

Australian Prayer Book comes closer



Bishop Robinson

Well-dressed lady at church door after experimental service: "Don't worry, vicar. Before long we'll be rattling it off without giving it a thought."

With this introduction, Bishop Donald Robinson of Sydney (pictured) explained at a press conference at St Mark's Library, Canberra, the progress of liturgical revision within the Church of England in Australia.

At the press conference the 100,000th copy of the Australia 73 Holy Communion Service was presented to Bishop Cecil Warren, Bishop of Canberra-Goulburn, by Bishop Gordon Arthur, chairman of the Liturgical Commission.

Bishop Robinson said that "Australia 73" was particularly significant, not only because it had reached almost 100,000 in sales, but because it represented "an exercise involving all spectrums of thought in the Australian Church."

"The Commission has achieved in an understanding of the Holy Communion something which stands in comparison with any work done in any part of the Anglican world."

Bishop Warren, receiving the presentation copy, said: "Australia 73 is proving in the diocese of Canberra-Goulburn to be an extremely popular service. I don't hear any criticisms of it, and when I visit parishes, I find that they are using it with a great deal of satisfaction. For my part, I feel that we are pretty close to being an Australian rite with almost universal acceptance."

Dr Evan Burge, member of the Liturgical Commission and author of "Proclaim and Celebrate" (a book which explains Australia 73), testified to his experience of "open sharing" in the course of the Commission's deliberations.

Bishop Arthur said: "I suppose 100,000 in anybody's language is an achievement. We are very pleased with the enthusiastic response to it, as it indicates that the Australian Church is looking to us for modern services."

Dr Felix Arnott on Federal Govt inquiry committee

Dr Felix Arnott, Archbishop of Brisbane, is one of three commissioners appointed by the Federal Government to inquire into male-female relationships.

The others are Mr Justice Slattery, of the New South Wales Supreme Court, and journalist Ms Anne Deveson.

Archbishop Arnott said, "The scope of the inquiry is enormous, and we will be looking at legal, family, social and educational relationships."

"I do not know yet what people we will call on in the inquiry, but we will be getting information from all states."

"Family life, education programs, pressures of housing inadequacies, child-minding, adoption, abortion, social status of women and social welfare will be examined."

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Party support by ACC president brings national reaction

There was immediate adverse reaction throughout Australia to the publication of a statement signed by 76 churchmen a week before the Federal elections in May. The statement backed the return of the Labor party and was critical of the opposition parties. At the top of the signatures was Rev Neil Gilmore, president of the Australian Council of Churches.

Also associated with Mr Gilmore in the document was Marie Tulip, listed as president of the ACC Commission on the Status of Women and six men and women who were listed as officers or executive members of Action for World Development in Victoria or NSW.

The inclusion of Mr Gilmore's name and its listing at the top as president of the ACC aroused considerable anger throughout Australia.

In the "Melbourne Age" of May 13, the Prime Minister, Dr Frank Woods, Archbishop of Melbourne, is reported to have said, "I am sorry that a group of clergymen have publicly advocated a party vote." He said that it was a fallacy by some Christians to believe that the church or its leaders "ought to

guide people how to vote."

According to the Launceston "Examiner" of May 14, the publicity officer of the Tasmanian Council of Churches (the Rev W. T. Southerwood) said he had

been instructed by the president (Maj D. Campbell) and secretary (the Rev N. Cocks) to say they strongly deplored the use of the name of the Australian Council of Churches and Action for

World Development in a party political context.

Senator Davidson, a member of the L-C-P Senate team, and a former administrator of the SA Presbyterian Church, said the action of the church leaders was unwise and irresponsible.

"This could turn the church doorway into a political battleground," he said.

It was wrong for church leaders to identify themselves publicly with the total political philosophy of a particular party, he said.

The Moderator of the Presbyterian Church of WA, the Rev D. N. McGregor, said the statement had been released at an unfortunate time.

He said that he had not and would not sign the document.

Armidale synod debates withdrawal from ACC

A motion to withdraw financial support and its membership of the Australian Council of Churches was strongly debated in Armidale synod held May 26-28.

The motion was put on the synod business paper by the parish of Barraba. It was put during the debate on the diocesan budget and it read: "That amount of \$150 for the Australian Council of Churches be removed from the budget." It was moved by Rev Matthew Burrows, vicar of Barraba.

When the vote was taken, the motion was defeated by a narrow margin.

Synod then gave leave for the following motion to be moved in view of the defeat of the earlier motion:

"That this Synod draws to the attention of the Australian Council of Churches that by a narrow margin a resolution calling for the withdrawal of the Church of England in the Diocese of Armidale from membership of the Australian Council of Churches, was defeated, and further, that this Synod registers the strongest protest that the Council is subsidising violence through its program to combat racism. That the Primate be asked to convey the contents of this resolution to the Australian Council of Churches."

This motion was passed by synod.

Speaking to his original motion, Mr Burrows concluded by saying:

"While it may be difficult to establish that the W.C.C. grants are used to buy arms, it is obvious that the W.C.C. supports

terrorism.

"The fact cannot be denied that the terrorist groups mentioned are engaged in violence and murder against lawful governments (whether we accept the policies of these governments or not).

"As I see it, this activity is totally opposed to the Gospel of love and is a denial of the Lord Jesus Christ and it is time for responsible Christians to stand up and be counted and protest against A.C.C. involvement in anti-Christian activities."

"I want to emphasise that I am not saying that W.C.C. money is being used to buy arms."

"What I am saying is that moral and financial support is being given to terrorism and violence. The distinction must be noted."

In a statement to the press printed in the Brisbane "Courier-Mail" on May 14, the Rev R. E. Jarrott, president of the Queensland Council of Churches, said: "The Queensland Council of Churches would avoid all actions such as those taken by the President of the Australian Council of Churches and some others, as they were contrary to the Council's aims."

"Because of dismay in many quarters, I, as Queensland Council of Churches' president, would like to register a strong protest against the statement made by the President of the Australian Council of Churches as reported in the matter of 85 signatories urging people to vote for a certain party."

In a letter to the Melbourne "Age", published on May 16, Mr John Williams of Keilor commented on the relationship between the ACC and AWD (Action for World Development). He said:

He said the statement was promoted and distributed throughout Australia at the weekend by voluntary workers of the "Action for World Development" group in the various States.

AWD receives its financial support from World Christian Action (includes Christmas Bowl Appeal) and also Australian Catholic Relief.

Christians who support these appeals must feel a little disappointed. They find they are supporting a particular political party through the activities of AWD members.

The AWD information statement for May 1974 states:

"AWD committees have spent time over the past six months struggling to discover effective forms, processes and structures through which nation-wide focus might be stimulated."

Advising Christians how to vote has given AWD that nationwide focus. Now they can reflect until the next election."

Dismayed by the widespread reaction to the publication of his name at the head of the list as president of the Australian Council of Churches, Rev Neil Gilmore, a Church of Christ minister in Canberra, sent a letter to the editors of papers which is published on page five of this issue. It was dated May 16 and reached the ACC office the week after the elections.

ADELAIDE
Rev Allen Hudson, curate of St Wilfred's, Tea Tree Gully, has resigned from May 21. He will visit the UK for family reasons.
Rev Roger F. Swetenham, rector of Holy Trinity, Ararat (Ballarat), since 1971, has been appointed rector of St George's, Goodwood, from May 31.
On Sunday, May 12, the Archbishop of Adelaide ordained Rev Frank L. Wray as priest in St Augustine's Church, Unley. Mr Wray will be assistant minister at St Augustine's, Unley.

BENDIGO
Canon David I. M. Anthony, rector of St Paul's, Bendigo, since 1957, and rural dean of Central Chapter since 1962, retired on March 18. The title of canon emeritus has been given him.

GRAFTON
Rev Ronald C. Beattie, rector of St Paul's, Mid-Lancaster (resident at Ullmarra), has been appointed rector of St Margaret's, Woodendong, from May 6.
Rev Rodney C. Gullacher, rector of St Margaret's, Woodendong, since 1972, has been appointed rector at St James', Maclean.

MELBOURNE
Rev Noel K. Cockings, incumbent at St Michael's, North Dandenong, since 1970, has been appointed incumbent at Holy Trinity, Lara, from May 23.
Rev Garry R. Davies, in charge of St James', East St. Kilda, since 1973, has resigned from April 9.

Rev Joseph K. R. Good, chaplain at M.C.E.O.S. since 1965, has resigned from the end of first term 1974.

Rev John A. Leaver, rector of Christ Church, Maryborough (St Arnaud) since 1966, has been appointed chaplain to Peninsula C.E. School, from April 22.
Bishop Gerald Munro, assistant bishop since 1971, left at the end of April on three months' study leave in the USA, Great Britain and Europe.

Rev John E. C. Stewart, incumbent at St Aidan's, Parkdale, since 1970, has been appointed incumbent at St Luke's, Frankston East, from June 5.

On Trinity Sunday, June 9, the Archbishop of Melbourne intends to ordain in St Paul's Cathedral Rev Darrell Paproth and Rev Robert Laschew.

NEWCASTLE
Bishop Leslie Sibbald, assistant bishop since 1964, retired on March 11.
Rev Fraser Ham, now retired and living at Rathmines, will be looking after the parish of St John's, Raymond Terrace, whilst the rector (Rev R. G. Winder) is absent on long service leave.

RIVERINA
Rev Colin Ware, BCA missionary at Wilcannia-Ivanhoe for the past 12 months, has left Wilcannia. From May to July he will be on long service leave.

Garry Child as CEBS Director

Rev Garrick (Garry) L. Child has been appointed by the Archbishop of Sydney as Director of the Church of England Boys' Society in the diocese.

Mr Child is no stranger to the CEBS having previously served the Society as Director prior to his appointment as rector of St Aidan's, Blackheath, some 24 years ago.

He will bring maturity and experience to the direction of the Society in the middle 70's, as new tasks and challenges have to be undertaken for the effective presentation of the gospel of Christ to boys and young men.

SYDNEY
Rev Garry L. Child, rector of St Aidan's, Blackheath, since 1972, has been appointed Director of CEBS. Mr Child previously held this position 1968-72.
Rev John S. Cowland, MBE, founder of the Church Army in Australia and chaplain in Concord Repatriation Hospital 1951-57, died on April 15 after a long illness, aged 82.
Rev Harold E. S. Doyle, rector of St John's, Milsons Point, 1955-71, and late of Kiverton Village, Castle Hill, died at hospital on May 1.
Rev Terence F. Edlington, rector of St Saviour's, Redfern, since 1955, retired on March 31.
Mrs Adeline Millard, widow of Rev E. L. Millard, formerly of Dulwich Hill, died on April 5.
Canon William K. Deasey, Director of Chaplains, will take up the additional appointment of chaplain to the Royal Prince Alfred Hospital, on July 1.
Rev Kenneth N. Shelley, chaplain to the Royal Prince Alfred Hospital since 1964, has resigned from June 30 because of ill-health.
Rev D. Stanley Richardson, in charge of St James', Berala, since 1970, and part time chaplain at Bankstown and Canterbury District Hospitals, has been appointed a chaplain at the Royal Prince Alfred Hospital.
Rev A. Robert Lormer, rector of St Thomas', Auburn, since 1969, has been appointed chaplain of Prince Henry Hospital from October 1.

WILLOCHRA
Mr Bill J. T. Frost, is to be made deacon on Sunday, May 26, in St Paul's, Port Pirie. He will continue at St Barnabas' College for the remainder of 1974 and then return to the Missions to Seamen, Port Pirie.

Mr Frank Riddle, of St Benedict's, Minlaton, has been awarded the Silver Kangaroo, Scouting's highest award. He has given a lifetime of service to scouting in the Minlaton area, in the York Peninsula district and more recently at Woodhouse, the State training and camping property where the recent jamboree was held.

Dr Coggan to Canterbury
Dr F. Donald Coggan, 64, Primate of England and Archbishop of York since 1961, has been appointed Archbishop of Canterbury.

He succeeds Dr Michael Ramsey who retires on September 30.

Dr Coggan was Bishop of Bradford from 1956 before being translated to York. He graduated from St John's, Cambridge, with a first in oriental languages. His curacy was at the great evangelical parish of St Mary's, Islington, 1934-37. Then followed a professorship at Wycliffe College, Toronto, 1937-44.

From 1944 to 1956 he was principal of the London College of Divinity. His great scholarly interest has always been the Bible and he has been active in the work of the Bible Society, and in Bible translation. He is the author of numbers of books, many of them about the Bible and its background.

Archbishop Coggan is no friend of the permissive society but he is strongly in favour of church unity and of an attack on all forms of poverty. He visited Australia in 1967 for the Bible Society and again in 1970 for the 200th anniversary of Cook's landing in Australia.

Widely known as a liberal evangelical churchman, his election to Canterbury breaks the tight grip that Anglo-Catholics have had on this important see for over 40 years.



Dr Coggan

"MISSION 75" PLANS IN TASMANIA

During 1975 the diocese of Tasmania will be involved in a State-wide outreach program. This will be part of a wider ecumenical program, as Baptists, Methodists and Roman Catholics will also be involved in similar attempts to share Christ with the people of Tasmania.

As part of preparation for "Mission 75" the Bishop of Tasmania (Dr R. E. Davies) held "Bishop's Briefings" during March. In deference to Tasmania's geographical "spread", the briefings were held in Hobart, Launceston and Burnie.

At these well-attended briefings Dr Davies outlined the concept of "Mission 75" and, by question and discussion, some of the practical workings of the concept. Each parish will be free to express the mission concept in the way which seems most appropriate to local planners. The diocesan planning committee will offer resource people and material.

One of the resource people will be Rev John Chapman, Director of Evangelism for Sydney diocese. Scripture Union and the Diocese of Tasmania will co-sponsor a visit of two weeks in September by Mr Chapman, who will lead seminars in dialogue evangelism.



John Dring (pictured) has been appointed Manager of the Sydney Home Mission Society's chain of Opportunity Shops.

Dean against voting advice

Preaching in St Paul's Cathedral, Melbourne, before the recent Federal election, Dean T. W. Thomas said that the church had no business advising its members on how to vote.

He said it was proper for the church to remain neutral in such debates.

But in the determination of goals concerning the rights and duties of man, the church had very definite views, he said.

Dean Thomas said that the church's neutrality did not mean that Christians did not care what type of government was elected.

Mayor outspoken on pornography

Alderman Michael E. Kartzoff, Mayor of Ku-ring-gai, on Sydney's North Shore, tabled at a council meeting in May copies of five publications he described as pornographic film.

He said he and another Ku-ring-gai alderman had found the publications openly on sale at a newsagency in the municipality.

In a mayoral minute, Alderman Kartzoff appealed to residents to "exercise such pressure as they may to force the newsagent to remove this material from his shop by refusing to deal with him for as long as he handles it."

It added: "Besides photographs, drawings and articles, these papers blatantly display advertising, in some cases, for brothels."

The mayor said: "I am prepared to resign if you don't back me on this."

Council received the mayoral minute by five votes to two.

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EDITORIAL The ACC - Time for withdrawal

In an editorial of April 16, 1970, we set out what we believed to be a reasonable attitude that Christians should have towards the Australian Council of Churches and the World Council of Churches.

We said then that membership of the WCC or the ACC was not an issue. We added that "The WCC doctrinal basis is not as thorough as we would like it, but it is biblical and Christian and has brought together Christian believers in a unique way, reaching far across national, racial and ideological boundaries. We thank God for that."

Because some disturbing trends were in evidence then, we added further: "All this does not make us blind to the danger of theological compromise and the present domination of the WCC by liberalism."

Reluctantly, we no longer feel that such a position vis a vis the WCC or the ACC is tenable. Over the intervening four years the WCC has forsaken completely any pretence of looking to its biblical foundations and it has replaced the sovereignty of Christ with the supremacy of social activism. It has forced the most basic theological truths on which our faith rests into its activist mould. Since 1971 we have seen the WCC appointment of a Buddhist as Executive Secretary for Asia, an appointment which aroused world-wide shocked amazement but

which was justified at the time even by the ACC.

Then came the disastrous grants to fight "racism," strongly urged by denominations in the Communist world in obedience to their Communist masters but taken up by the radicals in their never-ending hostility to all conservative forces.

Opposition to the grants has been worldwide and persistent. But all of it, including the repeated opposition of the Archbishop of Canterbury, has been ignored and to stir more trouble, the grants are being repeated. The radicals are so devoted to the idea of violent revolution in Africa, that they pretend not to notice that Frelimo and other African groups given money are using much of it to buy Communist arms to slaughter fellow Africans.

The butchery goes on, aided by WCC grants, and now we have the sad spectacle of the ACC sending money for the violent and murderous purpose. It now makes even the eventual use of Christmas Bowl Appeal funds suspect.

In 1973, WCC social activist policy had its ultimate triumph over Christian belief in the Bangkok Conference, "Salvation Today."

Professor Peter Beverhaus and others have exposed it for the travesty of Christianity that it was.

This year, after widespread criticism of Senator Murphy's Human Rights Bill as a

threat to common law rights and to our free exercise of religion, the ACC came out in support of the Bill.

Now the president of the ACC heads the list of 76 people urging a vote for the Labor Party and expressing opposition to the Liberal-Country Party. His plea that he signed the letter as an individual is quite naive. The people who organised the letter knew exactly what his office was and the title they gave Mr Gilmore shows they did not share his misapprehension.

It is now apparent that denominational representation on the ACC or the WCC is meaningless because the non-radical viewpoint is ignored and given not the slightest credence. Worse, to remain in association with either body is to lend respect to their irresponsible policies and actions.

To continue to pay denominational affiliation fees or diocesan assessments to the ACC is to show approval of these policies and actions. To waste any more time over ACC and WCC meetings and conferences is to take time that we can ill afford away from the real task that Christians have which is Christian activism as opposed to social activism.

Our primary obligation to every man and every nation is to bring them into a living relationship with Christ. We will do this better when we have off-loaded the restrictive ties imposed on us by the ACC and the WCC.

Notes and Comments

Comment on the elections

The election has come and gone and the Labor Party has clearly won. If the Government fails to gain a majority in the Senate there is a real possibility that another double dissolution could take place within two years. This is because the half of the Senate which has to stand for re-election will include more non-Labor Senators than Labor. The almost certain outcome would then be control by Labor with no impediment to its redistribution proposals. In these circumstances the Liberal-Country parties might prefer to take their chances at another double dissolution.

Looking at the overall result of the election, it is clear that the Labor Party has maintained its popular support even if it did lose seats, its overall percentage is about the same as 1972. The most significant feature was the downturn of support for the DLP and the Australian Party.

It is particularly pleasing to see the decisive rejection of the Australian Party, a party that uses conservation issues as a kind of sugar coating to conceal its more destructive interests such as legalised prostitution, abortion on demand, divorce by consent, euthanasia, abolition of censorship and the like.

In N.S.W. the Family Action Movement team headed by Mrs Frieda Brown the wife of a Sydney Anglican minister, far outpolled the Australian Party. This despite the fact that FAM was formed only three weeks before polling day, operated without the friendly support of the media or the generous benefactions of millionaire businessmen. One can only wonder what FAM's support might have been if they had had the time and the money to promote their cause.

The dismal showing of the Australian Party showed that the publicity it receives and the influence it exerts is far out of proportion to its real support in the community. Politicians would

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be wise to remember this when tempted to embrace its destructive and godless policies. Senator Murphy in particular would do well to note that such policies are not held by the community as a whole. If it is important to him to reflect the standards of a pluralist society, then the policies of the Australia Party do not represent such standards.

Another interesting feature of the election campaign was the growing concern and involvement of Christians and church leaders in the political arena. A number of individual churches held non-partisan meetings which sought to express to both parties their concern at some trends in society.

Is this what unity means?

So the General Assembly of the Presbyterian Church of Australia voted on May 1 for organic unity with Methodists and Congregationalists. By the exceeding slender margin of seven votes (230 to 143) the union received the 60 per cent vote that was required to go ahead. And despite all hopes that the G.A.A. would not proceed because of the 40 per cent opposed to union, they decided to go ahead and divide from them.

In Australia, 916 congregations will join the new United Church and the remaining 521 will continue as Presbyterians. Not only will there be this very unhappy division, but there will be widespread litigation over property, brother going to law against brother. What a price advocates of organic unity are prepared to pay. This is not the unity our Lord seeks for His church.

Education or brainwashing in our schools?

Almost anything passes for education in some of our schools today. Principals no longer have any say as to what happens in the classroom. Christian parents especially, must often be angry about the things their children tell them they are learning in the classroom.

Parents are reluctant to write to teachers for fear of reprisals against their children. They have learnt how powerless principals are. We do suggest that when strong exception is taken to what goes on in the classroom, parents write two letters — one to the principal giving the grounds and saying that another letter is being sent to the local member of Parliament or to the Minister for Education. Double action of this kind will, in the long run, get the desired results.

Here are a few things which have happened in a class of eleven-year-old girls at a State primary school and which have

been passed on to the ACR. The girls had their first cooking lesson. The tasty morsel to be cooked was "rum balls." Whether rum essence or the real jungle juice scarcely matters. Small girls were to be introduced to this highly desirable alcoholic flavour. Perhaps it is part of the modern approach to cooking which is to saturate almost everything in some form of alcohol and give it a French name.

The same class had a poetry lesson with a poem on Marilyn Monroe, the American goddess of the sex cult who killed herself. Her death by an overdose was described to the class as background.

An informal class discussion was held on the subject of seances and the girls were asked if they had taken part in them. The teacher accepted the offer of one pupil to bring along an ouija board next day.

When such things go in in the classroom, the teacher has lost the concern for children which must always be present if education is to have a firm basis for the child's enrichment. And certainly, the teacher has lost the respect of some of the pupils, thus raising barriers to real education.

A signature that should not have been given

Among the letters on our page five is one from the president of the Australian Council of Churches, Rev R. Neil Gilmore of Canberra Church of Christ.

Mr Gilmore's name was the first listed on a circular letter sent out before the May Federal elections, advocating a vote for the Labor Party. Alongside his name appeared "(Pres. Australian Council of Churches)."

Mr Gilmore is entitled to vote and work for any political party that he chooses. As a Christian man, we know that he will be guided in such choice by basic Christian principles which he holds dear. His sincerity and integrity we believe to be of a high order and are not in question.

But while he is president of the Australian Council of Churches, try as he may, he cannot act publicly in a way that at one time will appear to be the action of plain Mr Gilmore and at another of the president of the ACC. While he holds the office, his actions will always have a far wider significance.

His plea that he signed it as an individual will not carry any weight at all. It carried no weight with those who planned to put out the damaging circular letter else they would not have placed him and his office first on the list.

Either Mr Gilmore was manipulated by party political enthusiasts or he wasn't. Either way he is the loser.

We believe that Christians should be active members of local party organisations and

that they should take their place in the highest councils of these parties. The parties need the active support of Christian men and women.

But we do not believe that Christians of any sort should use any office they hold to push the claims of one political party against another.

What Mr Gilmore did was a mistake of a serious and far-reaching kind. According to his letter, the Council of the ACC viewed the adverse reactions as a "commotion." Neither Mr Gilmore nor the ACC appear to appreciate the great disservice which has been done to the cause of Christ by this extraordinary affair.

It seems certain that concerned people, dioceses and denominations will only get their message across by the purse strings. It is now time to refuse to pay one cent to the ACC or its affiliates while it goes its own disastrous way with impunity. Helping the ACC to travel its chosen road is to do a great disservice to the cause of Christ.

Old friends

Miss May E. Jones of Nuffield Village, Castle Hill, NSW, wrote to the editor the other day sending a donation and asking us to remove her name from our list as failing eyesight made it impossible for her to read the ACR.

Miss Jones has been a reader of the ACR for most of this century and for many years was most active in the annual sale of work which used to be held to promote the paper. She is a daughter of Canon Nathaniel Jones, the saintly and revered principal of Moore College, 1897 to 1911. Canon Jones himself was a close friend of the paper in its earlier years, writing for it and supporting it financially.

RC's decline membership of the BCC

English Roman Catholic bishops have declined to accept membership of the British Council of Churches. The Church of England Newspaper greets this as a realistic decision.

On one hand, the BCC would gain by RC finance, personnel and larger staff. But on the debit side, the BCC would become disunited on a number of issues including family and social ethics. A stand against the social evils of gambling would be difficult or impossible given RC membership.

Meanwhile, co-operation at the local level grows apace, as it does in Australia.

In Australia, we have RC membership of the Tasmanian Council of Churches and it was mooted in Victoria until it caused the Victorian Baptists to resign.

At the WCC level, chances of RC membership have recently received a setback.

RC membership at any level must be expected to polarise liberal and conservative Christians to a degree that would

be unpleasant for everyone. But as long as many Christians are being seduced by large numbers and impressive structures, a love of the brethren will not count for much.

Giving it away frightens people

A most incisive commentary on current values is often seen in the attitude of the media to Christians who give money away with seeming gay abandon.

A recent television documentary revealed the producer suspecting some form of duress or coercion when one believer said he gave a tithe as the basis of his giving and then gave much more besides to God's work.

When Mr and Mrs C. W. Wren gave their \$50,000 printing business in Hobart to the Christian Renewal Centre, a columnist in the Hobart "Mercury" took it up. The suggestion seemed to be that someone was "off his rocker" giving away money like that in gratitude to the Lord. The writer showed that he at least, was not so glib.

Although the Bible assures us that "God loves a cheerful giver," modern man does not love him. He is suspicious of his motives and of the use to which the money will be put.

How true it is of the unconverted that "the imagination of a man's heart is evil." How willing we are to call good evil.

The cause of Christ needs every believer to be an imaginative, creative, cheerful giver. How badly we need the exercise of singing for joy at the sacrificial nature of our gift. We mean, of course, the inward singing of a heart attuned to the Saviour.

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Pressures on men in the ministry in the 70's

By Donald Anderson

The rectory family is caught between two pressures: either it must be blameless or expect to find itself headlined in the press.

This is the claim of Rev Donald Anderson who writes here on three areas where clergy suffer stress — the family, the congregation and society.

Mr Anderson is in charge of St Philip's, Matraville, NSW. He was on study leave overseas from 1969 to 1972 and has specialised in pastoral psychology and counselling

ideals that they need to thrust upon them." (2).

Many parishioners need the parson and his family to be perfect, and are greatly distressed if any weakness is shown or admitted.

Rev David Durston of the Grubb Institute, London, illustrates this point.

While involved in a parish study he was present when a group of parishioners were discussing whether ministers sometimes told lies.

Tell lies

"These people were conscious that ministers do sometimes tell lies when asked a question directly," he says, "but this awareness aroused great anxiety."

"It threatened the image of the priest on which their feelings were focused and made him seem less dependable."

Some ministers allow their lives to be dominated by unconscious feelings that they and their families must be as the parishioners demand.

I am not suggesting that the minister ought not to seek to model himself and his family on the highest of Christian standards.

Dr Hugh A. Eadie, of the Cairnville Institute of Melbourne, recently had published in the English journal "Contact" two long articles which examined the physical and mental health of the Scottish minister.

He found "disorders and diseases associated with stress are prevalent, including ulcerative conditions, chronic digestive problems and psychoneurotic complaints." (1).

I am not aware of any similar or extensive study having been done in Australia, but I am sure we all are aware that significant numbers of ministers in Australia suffer in similar ways.

In this short article, I mention only three areas where I believe Anglican and other ministers often suffer from stress and strain.

Parishioners and others expect the rectory family to be the ideal family. (Any failures are quickly condemned.)

An English vicar reports that he was angrily abused by a parishioner because his small baby "refused" to smile for this parishioner. Such unreal expectations as these and others will put great strain upon any marriage and family situation.

Greater stress comes when a minister unthinkingly accepts these idealised expectations, and tried to live accordingly.

Even if he realises that these expectations of perfection are impossible, he is still likely to be in trouble. For "there are plenty of spiritual adolescents who will be urged in demanding that their 'parents' shall conform to the

realistic attitude and will recognise his gifts and weaknesses.

Others may expect the minister to be the financier, youth leader, choirmaster, the greatest of preachers and visitors.

The less mature in the congregation expect that he should do everything "that will make them feel secure and counter-balance their own weaknesses." (3).

If the church fails in any way, it is often the less mature who will unload the failure on to the clergyman.

They will subject the parson to unrealistic demands and expect him to carry all their own "bad feelings."

Failure

Their own personal failure and the failure of the church is often attributed to the clergyman's laziness or lack of personal skill.

"If he was only a better minister things would be different. If he was like the Rev... we had 10 years ago..."

It takes a very stable man to stand up to the tremendous psychological pressures which come from a large group of immature parishioners.

Every man is different and will react differently.

He may accept the accusations that he is to blame, irrespective of the facts. This can lead to depression and a great deal of anxiety and questioning about his own worth and value as a person and a parson.

On the other hand, he might swing to the other extreme and become very angry and reject any suggestion that he could be to blame for anything.

Both positions are usually unreal and unhelpful.

The minister who fails to meet the expectations of the congregation or his superiors, will often feel that he is inadequate and he is a failure.

No one likes to feel a failure. The stress which results could seriously affect the minister's physical and mental well-being, as well as his relationship with his people.

Sociologists are telling us there

is a great deal of confusion in the community concerning the role of the minister.

Society knows, say, what the plumber does, but is not quite clear about the parson.

This confusion is also present in the minds of many ministers. A recent book "An Australian New Town" (4) has an interesting section about the role of the minister in a new Victorian housing estate.

Amongst other comments, the authors note that some of the ministers in this New Town stepped "outside their orthodox mandate of sacred affairs; their central goal and guiding philosophy, is the development of a community in Newtown."

The other ministers in New Town shared the view that the spiritual sphere is their primary responsibility.

This sort of conflict, "What is the Ministry" common in Australia and overseas.

It can be destructive not to know what one's life is committed to, and the uncertainties accompanying this lack of role definition cause many men great strain and stress.

Added to this problem role conflict is another very definite area of confusion, that of the demands of "the folk religion needs."

Folk religion

Human beings in a community require someone, or something, to depend upon in order to cope with the anxieties engendered by the struggle with the problem of living. Religious behaviour results from this need and is what we call "folk religion" (5).

To many in Australia, the Anglican Church has provided for this folk religion need.

The Anglican pastor has baptised, married and buried all who come.

Many people have become dependent on the Anglican clergyman to meet this need.

Refusal to conform to the expectations of the outsider, brings anger and sometimes public condemnation.

There is probably less willingness today on the part of many ministering to meet the "folk religion needs," without trying to make the particular occasional service more meaningful.

Their efforts often confuse and anger the outsider.

Ministers who have been involved in the closure of church buildings will know some of the hostile feelings which come from complete outsiders.

People need the buildings and the minister to be prepared to perform the occasional "magic" ceremonies.

Anger aroused

All this is to point out that as the minister moves against the expectations of society, a society which the Anglican Church has often in the past relied upon for meaning and support, problems will arise.

Anxiety, anger and bitterness is often cast upon the minister in the situation. It takes a mature person to cope in such a situation.

Dr Eadie reminds us that "the critical factor is the minister's personality, and the way he perceives and reacts to external conditions." (1).

The way the pastor copes with these strains will depend on his basic psychological health and on the effectiveness of his defence mechanisms. We all react differently to pressures.

There is a great need to consider the expectations of the others in the light of reality.

Insight into unrealistic demands of others, can often save much pain.

Secondly, the minister needs to be constantly helping his people and the community to move to a mature set of expectations concerning himself and his God-given ministry.

We need to measure our lives and ministries by the word of God, and take strength from the truth that it is to God we need finally to give an account of our stewardship (6).

- References:
1. "Contact" Winter, 1972 and Spring, 1973.
2. Dr Frank Lake.
3. H. Guntrip — "Psychology for Ministers and Social Workers."
4. "An Australian New Town," L. Bryson and F. Thompson.
5. The Rev'd Bruce Reed, London.
6. I Cor. 4:4-5.

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Historic rectory sold

The historic freestone rectory at Buckland, Tasmania, has been sold to private buyers for an undisclosed sum.

The rectory is on the old Tasman Highway opposite the historic St John's Church. It is believed to have been built between 1846 and 1848.

The parish is building a new rectory costing \$16,800 at Triabunna. The old rectory has been bought by Mr and Mrs L. Alexander, of Tambul, Papua New Guinea, who were charmed by the beauty of the two-storey rectory. They have approached the National Trust about restoration work that may be needed.

The Word and Life

D. B. KNOX

What must not change in a changing ministry

Times are changing and society is changing and changes are going on in church life and in the form of the Christian ministry. What are the features of the ministry which must not be allowed to change?

We must first ask what is the ministry? How do we define it? It may perhaps be described as a full-time life occupation serving the Christian congregation. But what form does this service take?

From one point of view every Christian has a ministry. God gives to each of us gifts and we serve Him as we use these gifts for other people's benefit. This is our ministry, and it is a Christian ministry, so that if all ministries are similar then none can be full-time.

Different ministries

There are three passages in the New Testament which speak of different ministries in the Church: Romans 12, 1 Cor 12, and Ephesians 4 and it is plain that not all of these ministries and perhaps none of them are full-time ministries to which men or women might devote their whole lifetime.

For example, prophecy, we read of Agabus and the four daughters of Philip the Evangelist as being prophets, but prophecy is intermittent and is not a full-time occupation.

On the other hand, there are examples of full-time ministries in the New Testament: pre-eminent is the ministry of Jesus who in the period of time covered by the gospels gave himself exclusively to his ministry which was that of teaching and proclaiming the imminence of God's rule.

Teaching was the most conspicuous aspect of Jesus' ministry for it was by the title of "teacher" that he was known to the general public; this is disguised in our old fashioned English by the word "master" but "teacher" is a more accurate translation.

He taught the character of God's rule and he used numerous parables to illustrate various aspects of the rule or kingdom of God. Signs of God's kingdom accompany his preaching, signs of healing and of casting out demons, and these signs were in accordance with

what the Old Testament foretold so that all who knew their Old Testament scriptures would have recognised that Jesus was the Messiah.

In New Testament times, however, the signs of the presence of God's kingdom are no longer the Old Testament outward signs so much as the interior signs of the change of heart.

Another example of full-time ministry in the New Testament is that of Paul. His was an itinerant apostleship and by its very character was of necessity a full-time occupation for he was the apostle to the Gentiles and so travelled throughout the Mediterranean world.

However, he spent three years in the important city of Ephesus. Here we read that each day he taught in a public lecture room and we know that he added to this a teaching ministry in the homes of his hearers. He himself describes the content of his ministry as giving to Christians a world view in which God and the Lord Jesus Christ were the centre, that is, he taught, as he put it, the whole counsel of God, holding back nothing that was profitable for them to know.

They told the Christians that others ought to come forward to undertake this distribution while they gave themselves to prayer and ministry of the Word. We read this in Acts 6.

Prayer takes time and prayer is an essential accompaniment to the proclamation of the gospel because the proclamation of the gospel of God is a frontal attack on the kingdom of Satan, and only prayer can ensure success in this struggle with the spiritual powers of darkness. It is by prayer and proclamation that God's kingdom is advanced and God's people are called out of darkness into the light of Christ.

Proclamation

He also described his ministry as a proclamation of the kingdom of God because teaching the whole counsel of God and proclaiming the kingdom of God are two aspects of the one activity.

Consideration of the light shows there will always be a place for full-time ministry of the Word of God. The Christian religion is a religion of faith in Christ the Lord.

Faith is distinguished from superstition by being based on the truth and distinguished from rashness by being based on the knowledge of the truth. All this depends on true teaching for we are not character of the Christian re-born with a knowledge of the truth. Moreover, Christianity is a religion of personal relationship, that is, of fellowship.

Fellowship only comes through hearing and responding to a word spoken, so it is plain that a ministry which conveys and makes clear the truth about God and conveys God's Word to the mind and so to the conscience of the hearer is an essential characteristic of Christianity. If this ministry dies out then Christianity dies out.

A ministry of Christian teaching and preaching is a life-time occupation because teaching cannot be discharged without preparation and preparation requires time. For the Christian teacher to give himself to preparation, to the study of the Word of God and its relevance, was never more needed than in the present generation. New questions keep on looming up, such as the rightness of nuclear war, abortion, and such theories as evolution and so on. If the Christian teacher is to guide rightly the minds of the Christian congregation he must give himself to a good deal of reading and reflection.

The unprepared teacher and preacher is like the blind guide.

Closely related to teaching is the other aspect of the Christian ministry, a proclamation or telling forth of the good news of the kingdom of God and the rule of God exhibited in the life and in the victory of Christ on Calvary and in the day of judgment.

Just as teaching is essential to Christian faith and obedience, so proclamation is essential for the conversion of sinners and calling them to repentance towards God and faith in our Lord Jesus Christ. The apostles regarded their work of proclamation and teaching as so important and as so full-time an occupation that they were not willing even to give time to the humanitarian activity of helping in the distribution of money that had been collected for the needy.

They told the Christians that others ought to come forward to undertake this distribution while they gave themselves to prayer and ministry of the Word. We read this in Acts 6.

Prayer takes time and prayer is an essential accompaniment to the proclamation of the gospel because the proclamation of the gospel of God is a frontal attack on the kingdom of Satan, and only prayer can ensure success in this struggle with the spiritual powers of darkness. It is by prayer and proclamation that God's kingdom is advanced and God's people are called out of darkness into the light of Christ.

Prayer and preparation absorb time and that is why there will always be a place, if Christians are willing to support it, for a full-time ministry undertaken as a life occupation.

Apostles' example

Ministers for their part must be careful to see that their time is not eroded by other activities, good though these may be. They must take as their example the apostles who asked their fellow Christians to see to it that others discharged the work, in their case, of distributing money to the needy so that they could give themselves to the essential aspects of their ministry.

So if we ask what must not change in the Christian ministry, it is its character of teaching and proclamation, the teaching of the whole counsel of God, and secondly the calling out of the people of God by the proclamation of the kingdom of God, that is, the rule of God, made clear in the victory of Christ crucified, and in the resurrection and in the coming of Christ as King and Judge.

For this proclamation, prayer is essential and for true and relevant teaching not only prayer but also solid preparation and study. These things take time.

Those who are called by God to this ministry will find it a very worthwhile way of spending a life. It will not be without tears, as St Paul experienced at Ephesus, nor without its dangers perhaps, but certainly it will not be without its rewards and crown.

taught voice production at Moore College over a long period.

Despite the continuous struggle to maintain his health, for the past 10 years he maintained his ministry as hospital chaplain, a ministry which he came to love and because of his innate humility and willingness to learn, it was a ministry in which he was ever ready to learn and use new pastoral skills and insights.

His body was willing to the University of Sydney and a Memorial Service was held in the Hospital Chapel on May 24 when the Archbishop of Sydney preached on Philippians 1:23.

Books Religion & science

THE HUMAN QUEST by R. H. Bube. Word Books, Texas, 1971. 261 pages. \$5.95 U.S.

Dr Richard Bube tackles the relationship between science and the Christian faith in this refreshing book. The author writes lucidly and informatively on such issues as the nature of the scientific enterprise and of Christian faith, the structures of the world, determinism and the evolution controversy.

Accompanying each topic is a list of provocative questions which certainly serve to underline the author's concern for relevance. His final chapter (perhaps his weakest) reinforces this impression by concentrating on the social implications of both the scientific enterprise and Christian belief.

This is a virile and robust book perhaps a little slick but certainly worth possessing and putting to use.

B. L. Smith.

An important study

THE PROBLEM OF MIRACLE IN PRIMITIVE CHRISTIANITY, by Anton Fridrichsen, Augsburg Publishing House, Minneapolis, 1972, 174 pages, \$US5.95.

Fridrichsen was a Swedish scholar of note who wrote this book in 1925. It was regarded as something of a classic discussion by a New Testament scholar. This is the first English translation (by Roy Harrisville and John Hanson) and is introduced by the Harvard Professor, Krister Stendahl, who was a pupil of Fridrichsen.

It is a book for the scholar rather than the general reader — or at least for someone familiar with the modern approach to the Gospels, and knowing a little Greek. It deals chiefly with the miraculous powers of Jesus, and more briefly with the "works of power" mentioned in the Epistles (eg 1 Cor 12-14) and their relation to the role of prophets. It is exegetical rather than philosophical, and seeks to understand miraculous power within the whole context of the New Testament. It is without doubt, a significant study, and an important document in the history of the modern debate.

Donald Robinson.

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Homosexuals report back

HOMOSEXUALS REPORT BACK, CAMP, N.S.W. Branch, 1974. 29 pages. 50c.

This document, produced by a Sydney church group within the homosexual organisation Campaign Against Moral Persecution, is a "Retort to the Report on Homosexuality" produced in October 1973 by the Synod of Sydney's Ethics and Social Questions Committee. Homosexuals Report Back (HRB) covers legal and social, religious and psychological aspects of homosexuality, each by a different author, and offers a closing "personal response" to the Sydney synod report (ROH).

To examine in detail the HRB would be a lengthy undertaking.

Suffice it to say that the chapter on Religious Aspects (pp 16-20) resurrects the very arguments which the ROH laid to rest in a fairly thorough manner.

This is a very weak chapter fairly liberally spiced with abusive asides directed against "legalistic," "fundamentalist" Sydney Anglicans.

The chapter on Psychology and Psychiatry (pp 21-25) is a pale reflection of the same sort of evidence as appears in ROH (pp 36-50). The conclusion that "it is time that homosexuality was both considered as 'normal' and socially acceptable" (p. 24) involves other considerations than statistical estimates of prominence. The jump from "is" to "ought" cannot be made so naively.

Perhaps the nub of HRB is in the Legal and Social Aspects (pp 9-15) in which the authors accuse the Sydney Committee of not speaking to homosexuals (quite false) and of a "mindless adherence to the status quo" (p. 9).

Instead of the biblical norms HRB suggests a six-point program of reform fully confirming the warning issued in the ROH (pp. 21-22).

Abolition of all forms of discrimination against homosexuals involves nothing less than a social revolution — those who read (or who don't) take note!

HRB involves the assumption that all forms of voluntary sexual activity are morally acceptable and that society should recognise this and rearrange it-

self accordingly ("moral persecution" will not end until it does).

That some non-Christians should support this point of view is not to be wondered at, that any professing Christian should do so is nothing short of a tragedy.

B. L. Smith.

Housing & poverty

HOUSING AND POVERTY IN AUSTRALIA: M. A. Jones, Melbourne University Press, 1972. 239 pages.

This book, adapted from a doctoral thesis, contains detailed information about the State Housing Commissions, and their policy implementations concerning poverty, slum clearance, area development, means testing, rentals, home ownership.

Two aspects questioned are the assumed causal link between poor quality housing and social problems, and urban renewal which removes habitable low rental dwellings so reducing assistance to the poor.

Pat Nelson.

Reg Platt to leave Q. CMS

Rev Reg Platt who has been Queensland State Secretary of CMS for the past seven years has given notice of his resignation from the post.

He has accepted an appointment as rector of the parish at Longueville in the diocese of Sydney.

Mr Platt has exercised a conscientious and effective ministry in Queensland. He directed the re-establishment of the Church Missionary Society Office when it was destroyed by fire.

Branch missionaries have found him a concerned and interested partner in their work and welfare.

The CMS committee are now considering the question of his successor.

Mr Platt will conclude his work in Brisbane at the end of July.



Miss Mary Andrews

The Executive discussed ways and means of strengthening the links with deaconesses around the world. As one member, Dr Neubauer from Berlin, said: "The new style diakonia shines in many colours, but two things are indispensable—the freedom to give thanks and the freedom to serve in love. It is this twofold freedom which mankind today is in need of if Christian service is to make an impact on society."

After a visit to Stockholm Deaconess Institution, I went to the Deaconess Community House in Versailles, France, where the Kaire (Greek for "joy") Group continued the search for understanding between the leaders of the Deaconess Federation and the heads of Roman Catholic, Reformed, Orthodox and Protestant communities.

The climax of the meeting was reached on the final evening when, instead of having a meeting as planned, a prayer meeting which went for a couple of hours in which the group realised afresh the meaning of Psalm 16—"In thy presence is fulness of joy. At thy right hand are pleasures for evermore."

It has become increasingly evident to this group that through Bible study, worship and prayer together, God's Spirit is working and bringing to each member such enrichment that as the World President of Diakonia from New York said: "How wonderful it would be if the

administrators in our churches at home could spend time like this — waiting upon God instead of endless meetings and discussions."

On Saturday the English chaplain at Versailles took me to a Portuguese-French wedding reception and then to his home.

Yesterday I had the joy of giving the address to an international congregation at St Mark's, Versailles. After lunch in the castle grounds, I flew to Frankfurt where Deaconess Shirley Grigg and her family met me and took me to Canan at Darmstadt, where we were greeted very warmly by 37 Australians who were at an English-speaking retreat there. What a place of joy and wonderful peace that Community Centre is. St Paul's greeting to the Philippians has become very meaningful.



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Rev Frederick C. Allwood, vicar of St Lawrence's, Caboolture, since 1968, has been appointed rector of Holy Trinity, Goodwinville.

Rev Raymond G. Barracough has been appointed curate of St James', Toowoomba.

Rev John F. Naumann, vicar of St John's, Pine Rivers, since 1970, has been appointed vicar of St Barnabas', Sunnybank.

Rev Jeffrey R. Roper, rector of St John's, Dalby, since 1970, has been appointed rural dean of Toowoomba.

Rev Ian R. Shackleton, curate at St James', Toowoomba, since 1972, has been appointed in charge of St Peter's, Milmeran.

Rev Robert R. Smith, rector of St Peter's, Wynnum, since 1969, has been appointed rector of St Peter's, Southport.

Rev Harry Perkins, rector of St Anne's, Nanango, since 1954, will retire at the end of July.

Rev William J. M. Warner, rector of St John's, Surfers Paradise, since 1971, has resigned from June 30.

CANBERRA & GOULBURN

Rev Charles F. Harris, rector of Toowoomba, has had to retire on April 30, because of ill health.

Rev James Tetlow, rector of Adelaide since 1963, will retire on September 30.

MELBOURNE

Rev Ernest E. Horth, Regular Army Chaplain since 1968, has been appointed incumbent of St Aidan's, Parkdale, from August 7.

PERTH

Rev Kinley G. Sinclair, chaplain at Royal Perth Hospital since 1967, has resigned.

Rev Walter B. Churchill will be the locum chaplain.

Rev Edward V. Huffman, at present on leave from the diocese, has been appointed rector of East Claremont, from June 4.

Mr W. S. Couche, formerly superintendent of Parkville Children's Homes, has been appointed Director of Residential Care. He has also been appointed Warden of St Bartholomew's House until a further appointment can be made.

Mr Dion Leach, formerly Warden of Geraldton High School Hostel, has been appointed superintendent of Parkville Children's Homes.

ST. ARNAUD

Canon Olive E. K. Beatty, inducted as rector of Maryborough on May 17, has been appointed archdeacon of St Arnaud.

SYDNEY

Rev Ken N. Shelley, Chaplain at RPAH and RAHC since 1964, died at hospital in Sydney on May 21.

Canon Maurice C. Gillespie, rector of St Paul's, Canterbury, since 1966, LT St Stephen's, Hurstville, Park, since 1970, and rural dean of Marrickville since 1967, will retire on August 31, for health reasons.

Mr Peter Holland, of the Orana Family Care Home at Wahroonga, has been appointed superintendent of the Carlingford Boys' Home. **Mr Norman Edwards**, the former superintendent, is leaving to go on missionary service.

Mr Alison McMahon has been appointed housemother at Orana.

Mrs Ivy Bailey is leaving the staff of the C of E Homes after 10 years' dedi-

African Christianity outstrips Islam

(Grand Rapids) "Die Sendingsblad" of the Dutch Reformed Church in South Africa (NGKSA) quotes statistics which say that 40.6 per cent of Africa calls itself Christian. Islam sources claim that 41.7 per cent of the African population are followers of Islam.

The source quoted said that the 5.7 per cent growth rate of Christianity will make it the dominant religion in Africa by 1980. Die Sendingsblad points out that many of the Christians

counted belong to independent churches which have assimilated many pagan elements from their former tribal religions. These churches are seen as a transitional phenomenon: they are the most painless way for these people to make the change from their traditional religions to Christianity.

Four predominantly black African nations are listed as having a higher percentage of Christians than white South Africa: Zaire (formerly the Belgian Congo), the Republic of Central Africa, Equatorial Guinea, and Brazzaville. (RES NE.)

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Sydney's "Guaranteed Minimum Income" report released

The diocese of Sydney has released a detailed 'white paper' report into a Guaranteed Minimum Income — as a solution to poverty in Australia.

Entitled "A Taste of Security," the report includes a foreword by Archbishop Marcus Loane in which he says: "The Church of England has been involved with helping the poor since it began in Australia. But it is only in the past three years that the Church has tried to influence Government thinking so that some attempt could be made to prevent poverty instead of merely alleviating it."

"I commissioned this research into the concept of a Guaranteed Minimum Income because it is one of the possible ways a Government could begin to eliminate poverty in Australia."

The report says: "There is nothing new in the thought of a guaranteed minimum income —

the idea has been around for a long time — but this proposal to the Government from one of its own instrumentalities (Priorities Review Staff) suggests that it is more than an economist's dream. It is a real possibility, and ought to be greeted with enthusiasm by all those who work closely with the poor and disadvantaged of Australia."

"It is a curious thing about the poor of any nation that they seem for the most part to be accepted and kept out of sight. Then from time to time they

surface to test the conscience of other people."

Subjects on which the report touches include: the battles, the bottom rung syndrome, the stigma of poverty, the bludgers and victims, retraining schemes, delays in benefits, income security, the million "rather poor," cycle of poverty, protestant work ethic, right to congenial work.

One section of the report in casebook fashion contrasts the life-styles of a poor family and an affluent family.

Candidates quizzed by churchpeople

Two Sydney Anglican churches sponsored public meetings before the elections where Liberal and Labor candidates spoke and heard comments from members of the Christian public on permissiveness and Government policy.

Church people from surrounding districts engaged the candidates on such subjects as pornography, standards on TV, divorce law reform and the Human Rights bill.

The first meeting was held at Carlingbah where Mr Ray Thorburn M.H.R., a parishioner of St Andrews, Cronulla, and Mr Don Dobie, of Cronulla Presbyterian church, spoke to a crowd of more than 400 people.

Rev Bruce Ballantine, assistant minister at Carlingbah and one of the organisers, said "The attendance indicated the deep concern of ordinary people about the

slide in community standards. The meeting also showed the sensitivity of politicians to these issues. Both candidates encouraged church people to be more active in voicing their concern to Governments and local members."

"If churches throughout Australia organised their own meetings with the local members and cultivated their relationships with them, there would be less likelihood of the Humanist minority exerting such enormous influence on government policy," Mr Ballantine said.

The other meeting, also attended by a crowd of more than 400, took place at St. Bede's, Beverly Hills and the candidates for St George, Mr Morrison, Minister for Science and Mr Bria Booth answered questions put to them. Mr Morrison defended his Government's action in the area of censorship, divorce law reform and Human Rights.

Renewal Centre in Goulburn

The former site of the Bishop's residence in Goulburn, NSW, is to be transformed into a Renewal Centre for the diocese of Canberra and Goulburn.

The former "Bishopthorpe" is a fine old building set in 50 acres of land in Goulburn.

The Diocesan Property Trust has decided not to extend the letting of space in the property. It is proposed to get architectural advice forthwith on such matters as the state of the roof and structure generally, the provision of adequate toilet, bath, room, and kitchen facilities, and heating. Thanks to a windfall several years ago, there is \$18,000, or so, available to begin essential work if the Bishop-in-Council gives its approval. More than that will be needed but that will make a useful start with the necessary work.

Bishop Warren has for some time been enthusiastic about

establishing a conference and retreat centre for the diocese and he is a strong supporter of this present scheme.

Plans for Encounter '75 in Qld.

The planning for encounter '75 in Queensland is in the hands of a representative committee headed by Rev. T. Scarlett, president-elect of the Methodist Conference.

Anglicans, Methodists, Presbyterians and Roman Catholic Parishes used Wm. Barclays "Jesus Christ for Today" as a common study manual during Lent.

Planning is in hand for the Queensland edition of the Encounter '75 resource book, currently in production in Sydney.

Rt. Rev. Ralph Wicks is an enthusiastic leader of the Anglican participation in Encounter '75.

New strategies needed

More nations are accessible to the gospel than ever before in history. The day obviously calls for new strategies and patterns of evangelism.

(Donald E. Hoke)

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GET RID OF DEACONS SAYS REPORT

The order of deacons is not essential to the Church of England and it should be abolished, says a working party report, "Deacons in the Church" published recently in London. It is a report of the working party set up in 1971 by the Advisory Council for the Church's Ministry in England.

If the Church accepts the recommendations of the report, deacons will disappear from the Church of England in England. The Bishop of St Edmundsbury, Right Rev Leslie Brown, chairman of the ACCM commends the report for general study and discussion.

After discussing whether the ministry of the Church requires deacons (and concluding that it does not) and the place of deacons in the early Church, the members of the working party say that they "did not find sufficient arguments to justify our recommending to the Church that the diaconate be reinforced by greater numbers in its membership or by wider scope for its work."

"We were then faced with alternative possibilities: either the diaconate should be retained in the Church of England as a short probationary and intermediate stage through which pass all candidates for the priesthood, or the diaconate should no longer be retained in the Church."

An archaism

"In many respects the former alternative is the simpler; we should let sleeping dogs lie, and certain practical advantages can be found in this solution. Prudence, for instance, may suggest that it is wiser not to upset the Church's discipline and order for a cause as unimportant as the diaconate, and any alteration in the Church's received pattern of ministry will certainly necessitate

some administrative reorganisation."

"But, having considered the office and work of a deacon, we see no reason to perpetuate it in our Church: consciously to advocate the retention of an archaism or an anomaly is a course which, on reflection, became impossible even for the most historically minded on the working party."

The authors of the report say that they do not regard the abolition or discontinuation of the diaconate in the Church of England as a negative step.

"We hope that the abolition of an anomaly will result in lay-people having a clearer picture of their role and work in the Church. When lay-people have a clearer picture of the diaconal responsibilities which are theirs as members of the Church, we expect that their diaconal work will be strengthened and developed. It may also happen that a clearer picture of the work and functions of the ordained minister will also emerge."

Changes needed

The report says that there are two respects in which the proposal concerning the discontinuation of the diaconate will necessitate change in the practice of the Church of England.

The first concerns the probationary period in the ordained ministry which is afforded by the current practice of the Church of England with regard to the diaconate. "Instead of their serving a year in the diaconate, we consider that candidates before they are ordained priest should normally be expected to serve a probationary year as paid lay-people in a parish or some other sphere of work."

The second respect affects the revision of the ordinal which would be necessary if the principal proposal was accepted.

"In the ordination of priests and in the consecration of bishops much greater emphasis will need to be placed on the diaconal

work and function of the ordained minister. Of equal importance will be a radical redrafting of the preface to the ordinal."

In dealing with the "diaconal work of the laity" the report maintains that:

1. The opportunities for the laity in ministry are clearly of overwhelming importance, and among the laity is still the greatest potential for growth in the Church's life.

2. The laity are still given too little encouragement for growth and self-education in the dimensions of their ministry. "This is

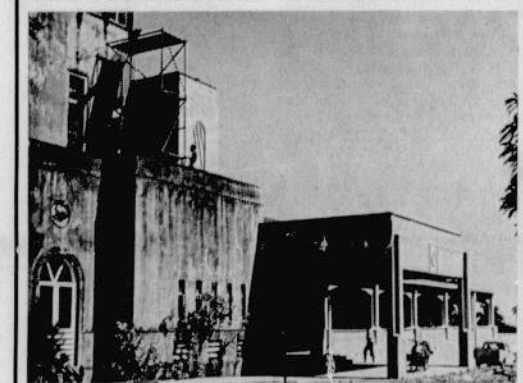
include more support with finance and staff for adult Christian education and experiment than is at present available."

Australian trend

In Australia, the Canberra Conference on Mission and Ministry (report page 12) came to similar conclusions, and like the English report recommended that the diaconate be transformed and be set up as a lay ministry for both men and women.

Canon Broughton Knox,

CATHEDRAL COMPLETED



Holy Trinity Cathedral, Suva, Fiji, showing the completed nave, verandas, main entrance and bell tower—all dedicated by Right Rev John T. Holland, Bishop in Polynesia on May 22.

especially true in respect of their diaconal work in secular and non-Church structures, which they are sometimes hardly expected to understand as ministry at all."

3. The Church ought to accept, and indeed encourage, a wide range of organisations which may support and challenge the laity. "This encouragement ought to consist of much more than mere verbal approval: it ought to

principal of Moore College, has pointed out that the Church of England in Australia has bound itself by its constitution to "Preserve the three orders of bishops, priests and deacons in the sacred ministry." This comes in one of the three fundamental principles which are unalterable. He felt that deacons should only be deacons of a particular church and that in the event of moving, they should lose the office. The office

Members of the working party

Canon A. A. K. Graham, Warden of Lincoln Theological College (chairman); Rev J. W. Charley, Vice-Principal of St John's College, Nottingham; Mr M. Gibbs, director of the Audenshaw Foundation; Mr B. R. Morris, Professor of English at Sheffield University; Rev J. C. S. Nias, Director of Studies of the Central Readers' Board; Canon R. H. Preston, Professor of Social and Pastoral Theology at Manchester University; and Mrs M. E. Tanner, Recognised Teacher in Theology at Bristol University. Professor Morris resigned in 1972 and was replaced by Miss J. M. Henderson, Deputy Director of the BCC Community and Race Relations Unit.

of deacon should be based on a particular congregation, Dr Knox said.

Right Rev Donald Robinson, Bishop in Paramatta, said that he "sees no reason why deaconesses should not be regarded as deacons."

He went on to say that "the concept of a diaconate that is based on well-recognised qualifications, is recommended by authority and assists the priest in his ministry should be preserved. It need not necessarily be full-time or paid."

"It should be rationalised with the 'diaconate' that we are so busily creating at the moment in the form of 'lay' assistants. Let it be remembered," the Bishop said, "that the moment a person is given a regular and recognised office in the meetings of the church, he ceases by definition to be a 'layman' which merely means a person holding no office and becomes a 'clergyman,' meaning a person who holds a 'cleros' or 'office.'"

NEXT ISSUE
Peter Jensen & Robert Emery look at the current craze for "relevance."

EDITORIAL

Sex education—in the family

Sex education is necessary for a happy marriage and a healthy mental attitude. The point is: Who will do it, where and when?

Dr Charles Winnicott, an English specialist in child psychiatry, came to the conclusion that people with an urge to teach sex to children should be discouraged.

His opinion is shared by Dr Gerald Sandson of the US National Institute of Mental Health.

"I feel too many people who do the teaching derive exhibitionistic pleasure from it," he said.

"I'm for sex education, but I'd like to see some good, honest-to-goodness clinical thought given to how it is done."

A guiding principle should be that sex is not to be taught in isolation. Instruction should deal with the whole area of love, courtship, marriage, family and society.

Men and women are more than animals,

and ought not to learn about sex in a moral vacuum.

Speaking at a recent seminar on sex education, a Sydney psychiatrist (Dr Bruce Peterson) said the subject should not begin at puberty, but at birth.

"Affection, cuddling, a recognition that the body itself is nice, form part of the program," he said.

"Instruction should be seen as a natural, non-sensational aspect in the whole life of the home and in society. It does not need to be singled out for special emphasis at certain times."

"Children in a Christian home need to absorb that sex is good, God-given, enjoyable, creative, and is expressed in loving ways in the appropriate context."

"A positive approach will accept our sexuality as a natural part of us."

Despite current emphasis on school pro-

grams, there is a tremendous body of opinion which sees the home as the principal means of imparting sexual knowledge.

Dr Rhoda Lorand, author of "Love, Sex And The Teenager," suggests school programs should centre on helping parents carry out the educational role.

She sees sex education as their responsibility until sixth grade.

In high school, Dr Lorand says the main need is for students to read good books and pamphlets on their own and to have opportunity to discuss questions with well-trained school counsellors in private.

Current emphasis by the Family Life Movement in Australia is on integrated sessions for the whole family.

Moves like this will ensure frank and wholesome information leading to the right control and expression of sexual desire based on a firm Scriptural foundation.