demand the same right and exercise it."



THE OCCULT

The Rev. Philip Oliver, Rector of Lane Cove, NSW, is the author of this feature article.

A wave of fascination with the Occult is noticeable throughout the world. A leading Sydney bookshop has a large section devoted entirely to the subject. A recent issue of "Time" magazine carried a cover story called "The Occult: A Substitute Faith."

Films and television have not been slow to climb on the bandwagon, and newspapers and magazines have been quick to capitalise on the astrology boom.

The Occult simply means hidden knowledge, secret arts, inexplicable phenomena, which may be roughly divided into four main categories:

1. Satanism: A number of varieties of expression come under this general heading, ranging from "good old carnival hokum" to darker, more malevolent Satanisms.

Expressions of their art are for the most part underground. Some are devil-worshippers and number Satan and Lucifer in the godhead they worship.

La Vey, a leading American Satanist, has produced a Satanic Bible which expounds an inverted Gospel, eg "Blessed are the strong, for they shall possess the earth"; "If a man smite you on one cheek, SMASH him on the other!"

2. Witchcraft: This can be divided into two main groups, white witches and black witches. Generally, white witches get their presumed power from benevolent forces of nature and use it in an effort to heal, resolve disputes and achieve good for others.

Such benevolent magic may also include defensive spells against the maledictions of black witches. This type of witchcraft has been helped in its image by television programs like "Bewitched" which features the beautiful witch Samantha.

White witches often include Christian symbolism in their art. The black witches invoke power from the darker forces of nature — or Satan — and generally employ their magic for themselves, either in an attempt to acquire something or cast a malicious spell on an enemy.

3. Prophecy: Power, the Occultists and their critics agree is at the core of the Occult quest for self-realisation. Converts from main stream religious groups tell of their resentment at being told what to do. The Occult gives them freedom to do what they want.

While Christians believe the Gospel means submission to God, to the Occultist the ruling motive is control.

Under this heading come astrology, card-laying, numerical symbolism and so on.

Judging by the number of people who read horoscopes in newspapers and magazines, millions need reassurance about the future and find it in methods like these.

There are books on the subject of astrology ranging from "Your Baby's First Horoscope" and "How to Find Your Mate Through Astrology" to "Astrology for Hounds" and "Cat Horoscope Book."

Astrology has not accepted the Copernican theory; it continues to be based on the faulty idea that stars and sun and planets move around the earth. Astrolo-

gers still see the skies through the eyes of middle eastern viewers 2,000 years ago!

4. Spiritualism: Most people think of Spiritualists merely as mediums or people involved in seances to contact the "other side." However they are often involved in Spiritual Healing too. Extrasensory perception, telepathy, clairvoyance, etc all come under this heading.

The Devil is very subtle, "Satan himself masquerades as an Angel of Light." (2).

We should be afraid that our minds "may be seduced from a single-hearted devotion to Christ by the same subtle means that the Serpent used towards Eve," (3).

Thirdly, bereavement is especially associated with Spiritualism. The intense desire of people who have lost someone close to them to re-establish contact is a powerful emotional pressure which sometimes leads to seances.

They cannot even deliver themselves! You'll get no help from them at all. Theirs is no fire to sit beside to make you warm! (5)

Astrology is often thought of as a harmless pastime, but it quite often happens that people shape their life as if the predictions were going to happen.

Fourthly, people need something to lean on in this complicated life. Technology has failed to make the world better. It just hasn't "delivered the goods."

Interest in the unseen but real world of the Occult is a response to the failure of science and reason.

Curiosity is another reason why people dabble with the Occult. "I wonder is there anything in it" they think, "I wonder if I could do it"

It spices up an otherwise dreary life.

The Devil is very subtle, "Satan himself masquerades as an Angel of Light." (2).

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The dead

Maybe it ought to be made clear that Christians believe in a supernatural world.

To believe the Bible is to believe in the existence of powers and spiritual hosts, of angels (God's messengers) and the real and tangible powers of Satan.

Whilst it is true that some seances and other occult practices may be simply trickery, there remains a residue of spiritual phenomena inexplicable unless a spiritual world is taken for granted.

There is however no evidence in the Bible to suggest that the dead know what is going on in this world. The Bible expressly forbids us to have anything to do with this kind of thing.

Speaking to His people in the Old Testament God said: "When you arrive in the Promised Land you must be very careful lest you be corrupted by the horrible customs of the nations now living there."

For example, let no one be

found among you who presents his child to be burned to death as a sacrifice to heathen gods ... no one among you may practice black magic, or call on the evil spirits for aid, or be a fortune teller, or be a serpent charmer, medium, or wizard, or call forth the spirits of the dead.

"Anyone doing these things is an object of horror and disgust to the Lord, and it is because the nations do these things that the Lord your God will displace them." (4).

Astrology is also condemned in no uncertain terms. "You have advisers by the ton — your astrologers and star gazers, who try to tell you what the future holds. But they are useless as dried grass burning in the fire."

"They cannot even deliver themselves! You'll get no help from them at all. Theirs is no fire to sit beside to make you warm! (5)

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Interest in the unseen but real world of the Occult is a response to the failure of science and reason.

But man rejected God's authority and centrality. Man's spirituality nature did not cease to exist, but the object of his spiritual nature, God, changed.

It's true to say that the Occult is born of a religious impulse and in many cases it becomes in effect a substitute faith.

When God made man He charged him with the responsibility (under God) of controlling his environment: "Multiply and fill the earth and subdue it; you are master of the fish, the birds and all the animals."

When the object of man's love changed the methods and reasons by and for which man carried out this command of God were also changed, man would do "his own thing" in his own way.

The second reason follows naturally from the first, and that is that man by nature is in rebellion against God.

Because man is unwilling to submit to the authority of God and to be the junior partner and not trust in the Lord with all his heart, he tries to know, control and manipulate his present and his future, by his own means.

"Rebellion is as the sin of witchcraft." (6) They are in essence the same thing.

Witchcraft is nothing else than an attempt to overthrow the rightful authority of God to rule our lives.

The Occult world represents man's feeble attempt to become godlike, to master the world around him. He gains his wishes by extortion, he violently breaks through the bounds which God has set for him.

"So perfectly clear is the Old Testament on this point that it seems strange to me its resources together with those of the New Testament are not more vigorously used by the modern

church to combat our modern superstitions which ultimately go back to the same pagan environment." (Ernest Wright).

"People are searching for a religion where they don't have to live a godlike life," said Sybil Leek in an interview in the New York Times.

Most people in the community believe in lucky or unlucky signs. The amount of superstition that lies just below the surface of our culture is staggering.

It's difficult to know how Christians can put their trust in the Lord and in a lucky charm at the same time. "The whole pagan world of magic and divination is simply incompatible with the worship of God."

"God makes known His will when, where and how He chooses. He cannot be tricked or coerced into revelation. He will make Himself known, not by the hidden world of the Occult, but the means which He Himself chooses," writes Ernest Wright.

Magic and Occult practices today are a focal point that make visible the pattern of the battle between the Kingdom of God and the Kingdom of Satan.

In "What About Horoscopes?" Joseph Bayly writes: "Our light and frivolous approach to the unseen spirit world today, our craze for horoscopes and mediums, fortune tellers and ouija

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spiritual

Notes and Comments

Out on a limb with Sunday synods

The letter of the Registrar of Gippsland diocese published in issue on the question of holding diocesan synods on Sundays opens more questions than it resolves.

The Archdeacon does not see that an important principle concerning the Christian use of the Lord's Day is at stake and so on this we can agree to differ.

But two interesting questions are raised. First — Why is it that Anglicans of the 1970s find themselves unwilling to make the small sacrifices of time which they made in the 1960s and before? Perhaps we are selling them short by expecting too little of them.

Second — Why has it become so important for Anglicans to transact synod business on Sundays while their Methodist and Presbyterian brethren refuse to resolve the same problem in that way?

Over the years of synodical government, attendance at synods has always been more difficult for the laity than for ministers. Yet in most cases, even in small country dioceses, good men and true have not been lacking who would make the sacrifice entailed in the long journey, the cost, the giving up of several week-days to serve the church they loved.

We do not subscribe to the view that if attendance is made easier we may get a better type of synod representative. It might just as well be the opposite.

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PREACHING AND EVANGELISM

Persecution in Uganda

Whenever the charge of "racism" is made against a white nation, the reactions of some governments and some ecclesiastical groupings is uniformly hysterical. But the mass expulsion of Indians from Uganda has been met with the strangest silence.

General Amin has blandly told 50,000 of them to leave within 90 days. He refuses to see Brit-

ECUMENICAL CERTIFICATE OF BAPTISM

Nineteen major Churches in Britain have agreed on the recognition of a common certificate of Christian baptism.

The initiative for this agreement came from the British Council of Churches.

The certificate simply states that a person has been baptised with water in the name of the Father, Son and Holy Spirit.

It can be used both for adults and children. It contains a list of the Churches which have agreed to recognise each other's baptism.

Some of the Churches involved are the Church of England, Roman Catholic, Church in England and Wales, The Church of Scotland, the Methodist Church and the Congregational Church.

It is not intended that the new certificate should replace the baptismal certificates currently used by each church but the SPCK is now conducting a competition for the design of the cards and will issue them in the near future.

A LETTER TO MYSELF

The Apostle Peter says that the Lord Jesus Christ left us an example that we should follow in His steps: I've just realised that I do not follow His example, especially in the matter of prayer.

Going through the gospels I find there are fifteen separate occasions in which Jesus is mentioned as praying. Obviously He loved to pray and, as He was truly man, He needed to pray. If He needed to pray, how much more do I.

Luke tells us that it was "His custom" to go to public worship each week. I guess He didn't always approve of the sermon.

ain's negotiator. He has made it fairly clear that they will not be allowed to take their own money with them. Their bank accounts have been frozen. He has also invited Indians who have Ugandan citizenship to forego it and go along with their expelled brethren.

We are well aware of the historical and socio-economic reasons for Amin's cruel fiat but did we expect a great volume of sympathy for these unhappy victims of black racism.

In the final hour of the meeting of the Central Committee of the WCC in Utrecht on August 23, members responded to the "disturbing situation" in Uganda. They passed unanimously an African-Asian motion calling on Uganda to refrain from "any actions which impair or deny the citizenship of Ugandans of Asian origin." And the WCC staff was asked to keep the situation under constant review.

But the WCC Central Committee did not vote a cent from its funds to combat racism to aid its most recent victims.

After a considerable delay to see which way the cat might jump, the Australian Council of Churches reacted in a similar mild fashion and issued an appeal to the Prime Minister of Australia, asking that Ugandan Asians be accepted in this country.

Great Britain has a severe coloured migrant problem and yet the Heath Government has faced the hostility at home and with great courage and self-sacrifice, has opened its doors to large numbers of these people. India has taken some and Canada has also offered to take some.

For several years, our Federal Government has followed a more liberal policy over Asian immigration and the present situation

calls for us to stand by Britain at this time of crisis. An offer to take say 5,000 of these Asians from Uganda would demonstrate both our national goodwill and our concern for those whose plight is desperate. We warmly support the ACC appeal to the Federal Government.

Dissatisfied curates

One of the things that makes curates dissatisfied is their feeling that there is not sufficient interest in their practical training in the first years after ordination. They can appreciate the efforts made to assist them in deacons' courses and other post-ordination training. But their concern is with the more fundamental issue of their placement as curates.

Nothing is more unsettling to a young minister than to feel that his very formative experience as a curate is determined by factors unrelated to his real needs.

During the course of theological education in College cu-

rates have received a basic grounding in "the Queen of the Sciences" together with an introduction to religious instruction, hospital work, the art of preaching, etc. But guidance in the practical work of day-to-day parish ministry cannot be given in theological college. That side of a minister's training must be given when he is a curate.

That is why the placement of curates is such an important matter. Curates need guidance, encouragement, support and fellowship from the rectors with whom they work. Some rectors are very much better able to do this than others. Some rectors can benefit a curate's ministry for life by fostering his strengths and helping him with his weaknesses. Other rectors can break a curate's confidence and zeal for the ministry by overmuch criticism, neglect, aloofness and the restriction of initiative.

It is not good enough to decide where curates will serve by the criteria of whether a parish is big or whether it can pay the stipend and provide accommodation.

In metropolitan dioceses at least, it should be possible to subsidise (where necessary) the placing of curates with rectors able to foster their gifts. There would be lifelong benefit to the curates and great benefit to the parishes who otherwise could never afford them.

A better diet

I wonder how many of you girls are feeling like me, a bit tired of these tea-and-creamcake do's we have at our special celebrations? Not a very satisfying meal . . .

I come home from these gatherings (mostly birthday meetings), and if hubby is home, flop into a study chair and grunt.

"Well, how did it go?"
More grunts, because I'm never quite sure. Then, "We-ell, I suppose it was all right. We've got to have these special occasions, birthday meetings and so on, and yet . . ."

I honestly would like a bit more light on the subject. Personally I love music, but when it goes on for over an hour and the dears up on stage are having a whale of a time, while we stifle our yawns . . .

I don't want to sound unkind or unappreciative, but I do long for something a bit deeper, and more in keeping with what we stand for. And how about a bit of audience participation. Community singing, or question and answer or a woman to woman panel.

Our birthday celebration programs should be prayed over just as much as a spiritual project. Let us not forget that we are a Christian organisation.

What would St Paul say (No. 1) refuse to believe he was a woman hater — he just called a spade a spade).

You want to know what I think (You're going to, anyway). He would plan the nicest kind of program — with a gospel message and a challenge, planted skillfully and sweetly just in the right place.

This is the word that is missing — challenge.

I'm not saying the cream cakes are wrong. ("I know how to abound, and . . .") But they're wrong if nothing else is offered. If it's only amusing and feeding people, then it's incomplete, even if it is a birthday celebration. For first and foremost, we are a Christian organisation, and we ought to be proud of that fact.

By Margaret

I am not advocating all sacred items and an appeal at the end, but we could acknowledge our Lord far more than we do. The one who is going to lead the meeting could share some homely little incident where Christ has helped her.

A lot is decided by our intention and purpose in the first place. The request for a more spiritual note may not be favourably received at first, but I believe it will bear fruit eventually.

There could be hungry hearts at your birthday do — looking for something satisfying.

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Cathedral healing ministry

SIR, — Most of the letters in defence of Canon Glennon and the Healing Ministry which appear in ACR August 24, seem to base their appeal on an incorrect idea of the role of love in the New Testament and Reformed thought.

The New Testament insists that love amongst Christians can only exist in the sphere of truth, so that to sacrifice truth for the sake of "love" is immoral. (Let them study 2 John carefully for more help at this point.) The only consistently Biblical way to regard either the Healing Ministry or the Neo-Pentecostal movement is to plead with them as brethren who have mistaken ideas of G-d's Truth (which is what love involves, and what the Record has previously done) rather than to counsel a sentimental type of "love" from which concern for the truth of God is absent.

Reformed Christians have always maintained this. The Reformers saw love as the fruit of faith and a necessary consequence of being justified by faith, yet they never regarded love as implying a blind eye should be turned to Papists or Anabaptists at the points where their doctrine was at variance with Holy Scripture. As their heirs and successors we are committed to maintain that same relationship between Truth and Love, and we thank God for the Biblical and Reformed stand taken by the Church Record.

(Rev) T. C. Milton
Liverpool NSW.

Status of U.S. seminary

SIR, — I must comment on the article "Letter from Massachusetts" in ACR (August 24).

As an American and a university graduate deeply involved in Christian education, I cannot help but take issue that "Gordon-Conwell Theological Seminary is now recognised as the leading evangelical theological seminary in the USA." This young seminary has received a great deal of attention due to the support of the Billy Graham Association.

Seminaries such as Trinity Evangelical Divinity School near Chicago and Dallas Theological Seminary have long held the focal point of highly scholastic evangelical institutions. Faculties of both Trinity and Dallas are among the most highly rated in the USA. For years, both schools have produced top Christian educationalists, scholars, preachers, and missionary statesmen.

I am not taking issue that Gordon-Conwell Theological Seminary is good but I am quite surprised that such a blanket statement would be made concerning its number one position in the US. It does have a good faculty and good facilities but I would not rate it as the best.

I personally regret that it is affiliated with the Boston Theo-

logical Institution which takes an ecumenical stand in association. The need for higher education among Christians is quite evident but the greater need is for greater biblical knowledge of the Word of God.

David Hillis,
Ryde, NSW.

Christians under Communism

SIR, — Most Communist countries loudly proclaim religious freedom, but secretly they seek to annihilate the Christian Church. Because they wish to appear tolerant, they are sensitive to criticism when reports of persecution leak out. This criticism causes them to ease the severity of the treatment handed out to persecuted peoples. This fact is confirmed by Christians who live in these situations, and by the results of the successful Jewish campaign against Soviet persecution of Jews.

The Christian Church serves the needs of the world by observing Education Sunday, Aboriginal Day and other special Sundays. Why should we not also serve Christ our Lord and His suffering Body with a "Christians under Communism Sunday"?

Richard Wurmbrand, who spent 13 years in communist prisons, said: "When they beat my feet, my tongue cried out." When that part of the body of Christ which has no tongue is suffering in agony, we who have the tongue should be screaming.

My hope therefore is that some bold, Christ-loving Churches will begin to observe a "Christians under Communism Sunday." Perhaps under the good hand of God, the cry would grow loud and echo around the world for the cause of Christ. 1 Timothy, V.8; Hebrews, XIII, 3.

R. O. Doran,
Padstow, NSW.

The State of Israel

SIR, — Mr John Dane's letter (A.C.R. 24/8/72) calls for some comment.

Mr Mark Braham has already dealt with the freedom of the press in this country in his book "Jews Don't Hate," and I could add quite a bit about the refusal of a Jewish paper in Sydney to publish a reply by me to criticism which it had printed about me, and about the refusal of the journal "The Bridge" to accept an article of mine which was an appeal to Australian Jews to take stock of the path they are treading.

It is obvious the Jews are not "spiritual Israel," but few Christians are aware that only a minority of Jews can claim descent from Judah. Even in Israel, there is no longer any certainty about origins. Throughout the centuries, to accept the Judaic religion means to become a "Jew," so that the term is more religious than racial.

The Herods were Jews, though Idumeans by race, and they were the ruling caste in Judaism when our Lord was born. During the captivity, "many people of the land (Babylonian Empire) became Jews for fear of the Jews" (Esther 8:17).
On their return to Palestine, some of the remnant inter-

The Diocese of Gippsland wishes to appoint a PART-TIME DIOCESAN EDUCATION DIRECTOR, to begin duties about February 1, 1973. He will work up to half-time in Education, the rest of his time being spent preferably in parish work as incumbent of a small parish or Assistant in a larger one. It is planned that, subject to the approval of the Diocese of Melbourne, he will work as a member of a joint team with Melbourne Department of Christian Education, and their staff will supplement his work in Gippsland. Applicants should state whether they prefer supplementary employment other than parish work. Closing date for applications, October 9. Further details available from DIOCESAN REGISTRAR, P.O. BOX 28, SALE, VICTORIA, 3850.

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Letters to the editor should not exceed 300 words.

addition to paying most of their own expenses.

The Synods which have decided to meet at weekends, and have a Sunday sitting, have had to be realistic about the fact that these conditions debar many a young, vigorous and faithful churchman, with a great deal to offer, from accepting nomination for election as a synodman — he simply cannot accept and still meet his other obligations.

Thank God for the faithful service of those who have borne the burden of many a year as synodmen — but be realistic about how their places will be filled when they can no longer serve.

In Christian charity, you will recognise that your brother-Christians' motive in sitting in Synod on Sunday is not denigration of the day of worship and re-creation, but rather a very real concern for the future of the church of which Jesus is as much Lord as he is of "the Sabbath."

(Archdeacon) James A. Knife,
Registrar, Diocese of Gippsland.

Administering Baptism

SIR,—Milton Myers has asked some very important questions in relation to the problem of the administration of Baptism (A.C.R. 24.8.72) and they all relate to the issue of church attendance, or lack of it.

In my view, this is the crucial issue, and many of the problems have arisen because we have been afraid to face it.

Neither the Bible nor the Prayer Book knew anything of the "lone Christian" that is, the person who can do without the church, and still successfully live the Christian life. (The Ethiopian eunuch may be an exception, but (a) he was geographically separated, and (b) tradition says he founded a church.)

The New Testament sees the fundamental relationship of the Christian life, that of being "in Christ," as essentially a corporate relationship, with corporate responsibilities (1 Cor 12:12ff). The fundamental Christian responsibility is love of the brethren (1 Jn.4:21), and fellowship is one of the marks of a true follower of Christ (1 Jn.1:7). It is within the church that God has placed His gifts for our growth and upbuilding (Eph.4:11ff), and we are specifically told not to stop gathering together (Heb10:25), the person who says he has no need of the church is denying his membership of Christ (Cor 12:21), and is therefore not a fit candidate for baptism.

The Prayer Book view is no different. Baptism is seen as the making of a person not only "a member of Christ," but also "a lively member" of the church. He is received into the congregation, he is "grafted into the body of Christ's Church," he is to be called upon "to hear sermons"

More letters, page 6

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Crossword Prizes

Book prizes for Bible Cross-word No 57 have been posted to Mrs A. L. McGarry, Miles, Q. and P. Shaw, Croydon, NSW.

LETTERS

(Continued from Page 5)

and he is to be instructed in the Catechism at Evening Prayer. The sacrament of Baptism, as the Prayer Book enshrines it, is intimately linked with active membership of the church, and has no place apart from it.

I believe then that here is basis in both the Bible and the Prayer Book for the view that no profession of faith can be regarded as credible where there is not at least a willingness to be an active member of the church.

(Rev) John Davies,
Jammali, NSW.

Baptism with the Holy Spirit

SIR,—The argument is Jesus promised to baptise with the Holy Spirit or John the Baptist said He would. It appears the Holy Spirit makes us, brings us to Christ. This is conversion. Christ may then say then or later, "I baptise you with the Holy Spirit." This leads to spiritual development and possibly power to perform certain manifestations.

This argument ingeniously uses the four gospels, Acts of the Apostles and Paul's Epistles.

Some parishioners have raised the following: "Why was this not stated specifically by the four evangelists? If it is an obvious truth why has it lain dormant all these decades?" It is felt the argument has a contentious content that will widen the rift existing between dedicated Christians and Christians.

Some trace this rift back to the first Billy Graham Crusade when with the influx of new blood particular emphasis was placed on biblical love and prayer meetings as the ideal Christian existence. Everyone was prayed for and it was soon considered necessary to pray for church adherents who had been baptised and confirmed in the faith that their eyes may be opened! Genuine Christians felt this ostracism keenly particularly after having been taught that baptism with water, the blessing of God, Son and Holy Ghost, confirmation, faith in the Trinity, the efficacy of belief in the crucifixion and ascension as a protection and an assurance of repose for the soul and that they should attend church regularly, study the text, listen to excessive expositions and participate in fund raising activities.

Further our faith compels us to seek God's blessing and fulfilment but we seek God through Christ who brought message of hope to the poor in spirit, the lame and the weary not a scholastic exercise to intellectuals.

It is submitted that baptism with the Holy Spirit may become as with biblical study and prayer

and praise, an end in itself and a prelude to positive action.

The distinctive baptism may be a cause for pride and rejoicing among recipients. Older spirits raised on faith and works may feel deprived of a valuable aid to fulfilment. I trust their anxiety may be groundless, for were these older spirits suddenly withdrawn from circulation, then most parishes and missions would perish.

H. M. Tuile,
Waverley, NSW.

The Lord Christ & Superstar

SIR,—How fortunate that Donald Howard's letter stressing the Lordship and majesty of our Lord Jesus Christ should appear in the same issue (10/8/72) of the Record as the incredible effort by Mr Tom Smith to show that "Jesus Christ Superstar" does not misrepresent the Lord Jesus, and that people's reaction to Him as depicted in the play was "within the general context of the Scriptures."

I find myself hoping that Mr Smith read, marked, learned from, and inwardly digested, the truths presented by Mr Howard.

Rev John Stott quotes in one of his books, in commenting on Psalm 145, the statement by Kirkpatrick, "Fear and love are the inseparable elements of true religion. Fear preserves love from degenerating into presumptuous familiarity; love prevents fear from becoming a servile and cringing dread." We would all do well to r., m., l., and id the balanced truth of this statement.

John Emery,
Ashbury, NSW.

Divisions & organic unity

SIR,—In your edition 24/8/72, there appears to be a contradiction in your opposition to organic unity and support for the amalgamation of Anglican dioceses.

On the one hand you forecast the end of organic unity negotiations of the Methodist, Presbyterian and Congregational Churches and support the amalgamation of weaker dioceses in NSW, Victoria and Queensland.

This thinking is all the more odd when it could be reasonably stated that in terms of worship and theology there are more grounds for agreement in the proposed United Church than in the unhappy divisions which exist in the various dioceses of the Church of England in Australia.

The failure of the Presbyterian Church to vote for union is based on the asking of two questions instead of one for the Methodists and Congregationalists. One would hope that the Methodists and Congrega-

tionists will go ahead with the United Church in the hope that one of the 50 per cent of Presbyterians who voted for union will join them.

(Rev) John Adam,
Nabiac, NSW.

Highly paid clergy

SIR,—I am amazed to read that clergy stipends are to be increased 10% plus \$200 increase in travelling allowance.

I am not against the clergy receiving a rise, but John Citizen got \$2 a week rise and no travelling allowance so the clergy should have the same.

I may mention that one rector has been getting less than \$2,000 annually for over ten years and perhaps something could be done to help the poorly paid clergy rather than make the highly paid pay most of their rise in extra taxation.

F. Willis,
Oatley, NSW.

Dean supports ACR Appeal

SIR,—As I expect you realise, I find it very difficult to find everything in your newspaper with which I agree, but I also admire the strong uncompromising evangelical opinion.

In fact, in these days, one is so puzzled by other opinion in the Christian world, it is refreshing, to have the Gospel proclaimed so fearlessly as your newspaper attempts to do. I find, of course, the fundamentalist and evangelical background utterly impossible to understand from an intellectual, spiritual or a theological point of view.

Nevertheless, I do respect the opinions of the Australian Church Record and I know that my reading every fortnight would be less valuable if I wasn't able to receive your paper and I do want to make a small gift toward its continuance.

John Hazelwood,
Dean of Perth, W.A.

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We will give a book for the nearest correct entries to Bible Crossword No 58, which should reach the office not later than October 1. All answers come from the Revised Standard Version of the Bible.

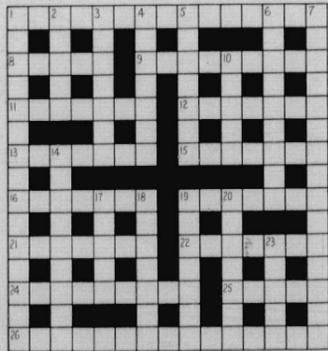
ACROSS

1. he made him to be sin who knew no sin, so that in him we might become the
8. And a — came out of the cloud, saying, "This is my Son, my Chosen; listen to him!" (5) Lk 9:35.
9. Now to him — — — to keep you from falling and to present you without blemish (3,2,4) Jud 1: 24
11. they will say to you, "here!" Do not go (2, 5)
12. the Lord did according to the words of Moses; the frogs — of the houses and court-yards and out of the fields (4,3) Ex 8:13
13. do not throw your pearls before swine, lest they trample under foot (7) Mt 7:6
15. Doubtless you will quote to me this — "Physician, heal yourself" (7) Lk 4:23

16. But I am afflicted and in pain; let thy salvation, — — — me on high! (1,3,3) Ps 69:29
19. Then the devil — — — and behold angels came and ministered to him (4,3) Mt:11
21. You — — — days, and months, and seasons, and years! (7) Gal 4:10
22. Without having any chief, officer — — —, she prepares her food in summer (2,5) Pro 6:8
24. and let them have domination over — — — the sea, and over the birds of the air (3,4,2) Gen 1:26
25. As the Father has loved me, so — — — loved you; abide in my love (4,1) Jn 15:9
26. Now the chief priests and the — — — the people to ask for Barabbas and destroy Jesus (6,9) Mt 27:20

DOWN

1. according to the — — — mystery which was kept secret for long ages but is now disclosed (10, 2, 3) Rom 16:25
2. I said, "I will confess my transgressions to the Lord"; then thou didst forgive the — — — of my sin (5) Ps 32:5
3. O grant us help against the foe, for vain is — — — of man! (3,4) Ps 60:11
4. where the light is distributed, — — — the east wind is scattered upon the earth? (2,5) Job 38:24
5. And the high priest — — — and said, "Have you no answer to make?" (5, 2) Mt 26:62
6. "Then say Shibboleth," and he said, " — — —" for he could not pronounce it right (9) Ju 12:6
7. If the husband dies, she is — — — to whom she wishes, only in the Lord (4, 2,2,7) 1 Co 7:39
10. "I have sinned in



- — — and had lain blind." They said, "What is that to us?" — — — it yourself." (3,2) Mt 27:4
14. And he took — — — with which to scrape himself, and sat among the ashes (1, 8) Job 2:8
17. you shall not call her name — — —, but Sarah shall be her name (5) Gen 17:15
18. Jonah had gone down into the inner part of — — — and was fast asleep (3,4) Jon 1:5
19. Are you he who is to come, or shall we — — — another? (4,3) Lk 7:19
20. — — — art with me; thy rod and thy staff, they comfort me (3,4) Ps 23:4
23. In this is love, not that we — — — God but that he loved us (5) 1 Jn 4:10

Books PROFOUND ANSWERS

THE GREAT DIVORCE by C. S. Lewis. Fontana, 1971. 118 pages. 90c.

Years after its first publication in 1946 Lewis referred to "The Great Divorce" as his Cinderella. The appearance of a new paperback edition in 1971 is new witness to the freshness and power of his writing on the great topics of Christian ethics and character as seen from the viewpoints of both the redeemed and the lost.

This little book has all the power and insight of "Screwtape Letters" but is less dated by the Second World War. Reading it twice in the past weeks has for this reviewer firmly established it in his judgment as a miniature Christian classic.

It is wonderful medicine for self-pity, and suggests profound answers to some of the knottiest questions which beset the thoughtful Christian.

A. M. Bryson

Ulster troubles

RELIGIOUS TERROR IN IRELAND by Avro Manhattan. Paravision Books, London, 1972. 243 pages.

Avro Manhattan is a widely known author who specialises in documenting the part played by the Roman Catholic Church in politics.

This book does much to explain the terrible state of affairs which has brought Ulster to the brink of civil war despite the presence of 21,000 British soldiers. He blames the Roman Catholic Church for much of the present strife and does not seem impressed by the statements of some Irish bishops who have denounced the IRA whose murderers are the main cause of the present trouble. When De Valera became Prime Minister of the Irish Free State in 1932 he was forced to intern many of his former IRA comrades to crush their anti-Government activities. How can you have peace while men like that are loose in a community?

It is a melancholy story.

B. G. Judd.

PAT BOONE STORY

A MIRACLE SAVED MY FAMILY. By Pat Boone. Oliphants. 1971. 192 pages. \$4.70.

An absorbing story the "cares and riches and pleasures of this world" snaring Pat Boone into the far country, far from Christ, and almost destroying his marriage. And all this behind the facade of Christian profession. Then came the miracle of restoration to grace which led to the conversion of the whole family, and a life in which Christ is King and compromise has no part.

Pat majors on the charismatic gifts of healing and speaking in other tongues in which the whole family shares and which they received through the "baptism" of the Spirit. Mr Boone's biblical exegesis leaves much to be desired. He seems to interpret Scripture in the light of experience, instead of submitting experience to the searchlight of Scripture.

Walter Spencer.

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Herod of the gospels

HEROD ANTIPAS by Harold W. Hoehner, Cambridge University Press 1972. XVI and 437 pages. English price £7. (Society for New Testament Studies, Monograph Series 17.)

Who would have thought that a book of this size (including 84 pages of bibliography and indices, and 11 appendices) could be written about the Herod of the Gospels, who beheaded John the Baptist and who held a trial of Jesus?

In fact, this Cambridge doctoral dissertation by a professor from Dallas Seminary is very nearly a survey of Gospel history, from the point of view of the man who was the secular authority under whom both John and Jesus lived and worked. It is a very competent and (for all its technicalities) readable work. Among Jesus' friends and disciples was Joanna, wife of Chusa, Herod's finance minister, and Manaen of Antioch (Acts 13:1) was an intimate friend of Herod; there seems good reason to trust the information about him which appears in the Gospels.

Dr Hoehner accepts the view that the elder Herod (son of Herod the Great and Mariamme II) was also called Philip — to

be distinguished from his half-brother Philip the tetrarch — and was the first husband of Herodias; he thus defends the accuracy of Mark 6:17. "The leaven of Herod" he takes to mean the influence of Herodian political hopes. He endorses Rowley's view that the "Herodians" were "men of standing and influence whose outlook was friendly to the Herodian rule and consequently to the Roman rule upon which that rested" (p 332).

He thinks they were known in some circles as Boethusians, a group closely associated with

Sadducees. Hoehner's study (which enhances the view that a general historical outline of Jesus' ministry is provided by the Gospels) leads him to favour AD33 rather than 30 as the year of the crucifixion.

There is a curious use of "preclude" (meaning "assume") on page 35, and on page 181 ("The Jews stated that unless he (Pilate) released Jesus he was not a friend of Caesar" has the wrong conjunction and reverses the truth.

D. W. B. Robinson.

Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

MORALITY, LAW AND GRACE, by J. N. D. Anderson. Tyndale Paperback, 1972. 128 pages. \$1.70. Professor Anderson is Director of Advanced Legal Studies at the University of London and a leading evangelical. In this valuable book he examines the relation of morality, law and grace and shows that none has been superseded but that all need each other. He looks at current views that morality is just middle-class respectability or a justification for oppression. A distinct contribution to the current debate.

PREPARING FOR TEACHING: A Christian perspective. Eds. Philip May and Colin Holloway. Inter Varsity Press, 1972. 46 pages. UK, 18 p. From infants' school to university teachers, those engaged in teaching relate their Christian faith to educational theory and practice. Questions such as the basic needs of children, authority and responsibility, the teacher's role beyond the classroom are handled competently and succinctly. The little book is enlivened by excellent cartoons. Something to be put in the hands of all teachers, college students and those considering teaching as a vocation.

EVANGELISM NOW, ed. by Ralph G. Turnbull. Baker, 1972. 112 pages. \$US1.95. Individual congregations and whole denominations are giving more and more concern to evangelism, while inter-denominational groups like Campus Crusade, the Graham teams and the I.V.F. at university level are dedicated to evangelism now. This symposium is a most useful attempt to give a biblical basis and to lay down broad guidelines for all evangelistic outreach. Among the authors of the 10 papers are Donald R. Miller, Harold J. Ockenga and John Wesley White.

THE REFORMATION: REDUNDANT OR RELEVANT?

The Reformation Observation Committee of the Board of Education (diocese of Sydney) has arranged four special rallies to discuss the question "Is the Reformation relevant in 1972 or is it really redundant?"

The rallies will be held later in the year commencing at St Paul's Chatswood on Friday, November 24; St Michael's Wollongong on Wednesday, November 29; and St Andrew's Sans Souci and St John's Parramatta both on December 1. Speakers will be Canon D. W. B. Robinson

(Chatswood), Bishop J. R. Reid (Wollongong) and the Rev Bruce Smith and Dr Alan Cole (Sans Souci and Parramatta).

An audio-visual based upon the film strip produced in connection with Archbishop M. L. Loane's book "Masters of the Reformation" will be screened as part of the program at each rally.

It is hoped that the great principles to which the leaders of the Reformation were led by the Holy Spirit may be shown to be relevant to the problems and opportunities facing the church in the 1970s.

Changes in London

Fulham Palace will no longer be the Bishop of London's residence and Westminster Abbey and St Margaret's Westminster are to be merged administratively.

The Bishop and the Church Commissioners have agreed that the Palace is no longer suitable as a see house for the diocese. Number 19 Cowley Street, Westminster, not far from the Abbey, will take its place.

In medieval times, the Bishop of London lived next to St Paul's and Fulham Palace was his country residence. The property first became associated with the bishops of London in 691 and it will remain in the Commissioners' hands.

By Act of Parliament, the Dean and chapter of the Abbey and the rector and churchwardens of St. Margaret's which seats 1,000 people, have put in motion their decision to merge. Since the Abbey is a Royal Peculiar, St Margaret's has been removed from the diocese of London.

St Margaret's once was a parish covering 44 square miles and included Soho, Piccadilly, Belgravia and Pimlico as they are now. But today it has only 400 people living in it. The rector, Canon D. L. Edwards, will

continue to have responsibility for the church.

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Warialda parish experiences renewal

"This is God's world; he rules it and does so in love." This was the theme of a mission conducted in the parish of Warialda (Armidale diocese) by the Bishop of North West Australia, Howell Witt, last month.

Assisting Bishop Witt were Rev Ray Williamson (Newcastle), Rev Andrew St John (Melbourne), together with students from St John's College, Morpeth. This was the second mission at Warialda in which students from St John's have participated. The last one was 12 years ago.

The Vicar of Warialda, Rev George Browning, in arranging

the mission program had organised it in such a way as to involve the entire parish. Activities were centred not only on the Parish Church at Warialda but also on three of the daughter churches of the Parish. In this way it was hoped that the mission would reach out and touch the lives of all Anglicans in the Parish.

The mission program included daily celebrations of Holy

Communion, evening rallies, home discussion groups, youth service and barbecue, school meetings, home visiting, hospital visiting, senior citizens rally and sing-along, and family social night. Music was provided by a group of St John's students on the organ, guitars and tamborine.

The Warialda mission was not only a Parish mission but was also a mission to an entire community. This was evident from the response to the mission from many non-Anglicans.

The climax of the mission was reached on the second Sunday night when people from all over the Parish assembled in the large modern Church of St Simon and St Jude in Warialda to hear Bishop Witt join together the various threads of the previous addresses and home discussions. The church was filled to capacity with people sitting on chairs in the aisles and on the floor. Then at a crucial point in the service following the singing of the Mission theme song "Spirit of the Living God" Bishop Witt asked members of the congregation to come forward and kneel at the Communion rail and renew their baptismal vows as an act of re-dedication of their lives to Christ.

Province of Indian Ocean

The Archbishop of Canterbury is to take part in November in the inauguration of the Anglican Communion's newest province — that of the Indian Ocean.

Included in the new province will be the three dioceses in the Malagasy Republic into which the former see of Madagascar was divided in 1969 — Antananarivo, Tamatave and Diego Suarez; together with the diocese of Mauritius, which also includes the Seychelles.

All four have, up till now, been extra-provincial dioceses under the metropolitan jurisdiction of the Archbishop of Canterbury.

Right Rev Ernest E. Curtis, 65, Bishop of Mauritius since 1966, is to be first archbishop of the new province and will be installed by the Archbishop of Canterbury in St Laurence's Cathedral, Antananarivo on December 3.

The diocese of Mauritius will be divided into two. The archbishop-elect will retain Mauritius and a new bishop will be appointed for the Seychelles.

THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$4 per year, posted. Editorial and Business: Room 311, 160 Castlereagh Street, Sydney, 2000. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

ACR appeal donations

The Board of the Australian Church Record acknowledges with thanks further donations to the appeal to ensure that the paper ended its financial year on 30 September without loss.

The appeal was the first in four years and was made in mid-July. There has been a warm response from all over Australia and beyond and the success of the appeal is ensured.

Gifts from August 26 to September 8:

Miss N. Dillon, Wentworth Falls, \$5; D. J. Aucher, Narracan, \$4; Major R. J. Bielenberg, Duntroon, \$8; K. Badman, Eastwood, \$5; Anonymous, Lane Cove, \$25; Rev C. H. Rose, Brindley, \$10; E. H. M. Higginson, East Ivanhoe, \$20; Rev B. L. Smith, Newtown, \$5; Rev H. R. L. Bailey, Northcote South, \$5; Anonymous, \$1; Mrs D. D. Hope, Buchanan, \$5; N. Thomas, Kingsgrove, \$10; K. Young, Lindfield, \$5; H. Warren, Chatswood, \$10; R. G. S. Glanville, Wahroona, \$20; Anonymous, Roseville, \$5; Rev J. Rose, Chatswood, \$2; H. A. Sasse, Melbourne, \$20; G. B. Bearham, Melbourne, \$40; Mrs Doyle, Croydon, \$5; W. J. Coogan, Fairfield, \$6; Rev R. Ashworth, Penola, \$2; Rev D. A. Voller, Texas, \$3; E. Field, Railway Estate, Old. \$2; Diocese of Polynesia, Suva, \$5; J. R. Foxton, Sheltenham, \$10; Rev I. F. Hanson, Inverell, \$10; M. R. McCourt, Woolahra, \$1; Mrs N. E. Rock, Greenborough, \$2.

World GFS meets in Melbourne

The Eighth World Conference of the Girls' Friendly Society was held at Janet Clarke Hall, University of Melbourne, from 20th to 27th August.

The largest overseas contingent came from the USA but delegates also came from the UK, Ireland, Ceylon, Japan, Korea, the Philippines and New Guinea.

Melbourne members opened the Conference with a march along the St Kilda Road to St Paul's Cathedral, with marching music led by military, police and Hawthorn City Band.

Preacher at the Cathedral service was Rev Peter Corney and Mrs F. W. Cheshire was commissioned at this service as Diocesan Chairman. She had previously been World Chairman of GFS.

At a service on the final day, Bishop Gerald Muston carried out two important commissions. Mrs Felicity Mandelberg of England was made World Chairman and Mrs Margo Sanders of

Coffs Harbour in the diocese of Grafton, was made Commonwealth Chairman.

The theme of the Conference was "Living and Loving" and the guest of honour was Lady Hasluck, Commonwealth Patron of the GFS.

Wanted: a minister to 4 churches

Even in these days of ecumenical interest and much co-operation between churches, it is not often that an ordained man could find himself the official minister to the members of four churches!

That, however, is the situation in the Co-operating Churches in Churchill — residential town in the Latrobe Valley in Victoria's Gippsland — where Anglican, Churches of Christ, Methodist, and Presbyterian folk share in one ministry and are members of a single congregation.

A new minister is needed in this town, and an advertisement in this issue gives some indication of the nature of the appointment.

Primary function and playing safe

THE PRIMARY function of the Church is two-fold: to call its own members to righteous living and Christ-like compassion for the needy; and to preach the gospel of repentance and forgiveness to all who will listen.

Should Churches play it safe? By no means. Churches need to live recklessly for Jesus Christ in wholehearted dedication to the full-orbed gospel. That includes our attitudes on race, poverty, militarism, justice, materialism, etc.

But let's be sure we understand what the gospel is. And let us be able to discern who a prophet is. And let us be sure we know what the primary task of the Church really is.

(Editorial in "Eternity")

PRESS OFFICER FOR MELBOURNE

An Anglican Information Officer for the Diocese of Melbourne has been appointed by the Archbishop of Melbourne, the Most Reverend Frank Woods.

He is the Reverend Barry Huggett, at present Director of Public Relations and New South Wales Secretary of the Bush Church Aid Society. He is 35, and married with three children.

As information officer, Mr Huggett will be responsible for relations between the Church and the Press, radio and television, and in this area particularly he will work in close association with the Archbishop.

He will also be in charge of an Anglican Press Service, which will provide news of Church life, comment, and activity for the daily, weekly and periodical

capacity has had wide experience in promotion and media relations.

Mr Huggett is expected to take up his appointment in mid-October.

Mainly About People

Rev E. B. Wynn, Minister of All Saints, Marraville (Sydney) since 1968 has been appointed Minister of St Mark's, Ermington.

Rev John Adam, rector of Nabiac (Newcastle) since 1966, has been appointed rector of Wyong from September 14.

Rev L. David Fry, curate of Mayfield (Newcastle) has been appointed rector of Nabiac.

Mr Frank Coxhead has been appointed manager of the CMS bookshop, Sydney, succeeding Mr Arthur Middleton.

Deaconess Elizabeth Faber, ordained deaconess in Sydney in 1917, died on August 5. She served in a number of Sydney parishes and for 20 years was hon treasurer of the LHMU.

Rev Brian A. Rayner, in charge of Cymet (Tasmania) since 1970, has been appointed rector of Kings Island, from September 1.

Deaconess Marie Kingston, in charge of the parish of King Island (Tasmania) since 1970, has been in charge of the parish of East Devonport since September 1.

Rev Gregory M. A. Blasland, a missionary with the SAMS in Chile since 1969, has been appointed a canon of the Anglican Cathedral, by Bishop David Pitches.

Rev Graham F. Oliver, curate of Morwell (Gippsland) has been appointed to the staff of St David's Cathedral, Hobart.

Rev Reginald A. W. Haire, rector of Port Elliott (The Murray) since 1965, retired last month and lives in Adelaide.

Rev William C. S. Johnson, rector of Victor Harbor (The Murray) since 1968, will retire in January next.

Rev Peter Aherton, rector of Strathalbyn (The Murray) since 1969, has been appointed rector of Glenelg North (Adelaide).

Mr Jock A. MacKinnon, MA, Dip Ed, headmaster of Illawarra Grammar School, Wollongong, NSW (1966-72) and now history master at Shrewsbury School, England, has been appointed headmaster of Pulteney Grammar School from September, 1973.

Rev S. Mervyn Bransen, rector of Mount Barker (Adelaide) since 1968, has been appointed curate of Brighton.

Rev Kenneth J. Mackie, MA, chaplain of Traralgon High School (Gippsland) since 1966, has been appointed full-time Anglican chaplain at the University of Papua and New Guinea in Port Moresby.

Rev Michael J. Pennington, rector of Port Hedland (SW Aust) since 1966, will take up an appointment in Perth in October.

Rev Arthur D. Deane, principal of Sydney Missionary and Bible College, was in New York early this month on business connected with the Africa Evangelical Fellowship of which he is Australian vice-chairman.

Rev E. Brian Wynn, in charge of All Saints' Marraville (Sydney) since 1968, has been appointed in charge of St Mark's, Ermington.

Rev W. Stanley Skillecorn, rector of St Mark's Yagoona (Sydney) since 1971, has been appointed rector of St Philip's Eastwood.

Canon David L. Thawley, Chaplain of St Margaret's School, Brisbane, has been appointed Dean of Wangarratta, Victoria.

Rt Rev Selby Spence, a former Bishop of Karachi, who is now an adviser to the Bishop of Polynesia, has been appointed Assistant Bishop of Waiakato (NZ).

Canon C. W. Rich, Rector of Holy Trinity, Orange (Bathurst Diocese) has been appointed to the Dept of Overseas Missions in the Diocese of Perth, WA.

Mr J. Howard Barclay will arrive in Australia on Sept 23 to take up the position of national director of the Bible and Medical Missionary Fellowship (for Australia and New Zealand). He is at present visiting Australian missionaries in India and West Pakistan.

Dr Klaus Runia, Professor of Practical Theology in the Theological School of the Reformed Churches, Kampen, and formerly Vice-Principal of the Reformed Theological College in Geelong, returned to Australia recently to act as chairman of the Reformed Ecumenical Synod held in Sydney.

Canon D. R. Feaver of Nottingham has been named as the new Bishop of Peterborough in succession to Rt Rev Cyril Eastaugh who has retired. The bishop-elect is 58, married with three children.

Rev S. J. Davies, at present Assistant Chaplain-General of the British Army of the Rhine, has been appointed an honorary Chaplain to Her Majesty the Queen.

The Archbishop of Canterbury has announced that "areas of episcopal authority" will be established in his diocese from October. This follows a decision by the Canterbury Diocesan Synod in November, 1971.

Three areas of administration will be cared for by the Bishops of Dover, Crediton and Maidstone, with assistance from the Archdeacons of Dover and Maidstone.

Rev F. C. Copleston, Jesuit priest and Dean of Heythrop College in Oxfordshire, has been elected Dean of the Faculty of Theology in the University of London. Heythrop College became, by Royal Charter, part of that university a year ago.

The Commonwealth Secretary of the Bible Society in Australia, Rev James Payne, has been elected to the General Committee of the United Bible Societies, and also to the Asia Pacific Regional Executive Committee.

Rev F. J. Dow has been elected as an honorary canon of St Saviour's Cathedral, Goulburn.

Rev O. D. Dowling, Rector of "South Wagga Wagga", will succeed Archbishop F. M. Hill as Rector of St John's Canberra. He will take up his appointment early in October.

Rev L. J. James, previously Rector of Tambarumba, took up duties as Rector of North Goulburn on Sept 1.

Rev Ronald Butler, until recently a missionary in Paraguay with the SAMS, has been appointed to the Provisional District of Belconnen, ACT.

Rev W. D. Ballard has resigned from the parish of Lake Bathurst (Diocese of Canberra and Goulburn) and will reside in Sydney.

Rt Rev G. D. Hand, Bishop of Papua New Guinea, will visit the Diocese of Canberra and Goulburn for the week October 4 to 12.

Rt Rev R. Rayner, Bishop of Wagga Wagga was one of two Australian delegates to the "Theology in Action" Workshop held recently in the Philippines. Forty delegates attended the Conference from 20 Asian and Pacific countries.

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PROFESSOR'S WARNING ON HEALING MIRACLES

Much that passes for faith healing today is nothing more than an expression of the ignorance of "meddlesome mendicants" in the opinion of Professor Alfred Steinbeck.

The Associate Professor of Medicine in the University of NSW was addressing an In-Service Training Conference of more than 100 Sydney clergy and a number of other interested men and women at St St Bede's, Drummoyn, on Tuesday, 19 September.

Dr Steinbeck said he accepted all the New Testament healing miracles, ranging over the full spectrum of psychological and organic disorders, as factual. He pointed out that there is no record of failure to heal on the part of Jesus. Christ raised three people from the dead, Peter, to whom the keys of the kingdom were given, raised one person. Since then nobody has raised anybody from the dead.

It should be remembered, he said, that the laws of nature that we have are not necessarily a description of nature as it is. Pharaoh's magicians could copy the wonders Moses did. Today "wonders" are performed by magicians and healers, including spiritualists. The passing of vibrations and sensations implies magic, but there is no magic in Christianity or science.

"Whether they see themselves in this light or not," the professor went on, "all physicians are examples of the grace of God to mankind. All healing in the final

from legally qualified physicians. On analysis it is found that the help comes from practitioners listening and talking to patients.

"There is not a single case known to medical science of an organic disease being healed in a way that can only be explained as 'faith healing.' Again and again 'healings' are claimed for conditions that never had proper diagnosis. Cancers sometimes spontaneously regress. Tension causes many physical pains and

disturbances which disappear with the relief of the tension."

Prof. Steinbeck continued, "As Christians we must not claim for God that which can just as easily be attributed to chance. Nor must we claim for God that which an intelligent colleague can show not to have happened. Such claims are a scandal and can only bring the names of God and Christianity into disrepute.

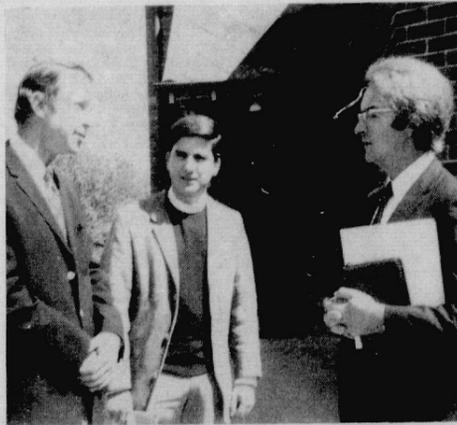
"The Bible nowhere promises life without illness. Therefore we must not say it does. The Bible never makes health into an idol. 'Faith healers' often destroy faith by giving false hope."

Asked if he thought the faith healing movement was akin to the sinless perfection movement, the professor replied, "Yes. It is the same old herey."

"Divine healing, not faith healing, is the grace we can claim to accept an illness knowing that God's purpose is being served, while doing all that we can to arrest or cure the illness, and yet to do it without putting on a 'front' of longsuffering," he said.

In answer to another question, Professor Steinbeck said that divine healing may come to an individual without him necessarily being healed of his physical illness.

The conference was chaired by Bishop John Reid who in thanking the Professor, said that what might have appeared to be a very complex issue.



After the Conference, Professor Steinbeck (right) talks to Dr Douglas Treloar and Rev Jeff Lowe.

Primate home in good form

The Primate, Dr Frank Woods, Archbishop of Melbourne, arrived in Perth on 1 September after attending the Central Committee of the World Council of Churches at Utrecht, Holland.



Dr Woods

In a press interview he said that African delegates had wanted the WCC to take more drastic action than merely selling its shares in companies with investments in southern Africa.

Dr Woods said that he had initially hoped for a fairly strong statement from the meeting on the expulsion of Asians from Uganda.

African delegates had warned against making a pronouncement and suggested first sending a representative to Uganda to look at the situation. This had been done.

He said that the expulsion was a deplorable example of racism.

He spent most of September visiting the dioceses of Perth, North West Australia, Bunbury and Kalgoorlie. He returned to Melbourne on September 25.

Synod report on education policy

Synod of the diocese of Sydney, to meet from October 9, will consider a major report of its Diocesan Board of Education, including a proposal to extend State aid to schools to provide financial aid for special religious instruction in schools.

The report recommends application to the Government for aid in providing training facilities for religious instruction teachers, text book and work book materials, specialised teachers and consultants, and audio-visual aids and equipment. Such aid would be in denominational proportions right through the Government school system.

Synod will also be asked to vote on the principle of greater flexibility and local variation in the State school system, to eliminate the lack of choice parents have at both primary and secondary levels. The report states: "Many parents who are unable to afford non-government education for their children or who reject it for various reasons now feel that they are robbed of any choice in the matter by the drafting of children to government schools on the basis of geographical areas alone, whether or not the size of the school, its nature (e.g. co-educational or segregated), and the range of its electives are best suited to the educational or psychological needs of the child."

"While recognising that any change in the simple formula now operating is fraught with almost overwhelming problems of administration and organisation at the departmental and local levels, surely this is the very time when the Education Department should be investigating the possibility of greater flexibility and local variation in its school system."

At the time this report is being presented to the 1972 Synod, the aims of public education are under review. The Director of Studies of the NSW Department of Education has set up Primary and Secondary Committees to carry out the review which will serve as a basic guide for public education in NSW as expressed through the various curricula.

"This is therefore the time for some consideration to be given to greater variety in the size, curricula, and nature of government schools within broad geographical areas, enabling parents to exercise some choice in the type of school which their children will attend.

Pupils now attending independent schools travel to the one of their choice, as would senior secondary students if the idea of senior colleges for 5th and 6th formers were to be implemented in NSW as planned for the ACT."

The Board of Education Report also calls for the Anglican Church to consider commencing special education schools which would benefit from State aid. One such school, Kingsdene School and Hostel for intellectually handicapped children to be built by the Church

of England Homes, is already planned.

The report says: "Special education is an area where the values of Christian concern and pastoral care might well be recognised by governments, as indeed has been the case with provision of community services for the elderly."

The report also asks the Church to consider the possibility of new inter-denominational schools.

The Board of Education's special Study Committee on the question of Government aid to schools included Professor K. J. Cable, Associate Professor in History, University of Sydney; Mr P. D. Davis, Senior Lecturer in Teacher Education, Conservatorium of Music; Professor A. A. Hukins, Professor of Science Education, University of NSW; Professor E. A. Judge, Professor of Ancient History, Macquarie University; and several principals of Church schools. Canon A. A. Langdon, Director of the Board of Education, will present the report to synod.

ADELAIDE OPTS OUT OF RI

Adelaide synod at its meeting in September decided to withdraw temporarily from religious instruction the State schools from the end of this year.

Heads of nine denominations in South Australia have agreed that any new syllabus for religious education in State schools should refer to the history and principles of other religions.

The syllabus, however, should deal predominantly with the Christian faith.

The statement was included in a report to the Synod by the Bishop of Adelaide (Rt Rev Dr T. T. Reed).

The statement says the Tasmanian report of the Committee on

Religious Education in State Schools is recommended as a basis for a new approach to religious education in SA State Schools.

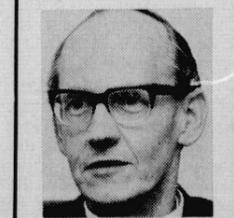
The suggested SA syllabus, where it deals with the Christian faith, must be consistent with a series of "Assertions of the Christian Faith" by the heads of churches.

The syllabus must be taught only by competent people who can subscribe to the assertions.

Synod also ratified a move made last year to reduce the age of eligibility for synodism to 18. It will be 1974 before the next triennial elections to the synod.

STOP PRESS

Canon Donald W. B. Robinson, 49, vice-principal of Moore College, is to be appointed Bishop in Parramatta in the diocese of Sydney from January 1 next. Canon Robinson graduated from Sydney University and served over-



sees as an officer in the A.I.F. Later he graduated from Queen's College, Cambridge.

He is a distinguished New Testament scholar and has played a leading part in the work of the Liturgical Commission. He will succeed Bishop Gordon Begbie.

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