

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. Aucheriens, 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. Youne, 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



Rev Barry Huggett

press. In this area he will be in close liaison with press officers in other Anglican dioceses in Australia.

Mr Huggett will become the Editor of "SEE", the monthly diocesan newspaper, and will act as a consultant in the area of internal public relations within the Church.

Mr Huggett worked in the advertising field before his ordination and gained experience in many fields of advertising promotion.

He was ordained in 1962, and after two curacies served as the Rector of the Parish of Port Hedland in the Diocese of North West Australia until 1965. Since then he has been in charge of public relations for the Bush Church Aid Society and in this

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 Petches.

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 Tamburimba, 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 K. 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.

THE AUSTRALIAN CHURCH RECORD

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

No. 1522 October 5, 1972 Price 15 cents

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 story."

"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.

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.

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.

They say this in a statement on religious education in SA schools which has been sent to

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.

"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

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 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.

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.

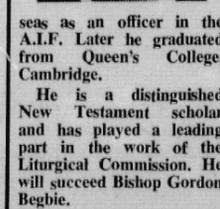
African delegates had warned against making a pronouncement and suggested first sending a representative to Uganda to look at the situation. This had been done.

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.

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-



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Church Record

OCTOBER 5, 1972

Institutional Christianity today

Not since the Reformation 400 years ago has the institutional church had to face such a tidal wave of criticism, both from within and from without.

Some criticise it for its isolation from the world; others for its secularisation by the world. J. A. T. Robinson, a bishop no less, opposes the idea that the church is a religious organisation with a limited purpose. Harvey Cox in "The Secular City" says that worship in its traditional forms is a waste of time, and that prayer is piety for the gifted few.

A leading Presbyterian in the USA has said that ecclesiastical mergers mainly accommodate an ecclesiastical ambition to turn the church into a politico-economic agency for promoting secular social revolution. Billy Graham calls the institutional church back to its neglected commission in Christ's name to evangelise the earth.

On every side there are doubts about the structures and the mission of the organised church, and some go so far as to say that the church as a significant historical reality is doomed.

The Roman Catholic Church has its own answer to this in its claim to have in the Pope, Christ's infallible vice-regent on earth who, in a vital sense, is above the institution over which he presides.

There are others who will refer our Lord's promise that the powers of hell would not prevail against his church to that delightfully amorphous body spoken of with both relish and awe as "the catholic church." Depending on which theory of "catholicity" you hold — the three branch theory or some other — so this church will have structures which are threatened or will have no visible structures and will be beyond threat.

The real problem however is — How can the church of Jesus Christ in its earthly manifestation be structured in our time?

The first answer must be that Christ alone is its Head. He changes not and he is God with us.

But even so, we must remember that the visible church is not exempt from fault, disobedience and even apostasy. So it is not exempt from divine judgment. Luther was convinced that the organised church of his day was apostate. Four hundred and fifty years later we must not be amazed if Christians are asking the same questions about organised Protestantism, even of the evangelical persuasion.

Second Peter warns us about destructive heresies invading the church and attacking its foundations. We see its fulfilment in our day as liberalism and sacerdotalism join hands with the secularist and humanist spirit.

The longing for new forms and structures is the answer of an organisation which is insecure and has lost its grasp upon eternal verities and has lost its basis of authority. It seeks to become relevant by means of organisational change, forgetting that in Christ and his word it has incomparable moral and spiritual resources for helping the world out of its riotous confusion.

The Old Testament gives minute attention to ecclesiastical structures. The New Testament gives us Christ, the ever-present Holy Spirit and the Holy Scriptures. Following from these gifts, we are given but one commission.

For the Christian, forms and structures must be brought to the one great test. Do they serve or hinder the carrying out of the Great Commission? It is false to assert that everything the church does is mission. Are we not warned that some things it does will be "damnable" and "destructive"? Has the church not been rich, idle, apostate, unfaithful?

Whatever the forms or structures, we can speak of Christ's church only where the risen Lord lives in the fellowship of Christians and his presence is lived out in the unbelieving community. Where the risen Lord is not present in the individual's experience, there is no indwelling Holy Spirit and men are not aware of the universal sovereignty of Christ.

All authority derives from Christ and it is exercised in his name. In our institutions it may often seem otherwise.

The Little

Red School Book

Now that much of the hue and cry over The Little Red School Book has died down, a cool, close appraisal is needed. This is given by Bruce Smith, Senior Lecturer at Moore College.

Where "The Little Red School Book" (LRSB) is circulating and being taken seriously (by some at least) it ought to be examined, discussed and evaluated (the book itself welcomes this treatment, pp 54-55). It would help in the development of a student's critical judgment if its shortcomings and fallacies were exposed and discussed in an intelligent manner.

Exploitation

There are a number of ways in which children, in their tender years, can assume larger responsibilities in the functioning of a school, but such concessions, where they are desirable and possible, do not entitle us to think of the school as a democracy. The simple model of the democracy is not the model on which either the family or the school is based. The LRSB's naive appeal to the democratic ideal (pp 40, 184-187, 190-191) and its equating of existing schools (by way of contrast) with "prisons, children's homes, reform schools and barracks" (p 192) makes intelligent discussion of the actual and desirable forms of school societies very difficult.

But the LRSB is not designed to contribute to intelligent discussion. It is a manifesto of "Children's Liberation." It sets out deliberately to exploit the growing desire of many adolescents for independence and their awakening sexual energies in the interests of achieving (in part) the conditions necessary for a social revolution. It may be a "Little" book but it certainly packs a big political punch!

Methods

Its program of exploitation is evidenced in the following ways:

1. It stresses the ultimacy of the individual. The student is encouraged to think that his final responsibility is to himself alone. He must "be himself" (ie, express and act upon his attitudes) irrespective of adult disapproval: "You are a person in your own right. In the end you're accountable only to yourself for your own actions" (p 74). "Don't feel ashamed or guilty about doing things you really want to do and think are right just because your parents or teachers might disapprove... Be yourself" (p 77). "... you can think what you like and you can act as you think is right" (p 153).

2. It cultivates a fundamental attitude of suspicion and mistrust towards all figures of authority, whose power, it is consistently insinuated, is generally used selfishly to deny children their rights. These are the "paper tigers" whose power can and should be challenged: "Adults do have a lot of power over you: they are real tigers. But in the long run they can never control you completely: they are paper tigers. Tigers are frightening. But if they're made of paper they can't eat anyone. You believe too much in the power of adults, and not enough in your own capabilities" (p 9).

Outside the school workers organise themselves to fight against the authorities: "In the surrounding society progress comes quite rapidly. There

is strong and active opposition to the authorities. Workers organise themselves in unions to protect their interests and to fight for change" (p 192).

This proletarian recipe for "rapid progress" exhibits the right attitude and response to those in authority! These sentiments are reminiscent of the words of Mao Tse-tung: "All reactionaries are paper tigers. In appearance, the reactionaries are terrifying, but in reality they are not so powerful. From a long-term point of view, it is not the reactionaries but the people who are really powerful. We should rid our ranks of all impotent thinking. All views that overestimate the strength of the enemy and underestimate the strength of the people are wrong."

"However much the reactionaries try to hold back the wheel of history, sooner or later revolution will take place and will inevitably triumph" (Quotations from Chairman Mao Tse-tung, Peking, 1966, pp 72, 86, 24).

3. It assumes that in this fight against school authorities the struggle is really against 'economic and political forces' (p 9) which control the lives of the adults as much as they control the lives of the children. Thus the local struggle is part of a wider political program:

"In the long run teachers and pupils are on the same side in the struggle against the forces which control their lives. You can't separate school from society. You have to change one to be able to improve the other. But don't let this put you off. Every little thing you change in school may have results in society."

Work always starts with you. The struggle is carried on by many different people in many different places. But it's the same struggle" (p 195).

We are not surprised to learn that the successful capitalist ("big business") is the sinister shape moving in the dark shadows of our present society:

"The (educational) system is controlled by the people who have the money, and directly or indirectly these people decide what you should be taught and how. The industries and businesses that control our economic system need a relatively small number of highly educated experts to do the brain-work, and a large number of less well-educated people to do the donkey work. Our educational system is set up to

churn out these two sorts of people in the right proportions — although it doesn't in fact succeed" (p 13).

"The power and influence of big business is so strong that it affects the demands society makes on schools. Schools change, many things are improved, but so far this has always been either because big business has needed the change or because ordinary people have made themselves into mass organisations strong enough to force big business to give in to their demands for improvement. Our society is founded on the idea that people exist for the sake of big business — not the other way round" (p 192).

4. It advocates techniques of persuasion, solidarity and (by implication) revolution to achieve the desired ends. Honesty is good (influential) policy (pp 45-46), but if this is not sufficient then concerted and unilateral action is recommended (pp 46-47) leading to demonstrations and strikes (pp 51-54). Once again the workers in outside society provide the models for emulation when there are real clashes of interest and the authorities prove stubborn. Workers' demonstrations, strikes and revolutions have been essential "to make democracy go on functioning" (p 191). The lesson is clear:

It's undemocratic to allow people to keep power if they use it to gain personal advantage or prevent progress. It's democratic to take power away from such people" (p 191).

Chairman Mao makes a clear distinction between the methods used to settle differences among the people and differences between the people and those who exploit them. For the former, "democratic" procedures are appropriate; for the latter, revolutionary confrontation is necessary. Concerning the former, he says:

"The only way to settle questions of an ideological nature or controversial issues among the people is by the democratic method, the method of discussion, of criticism, of persuasion and education, and not by the method of coercion or repression" (Op. Cit. p 52).

Concerning the latter, he says: "Revolutions and revolutionary wars are inevitable in class society and without them, it is impossible to accomplish any leap in social development and to overthrow the reactionary rule"

(Continued Page 3)

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BRANCHES AND AGENCIES THROUGHOUT ALL STATES

ing classes and therefore impossible for the people to win political power" (ibid. p 60). The LRSB follows this distinction faithfully when it distinguishes between the methods used for settling student differences (pp 74-76, 184-190) and the methods used for coping with unco-operative authorities (pp 46 ff, 190-191).

5. It purports to give "practical information" on sexual behaviour (p 93) but actually advocates a radical program of sexual expression and experimentation. It does this by abstracting the discussion from any wider consideration of the purposes of sex (p 93), by belittling those who issue warnings on the subject (p 94), by treating conception, venereal diseases and prosecution for unlawful intercourse as the dangers to avoid (pp 97-102, 111-120) and by dismissing the category of "abnormal" from sexual behaviour (pp 107-109).

In the realm of private sexual satisfaction and phantasy, unlim-

ited masturbation (p 95) and exposure to pornography (pp 105-106) are treated as harmless. The recommended reading (p 110) does nothing to restore the balance. The general advice would seem to be "to avoid the busy-body who starts preaching morals" (p 97) and to "judge for yourself, from your experience" (p 94). Indicative of this whole discussion and in line with the general recommendations of the LRSB is the advice on pp 102-103. It represents the combination of the sexual and political revolutions very clearly:

"There ought to be one or several contraceptive vending machines in every school. If your school refuses to install one, get together with some friends and start your own contraceptive shop. The items don't take up much room, and if you order a lot at once you can usually get them cheaper (see the adverts in newspapers)."

6. It offers a rather compre-

hensive survey of the effects of drugs on people's lives (pp 121-151). It attacks the established habits of smoking tobacco (especially) and drinking alcohol (pp 123-134) and recommends the legalising of pot in order to eliminate its glamour and mystery (p 139). While it is admitted that "being high can be fun" (p 141) the use of the severer drugs is discouraged (pp 139-151). The advice given on sex ("judge for yourself, from your experience") is not reproduced here ("Before you start you're free. Afterwards you're not free: the drug rules your life," p 151). The LRSB does not want addicts or social drop-outs, it wants people who are strong-minded and who are determined to change the system. It says:

"Drugs won't solve your problems. The only way to solve problems is to change the things that cause them, not to try to escape or drop out altogether." (p 151).

This comment is followed

(after suggested reading) by a review of "The System" (i.e., the School System) and advice on how to change it (PP. 152-195). A note on "problems" and a list of counselling agencies concludes the book (pp. 195-202).

A political dream

It would be a mistake to confuse the LRSB too closely with communism. They are really far apart. Compare, for instance, the hostile attitude of the LRSB to army service and involvement in wars (pp. 88-89, 176-177) with the words of Mao.

The LRSB says: "Nobody seems to remember that wars haven't accomplished anything in the past except killing millions of people, most of them young people." (p. 89).

Chairman Mao says: "Every communist must grasp the truth, 'Political power grows out of the barrel of a gun.'" (Op. Cit. p. 61). "We are advocates of the abolition of war, we do not want war; but war can only be abolished through war, and in order to get rid of the gun it is necessary to take up the gun." (ibid. p. 63). "Without a people's army the people have nothing" (ibid. p. 99).

The differences are, however, more fundamental. For the communist democracy involves centralism and freedom involves discipline. A strong accent on authority and obedience is, therefore, typical (eg Mao's "Discipline"). The LRSB, on the other hand, confuses authority with power and dismisses both together. The Californian Professor of Sociology, Robert A. Nisbet, has observed:

"The most dangerous intellectual aspect of the contemporary scene is the widespread refusal of thinking men to distinguish between authority and power. They see the one as being as much a threat to liberty as the other. But this way lies political madness. To contrast freedom and power is necessary; to contrast freedom and authority is folly. There can be no possible freedom in society apart from authority. "Men are qualified for civil liberty," wrote Burke, "in exact proportion to their disposition to put moral chains upon their own appetites." It is out of this disposition toward faithful self-discipline that authority emerges, and its legitimacy is recognised."

He continues, "There are those, chiefly political romantics and sentimentalists, who think these 'moral chains' are a part of man's own nature and that there is consequently no need to worry about their dissolution. But the horrors of our century should have taught us, if nothing else could have, the precariousness of the virtue that romantics think to

lie in man's germ plasm." (The Union Recorder, Sydney University, Vol. 51, No 3, March 11, 1971, p 4).

Professor Nisbet is undoubtedly correct when he warns that attacks on the authority structures pave the way for the rise of naked power. "Human beings," he says, "will tolerate almost anything but the threatened loss of authority in the social order; the authority of law, of custom, of convention" (ibid. p. 5).

"The human mind cannot support moral chaos for very long. As more and more of the traditional authorities seem to come crashing down, or to be snapped and subverted, it begins to seek the security of organised power. The ordinary dependence on order becomes transformed in a relentless demand for order. And it is power, however ugly its occasional manifestations, that then takes over, that comes to seem to more and more persons the only refuge from anxiety and apprehension and perpetual disorder." (ibid. p. 3).

Thus Errico Malatesta's recommendation of anarchy as "society organised without authority is a fool's dream. The LRSB offers this dream to a generation of school children. In effect it is a political hallucinatory drug. Combining the outlook of the political revolutionary with sexual permissiveness the LRSB steers its practitioners towards personal and political tragedy. The anarchist's dream is the realist's nightmare.

The Christian is not an opponent of social change but in this support for those causes and movements advocating changes which he feels are desirable, his

(Continued Page 6)

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Notes and Comments

Lord Fisher of Canterbury

Australians will have a special reason for remembering the late Lord Fisher of Canterbury who died on 15 September, aged 85.

Returning to England by ship after his 1950 visit to Australia, he drafted changes to the proposed Australian Church Constitution which eventually broke the deadlock and led to the adoption of our present Constitution.

His mind always remained active and he still travelled widely after he resigned the Archbishopric of Canterbury in 1961. He frequently wrote to the press on important questions and was a strong opponent of the Anglican-Methodist unity plan because of its deliberate ambiguity. In Brisbane in 1969 he said that churches should seek communion with one another rather than unite in one body.

National Television's all-time low

On Friday night, August 11, our National Television network in its televising of This Day Tonight engaged in disgusting filth and left viewers failed to get their degrading message the first time, they repeated it a minute or two later as an extra insult to any feelings of decency.

A clip was shown from a coming Barry Mackenzie film in which the film came across loud and clear. An interview repeated the message.

About a week before, a working man was interviewed for TDT out of doors and his opinion sought on some issue. The man said that he wouldn't be allowed to use bad language on TV. The interviewer told him to go ahead and the man accepted the invitation to bring his bad language into thousands of homes throughout Australia.

There is no demand that we have heard of for filth on television. Yet the ABC seems determined to force it on us, gratuitously. For over a year, the use of bad language on TDT has been encouraged by its producers. Complaints to the General Manager have brought a courteous fobbing off.

TDT has long been under fire

Ugandan racism condemned

Plain speaking in Britain about Uganda's deplorable treatment of Asians is in marked contrast to the mildness of the World Council of Churches or the Australian Council of Churches.

The British Council of Churches has issued a statement "profoundly deploring the harsh conditions" laid upon the Ugandan Asians, whose expulsion, they say, is "caused by a racial policy which is a denial of

human rights." The Archbishop of Canterbury paid tribute to the British Government for its courage over the issue and made a plea to countries to help these "victims of a terrible act of racial oppression."

But filth is another matter. We should protest vigorously to the ABC and to our Federal MPs every time filth intrudes into television.

ACR for Reformation Sunday

The ACR of 19 October will be a special issue for Reformation Sunday.

This is often celebrated on the Sunday nearest October 31, being the day when Martin Luther in 1517 nailed his 95 theses to the door of the Castle Church in Wittenberg.

There will be two feature articles and special helps for those planning Reformation Sunday services by way of collects, suggested psalms, hymns and Bible readings.

SERVICE RAISES QUESTIONS

As reported in this issue of the Record, a large healing service took place recently at St John's, Darlinghurst, NSW. Many people claimed to be helped by this service, though it appears that not all those prayed for remained in this state and in fact after a few days the condition of some apparently returned to what it was previously.

There are some disquieting aspects of this kind of service which raise some very serious questions:

If the claims for the validity of such a healing ministry is that God has not withdrawn his power which was in evidence in Jesus and the Apostles, "I am the Lord, I change not," why is it that unlike the New Testament there is discrimination over what types of illness will be prayed for?

Nothing was too difficult for God in the New Testament but it appears that strokes and other serious illnesses are today.

If the New Testament is the basis for such healing services, why is there such a difference in the scope of illnesses treated?

If this is the work of the holy spirit and a continuation of the ministry of healing seen in the New Testament, why were not all the people who had gone to the trouble of attending the service and who put up their hand not prayed for?

There is no New Testament precedent for a person seeking help ever being refused, nor were they told to come back another day for private prayer.

Is it just a coincidence that the particular ailments cited as being most often "cured" are ailments which according to medical opinion are often identified as being of psychosomatic origin?

Why was this practise adopted by Mr Whitesell?

Surely if God had given him this special gift of healing he wouldn't want to restrict the benefits of it to those who raised their hand first or who could reorganise their schedules to see him at a suburban motel privately.

Is any responsibility taken by Mr Whitesell or his associates for the pastoral care of people prayed for and who may have personal problems arising from their experiences at such services?

Is any attempt made to counsel disappointed people who weren't "healed" or to explain what they must then believe about their own case?

It seems that there is a grave danger of some people's faith being positively damaged rather than helped if no serious attempt is made to meet their spiritual as well as their physical needs.

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Setting the record straight

SIR, There is a sin known in Judaism as "stealing a fellow-man's mind." To avoid committing this sin by default may I once again request the hospitality of your space to draw the attention of readers to an error in your description of me (29/6/72) as a "Jewish scholar."

I realise you acted in perfectly good faith, but I am in fact a Jewish journalist lucky enough to be on visiting terms with one or two scholars.

Mark Braham,
London, UK.

Presbyterian union vote

SIR, In your leading article of August 24, 1972, you have given a report containing part of the result, and some comments, on the recent voting on proposed union between the Presbyterian, Methodist and Congregational Churches. Part results, of course, give a very different picture from the full.

As a Presbyterian communicant of long standing, I am vitally interested. Perhaps you would correct the report to show the full result thus far, which is, of course, only at congregational level. The final decision is unknown and uncertain till after the Assemblies and General Assembly of Australia assess, and have the final decision in their hands.

You state only that 50.8 per cent of Presbyterians voted to remain in any continuing Presbyterian Church (that can be during their life time, of course). Thank God we can anticipate "No difference" as regards denominations in Heaven. Your article also states 735 out of 1,447 congregations failed to carry the vote for Union.

You did not state that actually 75 per cent of Presbyterians voted for Union, nor that the 735 congregations against Union needed only a 30 per cent to achieve that end which meant that particular Church remained the property of that 30 per cent if Union were carried generally. Thus a number of the 735 congregations may have had quite a larger majority in favour of Union generally.

It cannot be denied the general trend towards Union is

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evident—your quotation of 50.8 per cent regarding Question 2 is not a fair general picture.

I do regret the use of words "Death Knell" and "Super-Church" — visionary or idealistic if you like, but never a desire for "Super" — they would be already far exceeded in that goal if numbers are involved. The whole exercise of discussion, prayer, understanding and getting-together cannot end in a "Death Knell" to anything, even organic. Call it ambiguous, immature, premature, ill-considered — what you will, it was human. It was also genuine in the best traditions of the three churches concerned.

Far from a Death Knell (oh dear!) it may in some generation, if not this, be seen as a great beginning and an important step in God's plan, of which we are all a part, towards common salvation through Jesus Christ our Lord, the basic desire in all our hearts.

(Mrs) O. C. Arnold,
Caringbah, NSW

(ED. NOTE: The figures are quoted verbatim from "Australian Presbyterian Life" of 12 August. For obvious reasons, we could not print the full result that our correspondent asks for, since it runs to 13 pages in that same issue.)

SIR, The Presbyterian Code Committee in its official "Guide to voters" recognised as one of four options available what is now being called the "contradictory" vote. Yet because of the 40 per cent Presbyterian vote for a continuing church some churchmen now want to insist that there was really only one "right" way to vote if you answered "Yes" to the first question. In fact a few self-confessed donkey voters who admitted to having been confused are now emerging as authoritative interpreters of the answers given by voters generally!

Melbourne solicitor Brian Bayston has pointed out that the two questions on which Presbyterians voted have been on the drawing-board since 1964 and in their present form before successive General Assemblies since 1967. Mr Bayston also points out that some Presbyterian ministers and laymen actually advocated a "Yes, Yes" or so called contradictory vote. The overall voting figures indicate that this one of four options available was taken up by voters in city and country, and in every State not

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Letters

TO THE EDITOR

least in Canberra where the local citizenry are on average better educated than most Australians.

The "Australian Presbyterian Life" in its editorial (12/8/72) admitted that all aspects of the church union vote were discussed and explained in the national paper, and a host of local church papers as well as in study groups.

It seems that many Presbyterians while not utterly opposed to their local congregations joining in the proposed union still regarded it as a second best to being a member of any continuing church. This attitude is no more contradictory than that of the United Presbyterian Church in the US that elected to continue negotiations with the Southern Presbyterians while choosing to withdraw from the Consultation on Church Union that it had helped to initiate.

Because of the lack of organised opposition it was hardly surprising that only 19,000 Methodists voted against the plan for union. The increasingly active Aldersgate Fellowship and neopentecostal groups who might have led such opposition were somewhat divided on the issue, and left any protest to individual churchmen. In any case there was little incentive for meaningful dissent as any Methodist minority group wanting to form a continuing church had no right to property. Even if a majority of Methodists had voted against union it would have only meant another round of negotiations as church leaders were committed to their repeated declaration, "that it is our intention to pursue this unity until it is achieved."

Few opponents of this plan for union objected to inter-church co-operation or a speedy removal of barriers to inter-communication or pulpit fellowship. Indeed the polarisation between conservative and liberal churchmen cuts across denominational lines and is now more significant than the difference between the denominations.

However monolithic structures or mergers may only produce a "Paper unity" while effecting a shift in the balance between those of differing theological outlooks. This in turn can place large or small minority groups at a greater disadvantage than hitherto leading ultimately to large scale defections, especially where

there is no provisions for autonomous theological colleges and societies.

Many evangelicals wanted a clear indication that once the Union Church was formed the commission formulating the doctrinal articles of agreement would strongly emphasise the authority and inspiration of Scripture, just as Australian Lutheran scholars did in their union document just a few years ago. However, many genuinely felt that the "Basis of Union" gave no real hint of this happening, and were unhappy about voting on a "blank cheque" basis. Others again preferred to reserve judgment in spite of their misgivings.

That the United Methodist Church in the US has lost 518,000 members since union in 1968 suggests that many people really make up their minds long after the votes have been counted.

The real test of acceptance of this plan of union will come when the doctrinal basis is finally determined, and when as must happen large numbers of local congregations are required to amalgamate. Not even the united parishes that have proved such a lifesaver to the numerically weak Congregational Church have really started to deal with this thorny question.

J. S. Goldney,
Hawthorn, SA.

SIR, — Your editorial (24/8/72) discussing the church union issue appears to have given an unbalanced picture regarding Presbyterian voting on the union proposals.

Presbyterians voted on two separate questions: your commentary related only to results on the second of these. The outcome of voting on the two questions has been described by the Presbyterian Moderator General as presenting "a double picture," and caution should be exercised in interpretation.

In contrast to your emphasis, it is noteworthy that 75 per cent of voting Presbyterians were in favour of church union in terms of the first, more general question. Moreover, in only about 13 per cent of all Presbyterian congregations did fewer than 50 per cent of voters favour union in terms of the more general question, and these 13 per cent tended to be concentrated in certain geographical areas.

By States, your editorial also highlights the majority of

Letters to the editor should not exceed 300 words.

congregations voting (with proportions as low as one-third of voters) to remain within a continuing Presbyterian Church in terms of the second question. In Victoria, W.A. and Tasmania a substantial majority of congregations voted not to remain.

Whilst one can support the remarks of your final paragraphs, I suggest that reticence should be exercised for the time being in discussing third-party negotiations between other Australian denominations.

A. A. C. Morgan,
Sydney, NSW.

Long service leave awaits Government decision

SIR, — This letter is written to you on behalf of the General Purposes Sub-committee of the Standing Committee, diocese of Sydney, and it concerns the article which appeared in your issue dated August 24, 1972, under the heading "A difficulty unique to Sydney diocese hurts its clergy."

We were very surprised and greatly disappointed that so far as we are concerned no effort was made to ascertain the facts before your article was published and in the second place, it does not necessarily follow that because some procedure is adopted in Bathurst, Goulburn, Melbourne or anywhere else for that matter and not in Sydney, that Sydney is wrong. The law with regard to long service leave may differ as between Victoria and New South Wales.

I was chairman at most of the meetings convened to consider long service leave for the diocese of Sydney and there was never any intention to do other than what was best for "all sorts and conditions" of clergy in the service of the Church here in Sydney.

The Long Service Leave Canon of General Synod (it is not a Sydney enactment) expressly excludes all clergy entitled to benefits under Commonwealth and/or State Acts and immediately after the adoption by Sydney of this Canon steps were taken to determine which clergy could and could not be brought in to the scheme.

Consultations followed with the Government authorities and we were informed that all those in the categories mentioned in your article were covered by the State Act and therefore were in a

More letters, page 6

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LETTERS

(Continued from Page 5)

better position than their clerical brothers immediately prior to the passing of the Sydney ordinance which gave effect to the General Synod scheme in the diocese of Sydney. They were excluded by the very term of the General Synod canon but even if they had not been included the employers would not have been relieved of their responsibilities under the State Act.

Representations were made to the Standing Committee by those affected, emphasising that whilst benefits under the State Act might be better than those under the canon may chaplains and others employed by Church organisations did not remain subject to the law sufficiently long to benefit from its provisions. A fresh approach was then made to the Government and finally it was agreed that we should submit the provisions of the canon for its consideration. In due course we were advised that it was considered that in some directions one plan was better than the other and vice versa. Finally, it was agreed by the department concerned as a matter of principle to consider exemption from the State Act in these cases because the benefits of the General Synod scheme were deemed on balance to be not less in total than those of the State's scheme.

In the negotiations that followed it was made clear to us that a general automatic exemption would not be granted but that full particulars would need to be submitted with regard to each individual clergyman for whom exemption was sought including such things as particulars of his employment and length of service, etc.

Following discussions with various bodies it became evident that we should circulate the numerous organisations to obtain the required information and this was not always submitted as quickly as one might have hoped. We will be required to act similarly in the future with

regard to other organisations if any for whom exemption is subsequently sought.

At the present time we await the Government's decision but meanwhile the Finance Committee has considered the whole matter and will recommend to the Standing Committee that for those who are granted exemption, application for membership should be made to the Long Service Leave Fund immediately and retrospectively to

January 1, 1969 and that the arrears of contribution be paid at once by the diocese and/or the organisations by whom these chaplains and others are employed.

It is difficult for us of the General Purposes Committee, and for that matter the Finance Committee of which I am chairman, to know what more we could have been expected to do.

Stacy Atkin,
Epping, NSW.

The Little Red School Book

(Continued from Page 3)

thinking is controlled by three main considerations:

First, he has a realistic view of human sin. In the Bible mankind is described as being in revolt against the authority of God (Gen 3) and he knows how this primary rebellion affects all his attitudes and relationships. He knows all too well that in the apparent pursuit of righteousness he can be most unrighteous. The corrupting influence of sin has done its work in the lives of the subjects as well as in the lives of those in authority. The LRSB does not come to terms with this biblical realism and face its implication.

Second, he has a serious view of human authorities. He knows that in rejecting God's authority he has no option but to accept men's. Societies supervised by men require from their subjects a spirit of co-operation. This is certainly the view of the New Testament writers (Rom 13:1-7; 1 Pet 2:13-17). St Paul writes:

"Rejoice then to be submissive to rules and authorities, to be obedient, to be ready for any honest work, to speak evil of no one, to avoid quarrelling, to be gentle, and to show perfect courtesy toward all men. For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by men and hating one another" (Titus 3:1-3).

Third, he has a mandate for living from Jesus Christ. In Christ the whole disposition of

rebelliousness is cancelled out. He exhibits in the New Testament the pattern on which we are to base our lives:

"Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil 2:5-8).

This same Jesus has risen from death and is appointed to be the Judge of the living and the dead (Acts 10:40-42). No amount of denials or evasions can alter the fact that all history must end at the feet of Jesus. All authority — God's authority — is His. As the apostle concludes: "At the name of Jesus every knee should bow, in heaven and on earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:10-11).

Seen within these perspectives the LRSB is not only a program for political revolution, it is also an invitation to spiritual ruin. It presents the extraordinary spectacle of a recommendation to purchase social confusion on earth at the cost of our standing before the judge in Heaven.

BOOKS

AFRICAN LOOKS AT AFRICA

AFRICAN SAGA by Dr Stanlake Samkange. Abingdon, 1972. 222 pages. US\$2.95.

The value of a book like this, however unpalatable or indigestible it may be, is that it enables us to see Africa through African eyes. There is no question about Dr Samkange's vast reading about his subject. But the factual parts are often tedious with the names of people and places which mean nothing to the general reader, while the more colourful and readable parts seem sometimes only vaguely relevant to the main argument. It is hard for someone who is so emotionally involved to view anything objectively.

To us who know first-hand what Christian missionaries and the British Colonial Service have given to Africa, the failure to give any credit to their labours is hard to take.

However, the value of the book is the reminder that Africa in which he definitely includes Egypt and all of North Africa, has got a long history with considerable achievement and that in a world where personal relationships are becoming mechanical, Africa's major contribution may well be the traditional sense of "humaneness."

Kenneth W. Prentice

Evangelical principles applied in parishes

UNITY ON THE GROUND: EVANGELICAL ESSAYS ON CHURCH AND SACRAMENTS both ed. by Colin Buchanan. S.P.C.K., 1972. 72 & 80 pages.

and in some cases to find them wanting.

There is little room here to discuss details, but one of the most interesting proposals relates to the role of confirmation. It is suggested that baptism should be the normal qualification for admission to communion, so that in the context of a Christian family, children should be admitted. Confirmation then becomes rather a qualification for assuming the full responsibilities of church membership.

There is a welcome emphasis on the importance of the visible

church as the arena in which God's grace is made manifest, and on the Holy Communion as the expression of its unity in schemes which do not touch Christ. In the treatment of church unity, emphasis is placed on the importance of united action at the site of witness, rather than on the preparation of global schemes which do not touch practical issues.

There is plenty of food for thought here, and I hope that the papers will be widely read and discussed.

J. A. Friend

HELPFUL

THE SEX THING by Branse Burbridge. Hodder, 1972. 93 pages. 90c.

This is a very clear and helpful discussion of sex, including ideals of marriage and, treated with understanding and kindness, difficulties, deviations and problems.

Branse Burbridge is the secretary of the Inter-School Christian Fellowship, and the book itself should be of great help to senior high school or even university students who want to have some guidance in their thinking toward a Christian attitude sex.

C. E. W. Bellingham.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE LOVE COMMANDMENT IN THE NEW TESTAMENT by Victor P. Furnish, Abingdon, 1972. 240 pages. \$6.25. This is a scholarly work that examines the love ethic as a crucial aspect of both the literature and life of early Christianity. In doing so, Dr Furnish surveys the whole New Testament, the Apostolic Fathers and relevant non-Christian materials, founding his work on the best contemporary scholarship in this field.

ACTIVE SERVICE by Godfrey Robinson and Stephen Winward, Lakeland, 1972. 96 pages. \$1.25. If people are truly converted to Christ, the two authors assume that they know they need further training to equip them to become efficient servants of Christ. This intensely practical book for Christian workers of all kinds, will help prepare people for tasks such as administration, preparing and delivering addresses, the public exercise of prayer, leading organisations, visitation, evangelism, Sunday School teaching.

THE CHURCHMAN, Vol. 86 No. 1. Spring 1972. Church Book Room Press, ed. R. E. Nixon. 80 pages. UK 40p or £1.50 yearly. Six excellent articles and many book reviews. This quarterly journal of Anglican theology should be essential reading for evangelicals. Of special interest are three articles: "The Blessed Virgin Mary — An Evangelical Point of View" by J. W. Wenham, of Latimer House, Oxford; "Baptism in the Holy Spirit" by Colin Buchanan in which he looks at the Evangelical, Pentecostalist and Sacramentalist positions, and "Revising Holy Communion" by H. E. W. Turner and B. J. Wigan. The genuine concern with this third subject is more urgent in England than here for many are pressing for the withdrawal of the 1662 liturgy from sale and publication. But we have a great need for a better grasp of liturgical principles and this article helps greatly.

QUESTIONS OF SCIENCE AND FAITH, by J. N. Hawthorne. Inter Varsity Press, 1972. 62 pages. 80c. A Nottingham professor of biochemistry helps with answers to statements that science contradicts the Christian faith. Should be popular on Church bookstalls. **TWO A PENNY**, by Stella Linden and David Winter. Hodder Christian Paperbacks, 1972. 108 pages. 90c. This moving story has been made into a film starring Cliff Richard.

SHORT NOTICES

THE DRAMATIC SILENCES OF HIS LAST WEEK, by W. P. Webb. Abingdon, 1972. \$US2.50. Seven excellent Lenten meditations. **IN QUIRES AND PLACES**, by Phil Mason. Publ by author. 20 pages. 20p (UK). This is vintage small church choir with all profits on its sales to the Church Army.

PROGRESS — A CHRISTIAN DOCTRINE? by A. G. B. Woollard, SPCK, 1972. £UK1 (paper). 93 pages. The author asks the unsettling question — can a Christian believe in social and economic progress at all? This is a thoroughly disturbing book which all should read, even if we see no hope from the direction in which he sees it.

Healing service attracts big crowd

Three hundred people attended a special healing service at St John's Darlinghurst, NSW, on August 24 taken by Mr Ted Whitesell from the USA.

In his address he said there were nine fruits of the Spirit to sweeten the character and also

nine gifts of the Spirit to be power tools in Christian service.

He said that churches quench the Holy Spirit if they don't preach the whole word of God.

On the subject of healing he denied that he was a "healer". "God does the healing. I'm a servant with a ministry of praying for the sick."

He confessed that not everybody he prayed for is healed and he has noticed that "not much happens with stroke cases." He concentrates on those illnesses he's seen God help.

Mr Whitesell invited people with migraine headaches, stomach ulcer, heart pains and back trouble to just raise their hand.

He invited a number of people to come forward to be prayed for.

Not everyone who put their hand up was permitted to come forward and he admitted that he had accepted twice as many as he had planned.

Altogether 17 people were prayed over and all claimed to feel better. One person claimed that his leg which had been broken and had been longer than the other was in fact shortened. Mr Whitesell justified his belief in the power of prayer to heal today by referring to such verses as "I am the Lord, I change not."

Just as Jesus and the apostles healed in their day so this power is available to the Church today.

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Three Melbourne B.C.A. rallies

"The Genuine Old-Time Travelling Audio Visual Show" was the title of the 1972 series of rallies presented in Melbourne in each of the three regions over three nights.

Nights and locations were: Tuesday September 19, St Thomas', Essendon; Wednesday, September 20, St John's, Black-

burn; Thursday, September 21, St Mark's, East Brighton.

At each session, the regional bishop opened the rally and the guest speakers included the Rt Rev H. Witt, Bishop of North West Australia and Rev Peter George who is the BCA Missioner at Mt Isa (Townview-Gunpowder) in Queensland.

The NSW Secretary, Rev Barry Huggett, and the Victorian Secretary, Rev Barry Green were also present.

During the rallies a multi-projector audio visual was screened, and musical groups accompanied the singing of modern hymns.

These rallies were stimulating and challenging and by presenting them over three evenings in each of the Melbourne diocesan regions, a wider coverage was possible, thus giving people a better chance to be present on one of the nights.

Wide variety of preachers at Moore

According to a report published in the last Moore College bulletin, a wide variety of preachers has been invited to the College.

Visiting preachers in the Chapel this year have included: the Rt Rev A. C. Holland, Auxiliary Bishop of Perth; Rev Austin Day, Rector of Christ Church St Laurence, Sydney; Rev D. Hewitson, General Secretary of the NSW Branch of the Church Missionary Society; the Rt Rev G. R. Delbridge, Professor G. A. F. Knight, of the United Theological Faculty of the University of Sydney; Bishop Samuel of the Orthodox Coptic Church, Egypt; Bishop M. M. John of the Church of South India; and Rev K. Baker.

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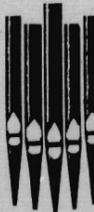
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Church Record

Students strike in Melbourne and Sydney

On 20th September, an estimated 750 students in Melbourne and 250 in Sydney went on strike and demonstrated in the city streets. The ACR interviewed Dennis Garnsey, who organised the strike of high school students in the Sydney area.

Dennis Garnsey is the spokesman for the Education Action Group which called the strike as a demand for freedom of dress and freedom of expression in all high schools. They advocate the right of students to invite any speaker on to school grounds and to form political groups within schools. They say there should be no corporal punishment and that students should have the right of appeal (against disciplinary action) to a court of their peers.

ACR asked Garnsey how he viewed the role of the headmaster of a high school. "At present it is a very bureaucratic one," he said, "imposed by the Education Department. Headmasters should be representatives of teachers elected by the staffs of schools."

The EAG, he went on, are opposed to the idea that classes should be ruled by the authority of teachers. "We would prefer to have teachers on a friendship basis rather than an authoritarian one. If a teacher cannot keep students interested they will not learn anyway. Rules such as those in schools are not imposed on anyone else in society except perhaps prisoners," said Garnsey.

He said that "the EAG would rather change schools than destroy them," but that the Group could understand the frustration and alienation that caused student violence and the destruction of property.

Asked "what view does the EAG take of The Little Red School Book?" Garnsey said that the group had no official policy on the matter. His own view was that "it is informative and straightforward. It was about time that a book like that was brought out for school children which they can understand."

The National Times of September 4 stated: "Dennis Gar-

sey last week also claimed that the student strike movement had the support of some Sydney branches of the ALP's youth group — a claim which was quickly denied by an ALP spokesman at the party's Sydney headquarters." ACR asked the 13-year-old Garnsey, an acknowledged Marxist, his reaction to that report.

He replied that the ALP had definitely endorsed the EAG action and named the Northern Districts Young Labor Association as supporting the strike.

Garnsey claimed that there could be another strike by high school students next year, "depending on how the radicalisation is going."

North West synod motions controversial

A number of motions that came before the synod of the diocese of North West Australia in September were highly controversial and while some got through, others were amended or defeated.

The synod was held in Geraldton and the Primate, Dr Frank

Woods, preached the synod sermon.

While not condoning homosexuality, synod passed a motion supporting amendments to existing law relating to homosexual acts in private between consenting adults.

Synod strongly opposed the introduction of colour television into Australia and decided to tell the Government that the money would be better spent on overseas aid.

Family planning received strong support and synod called on the Federal Government to abolish sales tax on contraceptives and to subsidise them.

A motion calling on the Chief Secretary of WA to refuse permits for any sporting or commercial activities on Good Friday and Easter Eve, including the closing of off-course betting shops, was defeated by amending it to ask bishop and clergy to educate their people in putting God first.

Australian Hymn Book a stage nearer

The "Australian Hymn Book" Committee has concluded a four-day conference at St. Paul's College, Sydney. The committee consists of representatives of four churches (Anglican, Congregational, Methodist and Presbyterian) who are engaged in the preparation of the "Australian Hymn Book."

Following publication of the "Australian Hymn Book Report 1" comments were received by denominational representatives indicating the reaction of clergymen and congregations to the plans thus far. The committee is very grateful for the care and attention given to the report.

Some people had spent considerable time examining the report and their comments were most helpful. The denominational representatives collated the comments and then submitted their findings to the committee. In the light of these submissions, the committee has revised the list of hymns which it nominates for inclusion in the proposed book.

In the case of some well-known hymns omitted from the first report, the comments indicated whether or not these were still in wide use. It was apparent that some familiar hymns have faded in popularity

over the years, presumably because their words or music seem no longer relevant.

On the other hand, it was also clear that many older hymns are still in wide use and have not outlived their usefulness. In addition, some newer hymns which do not appear in any of the standard books have gained such wide usage as to demand consideration.

A smaller number of requests were received for the deletion of hymns already listed in the report. The usual reason was that the hymns concerned were considered to be of little further use. A number of church musicians submitted some very helpful suggestions regarding the allocation of tunes.

Matters of general principle were also raised. Many commentators agreed with the foreword of the report on such matters as keys for tunes and contemporaneity of words. There were requests for more material suitable for young people.

Various opinions were registered on the size of the book. The committee had recommended a maximum number of 500 hymns of which four hundred and fifty were chosen for the report. Some asked for less but most asked for more. The committee agreed to increase the maximum number to six hundred if necessary. This would seem a wide procedure if the

book is to be truly comprehensive without being chaotically eclectic.

The committee has obtained professional advice on the question of financing this project and it is assured that no difficulties should arise in this regard.

The committee will meet again in December to prepare its second report which will be presented to the Federal bodies of the four denominations concerned.

Sydney synod in hands of Sutherland's fate

With the circulation of the proposed ordinances for the Wollongong Zone Council and Diocesan Committee many of the clergy and laity in the Sutherland Rural Deanery have expressed grave concern that their fears of inclusion in the new diocese will be realised.

The Deanery is included in the Wollongong zone as defined in the ordinances to be brought before synod this month.

The rector of St Luke's Miranda, Rev Keith Gowan, said: "The Deanery is unanimous on this fact, that they don't want to be in the New Diocese. Surely

the frequently expressed wish of the people involved, to remain in the Sydney Diocese, won't be disregarded. To force churches into an arrangement against their wish will lead to an unhappy situation in the future."

At four consecutive Rural Deanery Conferences the parishes have reaffirmed their desire to stay in Sydney and have appealed to the synod not to include the area in the proposed new diocese.

The rector of St Philip's, Carlingbah, Rev R. E. Lamb, said recently that "if the proposed ordinances pass unamended, the fate of the Sutherland Rural Deanery is almost certainly sealed."

Mainly About People

Rev Russell C. Fowler, chaplain to Child Welfare Institute (Sydney) since 1968, has been appointed chaplain of the Royal North Shore Hospital from 3 October.

Rev Harold H. Hinton, curate of St Paul's, Gymea (Sydney) since 1971, has resigned and has begun work with the Christian Literature Crusade from 18 September.

Rev Jerry M. C. Lowe, curate of St Paul's, Wahroonga (Sydney) since 1971, has been appointed curate of St John's, Parramatta, from January next.

Rev Deryck K. Howell, curate of St John's, Parramatta (Sydney) since 1971, has been appointed curate of St Matthew's, Manly, from January next.

Rev James Ramsay, curate of Christ Church, Gladstoneville (Sydney) since 1970, has been appointed curate of St Bede's, Beverly Hills, from January next.

Deaconess Nellie M. Dixon, a chaplain at the Royal Prince Alfred Hospital (Sydney), will retire from full-time work at the end of the year.

Deaconess Dawn Gibbins, chaplain at three women's hospitals in Sydney, will be chaplain at the Royal Prince Alfred Hospital from January next.

Deaconess Ailsa McColm, warden of the G.F.S. Hostel, Sydney, will become chaplain to Growers Street, St Margaret's and Paddington hospitals from 1 January next.

Rev John D. Bleakley, presenter of St John's Cathedral, Brisbane, since 1968, has resigned.

Commissioner Harry Williams, O.B.E., F.R.C.S., F.I.C.S., head of the Salvation Army in New Zealand and a noted plastic surgeon, has been appointed territorial commander of the Salvation Army in Eastern Australia, from mid-November.

Mr F. Charles Horne, who has served in New Guinea and West Irian since 1959, has been appointed Papua Field Director of the Asia Pacific Christian Mission from 16 October.

Rev Robert E. D. Hull, rector of Christ Church, Beechworth (Wangarratta) since 1959, was installed as an honorary canon of Holy Trinity Cathedral, Wangarratta on 21 September.

Rev Geoffrey E. Hayes, rector of St Mary's Kelmscott (Perth) since 1968, has been elected rural dean of Victoria Park.

Agnes, Black Rock, from 14 November.

Rev Dudley J. McGrath, rector of Cudal (Bathurst) since 1964, has been appointed vicar of St John's Deer Park with St Alban's, St Alban's (Melbourne) from 7 November.

Rev John W. Taylor, assistant at the Mission to Seamen, Buenos Aires, since 1972, has been appointed Personnel and Training Officer of the Mission.

Rev John J. Mill, curate of St Peter's, Box Hill (Melbourne) since 1970, has been appointed in charge of St Paul's, Knevelton.

Rev Donald A. Ganley, chaplain of the Missions to Seamen, Buenos Aires, since 1968, has been appointed an assistant chaplain of the Missions to Seamen, Melbourne.

Rev Richard H. Pethybridge, of the long-service-leave staff (Melbourne) since 1969, has retired from 30 September, 1972.

Archdeacon Emeritus James A. Schofield, a former archdeacon of Brighton (Melbourne) who retired in 1959, died on 14 August last.

Canon Philip St. J. Wilson, headmaster of Brighton Grammar School, (Melbourne) 1942-67 and who retired in 1970, died on 7 September last.

THE AUSTRALIAN CHURCH RECORD

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

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Sweeping reforms in the parish ministry

A 25,000-word report published in Sydney on September 26, explores the value and effectiveness of the traditional parish church and recommends drastic changes and experiments to make it more effective.

The diocese of Sydney at its synod which started on October 9 is considering the report of the Parochial Ministry and Organisation Commission — the result of two years of investigation by eight ministers, seven laymen and one woman.

The report, titled "Looking into the Parish" and on sale to the public for 75c, includes these recommendations: —

There should be a clearly defined strategy underlying the overall parochial ministry, and this should be on the basis that the life and witness of the local church is not so much in the church building but in the homes of members.

Membership of a particular congregation should be the outcome of a declared intention to be recognised as a member of that congregation, and this might be expressed in terms of a confession of Christ as Lord and Saviour.

The concept of parish boundaries should be modified to accord with the changed nature of a person's "neighbourhood" in today's society.

The leadership of the minister and others within the parish should be styled on the "servant" type of leadership of Christ.

The minister should be regarded as first among equals in the local church, and laws ought to be varied so that wider spiritual responsibilities can be recognised for laymen.

Provision should be made for periodic review of the effectiveness of the ministry, and the licence of a clergyman should be capable of being revoked if the offertories do not exceed the recommended minimum stipend, or if a body of clergymen and laymen are satisfied that the holder of the licence is unable to provide an effective ministry.

There should be more widespread employment in parochial ministry of fulltime laymen and women.

There should be controlled experimentation with new patterns of ministry, particularly team ministries in areas such as Campbelltown, Lidcombe and the inner city area.

Planning, research and property control within the diocese should be rationalised to provide for more guidance in these areas.

The diocese should be divided into a number of regional areas, each with an assistant bishop and a regional council.

The report concludes: "The principal need is for greater flexibility of ministry within the parochial structure, coupled with changes of emphasis in congregational life.

"If the work of the Gospel is to continue with effectiveness in

a rapidly changing society, it is imperative that the present rigidity of structure be removed to permit the introduction of varied forms of ministry to meet differing needs and situations."

Bishop John Reid, who chaired the commission, will

present its report to synod for debate, and will ask churches throughout the diocese to consider and study the report with a view to bringing forward legal changes in 1973 which will put the report's recommendations into action.

FAMILY WITH A CONSCIENCE ABOUT MILITARY SERVICE



The Gerber family of Drummoyne had a day out at Sydney's Victoria Barracks recently, one they will remember for a long time. Two-thirds of the family, Army Chaplain Gordon Gerber and five of his six sons, are pictured proudly displaying the Efficiency Decoration's First Clasp awarded several minutes earlier to the head of the house.

Chaplain Gerber thinks that with so many of the immediate family in uniform, theirs must be

a record. From left to right, father and sons are, Corporal David (22), Sergeant Paul (25), Chaplain Gerber (53), Private Mark (19), Private Philip (18) and Lieutenant John (27). All are members of the CMF and, with the exception of Dad, have belonged to the Sydney University Regiment at one time or another. Three still do but Sergeant Paul Gerber is now with the 3rd Field Medical and Dental equipment Depot at Marrickville whilst Lieutenant John Gerber is now an engineer with the 5th Field Squadron, Haberfield.

In civilian life Chaplain Gerber is the Rector of St Bede's, Drummoyne, and combines this

with his duties as unit chaplain to the 11th Cadet Brigade, Hurstville. Missing from our picture are family second-in-command, Mrs Gerber, two daughters and son number six, Timothy, who, at 16, is not yet old enough to enlist in the CMF. Chaplain Gerber's First Clasp was awarded in recognition of another six years efficient service to the CMF and is worn with the Efficiency Decoration, awarded several years ago for an initial 12 years service.

Lieutenant John Gerber is wearing his service ribbons for service in Vietnam. He was posted to the war zone shortly after completing engineering at Sydney University.

Fate of NZ union uncertain

Results of the voting of members of the five denominations involved in the New Zealand union plan were announced on 28th September. Only the Methodists voted solidly in favour of union and many feel that the present joint plan is not likely to be accepted by the councils and synods of the denominations.

Voting for union was: Methodists 85 per cent, Presbyterians 69 per cent, Congregationalists 65 per cent, Anglicans 58 per cent and Churches of Christ 55 per cent.

Only 61,438 Anglican parishioners bothered to vote. The dioceses of Dunedin (53 per cent) and Nelson (55 per cent) voted against the plan while 48 per cent voted against it in Wellington and 41 per cent in Auckland.

Bishop Pyatt of Christchurch said that he did not think it was a big enough majority to go through. For the sake of the 42 per cent minority he did not think Anglicans would risk going into union.

Of the active clergy who voted, 47 per cent were against the plan but there were fewer laymen against it. Three of the seven bishops voted against it.

Bishop Peter Sutton of Nelson commented:

"I hope we can get on with the job of being Christians, showing the rest of society that we can care for one another, and have the friendliest of relations with neighbouring Churches, without having to debate structures every day.

"Plural unity in a commonwealth of Churches might well be the goal of our relationship."

United evangelism in Perth

Two Anglican churches and Baptists, the Church of Christ, Methodist and the United Church co-operated in an evangelistic mission at North Beach, Perth, September 24 to October 1.

The missionary was Rev Geoff Fletcher, Australian Director of the Lay Institutes of Evangelism (LIFE).

St Michael and All Angels, North Beach, was deeply involved in the mission, called "Focus-72, and St Philip's, Cottesloe, gave musical support. A large choir was trained and used throughout, singing both traditional and modern gospel songs.

Most of the well attended evening meetings were held in the Hamersley Community Hall but the Friday night youth meeting was held in the Rugby Hall.

Diversity is beautiful says Presbyterian

The United Presbyterian Church in the USA recently voted to withdraw its membership from the Consultation on Church Union (CCCU), a proposed plan of merger of nine denominations suggested originally in 1960 by Dr Eugene Carson Blake, then stated clerk of the United Presbyterian Church.

The late Bishop James A. Pike, of San Francisco, seconded the idea and out of various statements came the Blake-Pike proposals which eventually grew into the plan of merger.

The Presbyterian assembly, the highest policy-making body of the 3.1-million member United Presbyterian Church in the USA, meeting in Denver, Colo, voted 411 to 310 to withdraw from COCU. The withdrawal motion also said the Presbyterians would continue ecumenical conversations and

seek effective joint ministries.

The members of COCU remaining are: The United Church of Christ, Disciples of Christ, the Episcopal Church, the United Methodist Church, African Methodist Episcopal Church, the Christian Methodist Episcopal Church, African Methodist Episcopal Zion Church, and the Presbyterian Church of the US.

A significant factor in the United Presbyterian Church's withdrawal from COCU occurred with the election of C. Willard Heckel, professor and

former dean of Rutgers Law School, as its moderator.

Heckel came to his office professing to be "lukewarm" in the consultation, saying, "I think there's something beautiful about diversity." Church co-operation across traditional lines is more important than organic union, Heckel felt.

ACR APPEAL

From Indonesia, from the dioceses of Melbourne, Bathurst, Canberra and Goulburn, Grafton, Brisbane and Sydney generous support for the Church Record special appeal continues to come in.

The Directors of the paper thank all who have helped to meet this special need and they value the prayers and fellowship which it expresses for the maintenance of our evangelical newspaper ministry.

Further donations to 23 September are as follows:

- Rev G. L. Wainwright, Dunedoo \$4.00;
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