## **Contentious** proposals for Qld. schools



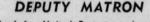
### ROLLING PINS AND HISTORY

convicts from locally made bricks and the abundant cedar. The first service was held in De-cember, 1833. The rectory was likewise built of brick and cedar, and the cellars beneath it are still accessible. Rev William Macquarie Cowper was its first occupant in 1836. The little town of Stroud, NSW, today suggests annual rolling-pin throwing contests women and brick-throwing contests for men. But its origins are tied up with the history of agricultural devel-opment in Australia and the Anacquarte Cowper was to first occupant in 1835. The Parish House was prob-ably erected in 1831 as the origi-nal school and it was so used right up to 1900. The accompanying picture shows (R to L) St John's Church, part of the Rectory and the parish hall. An architect has recently re-ported to the parish council that \$45,000 on ust be spent on repairs, \$15,000 on the church: \$24,000 on the parish council that \$6,000 on the parish hall. So this small old parish coun-cil, C/- The Rectory, Cowper St. Stroud, NSW, 2425. rish complex of buildings

s among the most interesting istorically in our land. Stroud was once on the Pacific

Stroud was once on the Pacific Highway but now it is com-pletely by-passed by the High-way and travellers between New-castle and Tarce might well be unaware of its existence. But once it was the headquarters for the famous Australian Agricul-tural Company which was found-ed in 1826 and which opened up for settlement and agriculture, half a million acres around Port Stephens.

Stephens. St John's Church was built by



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

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

State schoolteachers would teach the subject as part of their curriculum, rather than have religion taught by visiting teachers who represent various denominations. Religions other than Christianity will be included in the

Queensland's Director-General of Education (Mr A. E.

Gueenstand's Directo-General of Education (Mr A. E. Guymer) set up a committee of inquiry in Nov, 1971. This committee to examine religious education received many suggestions for changes in the present system. Among the most radical were proposals from the Queensland Institute of Christian Education.

Its members describe it as "a private association of essional Christian educators" Institute Secretary, Rev C. J. Gardiner (a Fransiscan Friar), describes the present arrangements as shambl

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

into denominational groups is disruptive to pupils and schools alike.

alike. "It would not matter whether the teacher is an atheist or has a strong belief in any one denomination," he said. "To suggest that a teacher cannot cope with a subject such as this is a reflection on his capability as a professional

"All that we can expect is that the teacher present the

"All that we can expect is that the teacher present the subject honestly and with integrity." Chaplain of Brisbane Boys' College, Rev G. T. Read (a Methodist minister) does not consider it relevant that the teacher of Religion Studies be committed to a religion. "The proposed course would train students to pass value judgments based on rationality, not on emotion," he said. Objections to the proposed scheme are likely not only from atheists and agnostics but also from some practising churchogers. churchgoers.

DEBATE ON RIGHTS POLICY (From page one)

over land which has been tradi-tionally theirs. This ought to be rectified." benefits, but rather heartache." Uranium mining at Oenpelli, the policy statement says, showed that the wishes of the people there have been "for all practical purposes ignored." It is clear that the community does not want mining develop-ment, but has apparently accept-ed the best of a bad job. "The follure or delay of the rectified." "We earnestly hope people of goodwill towards Aborigines and with concern of land rights will stop sniping at one another. "They should instead pool their resources and harmonise their efforts towards a solution."

Mainly About People

ed the best of a bad job. "The failure, or delay, of the Government in getting historical or sacred sites clearly marked is another cause of concern at Oen-pelli, and helps to produce fur-ther unrest."

#### Inconsistent

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

Aborigines. "Current Government policy does not pay sufficient attention to the emotional and psy-chological crisis which Abori-gines face generally, a condi-tion aggravated as life on their areas is disrupted and fractured by the invasion of European society.

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

Rev John Reimer, curate of the parish of Nowra since 1970, has been appointed to the charge of St Luke's, Northmead, in the Diocese of Sydney. Rev George Robinson, Rector of St Stephen's, Willoughby (Sydney), returns from an overseas trip on Sept 15, During his time away he has observed Christian work in various parts of the world, in-cluding Dr Francis Schaeffer's work at L'Abri In Switzerland, churches in the UK and USA, and Pioneer Camp in Can-ada.

Rev Peter W. Daugaard, curate of St nne's Ryde (Diocese of Sydney) since 970. has been appointed curate of All sints', Nowra.

Rev Stuart Langshaw, curate at Christ Church. St Ives (Sydney) since 1970, has accepted the parish of St George's, Earlaccepted the parish of St George's, Earl-wood. Mr Chris Dudley, Sunday Schoot superintendent at St Paul's Cartingford and a high school science teacher has been appointed Children's and Youth Earlien (Stytemar with the Board of Edu-cation (Stytemar with the Board of Edu-

Rev Graeme L. Goldsworthy has turned to Sydney after pursuing course of post-graduate study under-suidance of Prof John Bright, at R mond. Virginia. in the USA. Mr Rick Ford, of the staff of Sydn Board of Education for the past months, leaves with his wife this mai for missionary service with the AM Evangelical Fellowship in Malawi. A memorial in the Churc England at Stockton-on-

South South S6: J. wards.

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

THE OCCULI

feature article you will not want to miss. Be s order extra copies of the Record early to av

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THE AUSTRALIAN

**CHURCH** 

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The ACR board grateful acknowledges receipt of the following donations to the recer

It is four years since the uch appeal.

This one was necessa

cause of increased costs of pri-ing and postage. The board deeply appreciative of the ger-ous support given by subscribe

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

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appeal

arne on September 1 for A wave of fascination with the Occult is noticeable throughout the world. A leading Sydney book-shop has a large section devoted entirely to the subject. A recent issue of Time magazine carried a cover story called: The Occult—A Substitute Faith. The media have not been slow to climb on the band waggon and capitalise on the Astrology boom. In the next issue of Church Record the Rev Philip Oliver writes on: A. en route to South

that they met.



NZ Anglicans vote on unity plan

THE AUSTRALIAN

No. 1521

### Two to one rejection of 1971 Plan for Church Union expected

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

he five denominations in the n are Anglican, Presbyterian, thodist, Churches of Christ Congregational. It is anti-ated that as in Australia, thodists will vote very strong-for union. But it is believed Anglicans who represent 34 cent of the NZ population Presbyterians who are 26 cent will reject the plan, thodists are only 10 per cent he population in NZ. Church and People," the offi-Anglican newspaper for the vince, says that the result of urvey it carried out in August wis that only 33 per cent of glicans will vote for the eme. Only Nelson and iapu out of the seven dioceses ws a small majority for the 1 plan. the five denominations in the

plan.

tural doctrine of the Holy Com-munion. Lester Pfankuch, vicar of St John's, Woolston, in Christ-church, opposes it as lacking in the Reformed emphasis on the authority of the Scripture. Philip Thomas feels its doctrine of the Scripture is sound. Non - evangelical objections spring from questions of episco-pal ordination, infant baptism, the possibility of radical inter-pretations of the historic creeds and their opposition to the possi-bility of altering fundamental be-liefs by changing the constitution which has no unalterable safeguards.

Matthew's, D nedin, strong angelical centre in southern-most diocese.

Perth couple to South Africa for

Wycliffe B.T.

turned to New Zealand where he attended the New Zealand Bible Training Institute and for two years taught at the Guildford Church of England Boys' School in WA. Paraplegic Tony Williams with his wife Mary and two little daughters left Mel-

Tony in New Zealand and ary in Western Australia were th converted in 1957 at CMS ague of Youth house parties, it was not until they attend-a SU Conference five years of that they mat

r, that they met. y ear after his conversion y was climbing with a friend, ide Christchurch, New Zea-l, when he fell over a cliff sustained serious injury to back, leaving him a para-tic. A leading Perth specialist pinal injuries suggested that should have treatment at the al Perth Rehabilitation pital, so he went to Perth — treatment was very helpful, le sraduated BA from the Their responsibility on arrival in South Africa will be to open a WBT/SIL home office in the Johannesburg area. He graduated BA from the

ounced on September 28. Bishop Peter Sutton of Nelson has been the sole bishop to op-pose the plan and an advertise-ment opposing the plan appeared in the NZ daily press on August 26 signed by the bishop and 28 clergy and laity setting out the grounds of their opposition. Apart from the bishop, most of the signatories would be broadly Aglo-Catholic. Evangelicals in NZ are closely knir in the Anglican Evangelical Fellowship of which Rev Philip Thomas of Latimer House. Christchurch, is secretary. But the evangelicals take no particu-lar stand on the 1971 Plan. Rev Walter Marriott, vicar of St Mathew's, Dunedin, opposes it on doctrinal grounds. Canon Ber-nard Machell of Nelson diocese opposes it because of its unscrip-tural doctine of the Holy Com-muno. Leter Pfankuch, vicar of St

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

September 21, 1972

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

Stang.

**Bishop Pyatt** 

Smile-God loves you

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

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

Street, Sydney. The arrangement, with the approval of the Justice Department, started on Monday, August 14. Fifty women have volunteered to spend two hours at the court every Monday, Wednesday and Friday talking with people wait-ing to appear before the chil-dren's and maintenance courts and offering them morning tea and magazines to read. They will not engage in coun-selling but refer any needy fami-lies or cases to the Anglican social worker attached to the court, Mrs Stephanie Bissett. Mothers' Union social prob-lems convenor, Mrs Joyce Hay-man, who initiated the idea, said "we are doing this as christian

we are doing this as christian

and to help ease the tension of a long wait for parents and young people at the court."

**Bp** Delbridge attends **Orthodox** talks

Bishop Graham Delbridge. Bishop in Wollongong, left Sydney on September 5 for Geneva as Australia's repre-sentative at the first official talks between the Anglican

Orthodox Churches and since 1935. The talks, initiated by the Archbishop of Canterbury, Dr

## **EVANGELICAL ALLIANCE RELIEF FUND EXPANDS OPERATIONS**

RECOR

2 2 SEP 1972

Price 15 cents

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

spiritual ministry of encour-agement to the suffering people. A committee for the Re-habilitation of the Southern Sudan (CROSS) has been set up to accept the invitation of the Sudanese Government for Christian agencies to re-enter the country for relief and re-habilitation. Dr Ken Tracey, of the Sudan Interior Mission has been appointed director of CROSS On his recent visit to Australia he asked that TEAR Fund represent CROSS in Australia. TEAR Fund will accept gifts for transmission to Dr Tracey in Nairob. Mother need to which TEAR fund is called upon to minister is to people devastated by the foods in the Philippines. Dona-tions are beginning to come in for this purpose, and these are being sent to Manila for dis-tribution through Christian Re-ling Agencies. (EFICOR). Tais has been used for the re-lief of Pakistani refugees in India and more recently for their rehabilitation in Bangladesh. With the formation of the Australian Evangelical Alliance TEAR Fund has now extended its operations. The need for re-habilitation of the people of Bangladesh is still a major project, Rev George Hoffman, Director of TEAR Fund in Lon-don, has recently visited Bangla-desh together with Dr Ray Windsor, of the Bible and Medical Missionary Fellowship. A scheme to assist Churches in rebuilding and re-establishing their ministry has been launched in rebuilding and re-establishing their ministry has been launched by EFICOR and they are also (model) villages. Dr Windsor will be visiting Australia next month and will explain a project to send teams for medical help and re-construction. TEAR Fund would

tribution through Christian Re-lief Agencies. As calamities usually come without warning and relief is needed at once, it has been de-cided to establish an emergency fund which will be available to meet any need that might arise, in Australia or elsewhere in Australia or elsewhere Contributions may be sent to The Evangelical Alliance Relief Fund, 4 Wellesley Street, Mount Albert, Victoria, 3127. like to assist in these projects which are accompanied by a

## Top tribunal meets in Melbourne

The Appellate Tribunal of the Church of England in ssion for deviations for other ms of service, eg the Mar-ge Service? Australia met in Melbourne 3. Whether a bishop of this on Monday, September 18, to consider constitutional church having given permission for deviations may withdraw such permission? questions. This body is the senior court provided for in the structure of the Church.

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

The members are: His Honour Sir Edmund Herring, Mr Justice N. A. Jenkyn, Mr Justice A. R. Richardson, Judge G. E. H. Bleby, Archbishop M. L. Loane, Bishop T. T. Reed and Bishop D. A. Garnsey. **CP-AS** head

The questions before the Tri-bunal refer to Section 4 of the Constitution which governs order, public worship and devia-tions therefrom, and are as

follows: 1. Whether a canon dealing with matters such as (i) lay assistance in the Holy Commu-nion; (ii) vesture of clergy would bring to an end permission to make deviations under Section 4 of the Constitution on the grounds that this would be "other order taken by Canon"? 2. Whether a canon authori-sing a particular service for this church, eg the Communion Ser-

church, eg the Communion Ser-vice, would bring to an end per-

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

intercommunion. The talks will include the ordi-nation of women, the Angli-can/Roman Catholic agreed statement on the Eucharist, and other doctrinal issues. Bishop Delbridge will return to Sydney on September 23.

Registered for posting as a newspaper

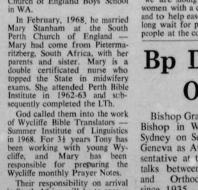
in Sydney Rev Canon Talbot G. Mohan, President of Church Pastoral-Aid Society

and the Archbishop of Sydney's Commissary in the United Kingdom arrives in Sydney on October 1 for his third visit to this country.

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

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

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



### Church Record **SEPTEMBER 21, 1972**

## **Grievous** wrong to Aborigines

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

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

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

violent form of demonstration. But the Government was nothing if not earnest. The morning the ordinance was pro-claimed (July 20), the police moved in in force. The "Embassy" was closed with more violence than any would have liked and there might well have been much more had not moderation pre-vailed. vailed.

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

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

But the effects of these moves have been wiped out by the overwhelming use of force. Since the first days of settlement in 1788, the white man has resorted to overwhelming force in his treatment of the Aborigines on num-barless conserving. It secure that means the num-

force in his treatment of the Aborigines on num-berless occasions. It seems that many of us have learnt nothing in the intervening 184 years. We can no longer point to the proud record of Christian missions or the paternalism of some State Governments or to the declared intentions of the present Federal Government. The original inhabitants of this land have human rights which have long been denied them. Denial has been supported by every possible form of white rationalisation. Common human decency, not to mention Christian charity, demands that they be accorded

Common numan decency, not to mention Christian charity, demands that they be accorded full rights as citizens and that they be given frechold land as some compensation for vast areas taken from them. These feelings also de-mand that Australians show regard for tribal lands and that we prevent their spoliation under any pretext whatever of economic development. There are certain concerns that we must There are certain concerns that we must

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

### Time for church to speak out

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

Writing in the edition of Angust 25, Rev D. J. McClure of Rutland said: "Some of us who have been in holy orders for many years won-der why it is that the voice of the Church is heard so little in public life today." He referred to the statements of George Bell on soturation bombing and Archbishop Temple on social justice in earlier gener-ations. "Neither of these men allowed weekend before last, for example, what one had thought to be a respectable organis-ation, the Family Planning Association, made a wholesale distribution of contraceptives to young people over 16. "They defended their action by saving that every boy is bound saying that every boy is bound to have sex with his girlfriend on

such an occasion. "Is this sort of statement to be lowed to pass unchallenged by ir leaders?" oll Neither of these men allowed

the unpopularity of their teach-ing, especially with the govern-ment of their day, to deflect them from proclaiming the truth. "They would not keep silent in the face of the evils of their

"Today, alas, does the nation ever hear our Church leaders speaking directly to it? "When did we last hear either

The letter concluded: "This of course is only one of the moral questions on which the people of this country need guidance. "We are surely in danger of being regarded as no better than some irrelevant sect if the lead-ers of the Church do not con-stantly remind the whole nation of what God requires of it. "Political speakers have the right to address the nation. Our spiritual leaders must demand the same right and exercise it." of our Primates give a national message at peak viewing times on television?" Mr McClure continued, "The

2 - AUSTRALIAN CHURCH RECORD, SEPTEMBER 21, 1972



A wave of fascination with the Occult is noticeable throughout the world. A leading Sydney bookshop has a large section de-voted entirely to the subject. A recent issue of "Time" magazine carried a cover story called "The Occult: A Substitute Faith." Films and television have not been slow to climb on the band waggon, and newspapers and magazines have been quick to capitalise on the astrology boom.

The Occult simply means hid-den knowledge, secret arts, in-explicable phenomena, which may be roughly divided into

four main categories: **1. Satanism:** A number of

varieties of expression come under this general heading, rang-ing from "good old carnival hokum" to darker, more malevo-

Expressions of their art are for

Expressions of their art are for the most part underground. Some are devil-worshippers and number Satan and Lucifer in the godhead they worship. La Vey, a leading American Satanist, has produced a Satanic Bible which expounds an in-verted Gospel, eg "Blessed are the strong, for they shall possess the earth": "If a man smite you on one cheek, SMASH him on the other!"

2. Witchcraft: This can be di-

Witcheraft: Inis can be divided into two main groups, white witches and black witches. Generally, white witches get their presumed power from bene-volent forces of nature and use it in an effort to heal, resolve dis-putes and achieve good for others.

putes and achieve good for others. Such benevolent magic may also include defensive spells against the maledictions of black witches. This type of witchcraft has been helped in its image by television programs like "Be-witched" which features the beautiful witch Samantha. White witches often include Christian symbolism in their art. The black witches invoke power from the darker forces of nature — or Satan — and generally

— or Satan — and generally employ their magic for them-elves, either in an attempt to require something or cast a ma-

ious spell on an enemy. 3. Prophecy: Power, the Oc-

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

Horoscopes

There are books on the subject

like these.

# **THE OCCULT**

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

d among you who presents' hild to be burned to death sacrifice to heathen gods no one among you may ice black magic, or call on vil spirits for aid, or be a ne teller, or be a serpent mer, medium, or wizard, or forth the spirits of the dead. ayone doing these things is bject of horror and disgust e Lord, and it is because the ns do these things that the your God will displace "(4).

(5)

But man rejected God's autho-rity and centrality. Man's spirit-ual nature did not cease to exist, but the object of his spiritual na-ture, God, changed. It's true to say that the Occult is born of a religious' impulse and in many cases it becomes in effect a substitute faith. When God made man He charged him with the respons-bility (under God) of controlling his environment: "Multiply and fill the earth and subdue it; you are master of the fish, the birds and all the animals." rology is also condemned uncertain terms. "You o uncertain terms. "You advisers by the ton — your logers and star gazers, who o tell you what the future. But they are useless as grass burning in the fire.

### Charms

When the object of man's love changed the methods and reasons by and for which man carried out this command of God were also changed, man would do "his own thing" in his own ware ey cannot even deliver elves! You'll get no help them at all. Theirs is no o sit beside to make you

rology is often thought of harmless pastime, but it harmless pastime, but it often happens that people their life as if the preons were going to happen. urthly, people need some-to lean on in this com-ted life. Technology has I to make the world better. ist hasn't "delivered the

Bod were also charged, that, would do 'his own thing' in his own way.
The second reason follows naturally from the first, and that is that man by nature is in rebellion against God.
Because man is unwilling to submit to the authority of God and to be the junior partner and not trust in the Lord with all his heart, he tries to know, control and manipulate his present and his future, by his own means.
"Rebellion is as the sin of witchcraft." (6) They are in essence the same thing.
Witchcraft is nothing else than an attempt to overthrow the rightful authority of God to rule our lives. erest in the unseen but real of the Occult is a response failure of science and

rightful authority of God to rule our lives. The Occult world represents man's feeble attempt to become godlike, to master the world around him. He gains his wishes by extortion, he violently breaks through the bounds which God has set for him. "So perfectly clear is the Old Testament on this point that it seems strange to me its resources together with those of the New Testament are not more vigo-rously used by the modern ere are deeper reasons, ver, than those outlined for interest in this field. The of which is the nature of God made man in His own

On Sunday, September 17, St Paul's, Chatswood, of Sydney's leading evangelical parishes, began an experiment with new patterns of Sunday worship. The 8 am and 10.30 am services will be replaced by one morning service at 9.15 am

Hin. Holy Communion will be held every second Sunday at the 9.15 am service and alternately in the evenings. All church members and the Sunday School children will unite at this service. The Sunday School will leave after half an hour for normal Sunday School lessons.

School lessons. The rector, Rev Reg Hanlon, has commended the experiment to his people as helping to fight fragmentation, foster fellowship and feed faith.

He says: "The first reason is that we feel that it is essential to fight fragmentation.

Group chairmen for these ses-sions will be Archdeacon Donald Cameron and the Revs David Hewetson and Bruce Smith. Further details about the Col-lege of Preachers are available from the Secretary, the Rev Allan M. Blanch, Minister at St Philip's, Turramurra South.

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t, Sydney, 2000	"PARK HOUSE," Phone 26 6368.	provide whole m to meet

church to combat our modem superstitions which ultimately go back to the same pagan environ-ment." (Ernest Wright). "People are searching for a re-ligion where they don't have to live a godlike life," said Sybil teek in an interview in the New York Times. Most people in the community believe in lucky or unlucky signs. The amount of superstition that lies just below the surface of our culture is staggering.

culture is staggering. It's difficult to know how Christians can put their to how Christians can put their trust in the Lord and in a lucky charm at the same time. "The whole pagan world of magic and divi-

nation is simply incompatible with the worship of God. "God makes known His will when, where and how He chooses. He cannot be tricked or chooses. He cannot be tricked or when, where and how re-chooses. He cannot be tricked or coerced into revelation. He will make Himself known, not by the hidden world of the Occult, but the means which He Himself chooses," writes Ernest Wright. Magic and Occult practices today are a focal point that make visible the pattern of the battle between the Kingdom of God and the Kingdom of Satan. In "What About Horoscopes?" Joseph Bayly writes: "Our light and frivolous approach to the unseen spirit world today, our craze for horoscopes and me-diums, fortune tellers and ouija

Substitute

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fragmentation. "Many members have been concerned for some time about the usefulness of adhering to the traditional Anglican pattern of Sunday morning worship. Often we continue to use forms and patterns of worship which have outlived their usefulness simply because we resent change. "We are especially concerned

"We are especially concerned that the family unit, as well as the whole family of God in this place, suffers a great deal from fragmentation caused by a multi-plicity of services which fail to provide an opportunity for the whole membership of the church to meet together at one time for

ther at one time for

Satanism Witcheraft Prophecy Spiritualism

1. 1 Timothy 4:1.2 2. 2 Corinthians 11:14 3. 2 Corinthians 11:13 4. Deuteronomy 18:9-14 5. Isaiah 47:13,14 6. 1 Samuel 47:13,14 7. Ephesians 6:11-13, Living Bible 8. John 8:12 References not quoted but for further reading Isaiah 8:19-22, 19:3, 29:4 Deuteronomy 17:2-5 Leviticus 20:6 and chap 27 Jeremiah 29:8,9 Revelation 21:8 Proverbs 3:5.6 Acts 19:13-20 Bibliography: Time Magazine. June 1972 — The Occult Revival. pages 40 to 48. Kurt E. Koch — "Christian Counseling and Occultism" — "The Devil's Alphabet" — "Between Christ and Satan" Joseph Bayly — "What About Horoscopes?" Victor H. Ernest — "I Talked With Spirits" Stafford Wright — "Christianity and the Occult."

Recommended Books: "Christianity and the Occult" "What About Hore

oards - turning it all into one spiritual powers — the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule the world: and against huge numbers of wicked spirits in the spirit world. So use every piece of God's armour to resist the enemy whenever he attacks, and when it is all over you will be still standing up."(7) "I am the Light of the World (said Jesus) the man or woman who follows Me shall not walk in darkness, but shall have the light." (8) spiritual powers — the evil rulers of the unseen world, those big game — may be an open invitation to Satan and his invitation to Satan and his demons to come out into the open in our society, to fill the vacuum of spirit that exists. To turn from light, is to turn to darkness. To turn from God, is to turn to Satan. To turn from love, is to turn to fear."

"Put on all of God's armour so that you will be able to stand safe against all strategies and tricks of Satan. For we are not fighting against people made of flesh and blood, it's against

**Fighting fragmentation** Fostering fellowship

> what would surely be a far more inspiring time of worship. We are anxious, too, that members of the church who attend one service regularly should get an opportunity to get to know people who attend a different service. We are also troubled because the great bulk of our membership have been unable to find time for fel-lowship and study together because of the general busyness Kindergarten to Higher School Certificate and Matriculation. For further information, apply to the Headmistress, Miss Sheila M. Morton, B.Sc. ship and study togethe use of the general busyness

of life today. We are concerned also that few families ever worship togeth-few families ever worship togeth-have abdicated their spiritual responsibility to train their chil-dren for heaven and leave it to the Sunday School teachers and youth group leaders. We believe that parents are primary in the spiritual training of their children, and we want to encourage them to make use of their great privileges. So we feei it to be vital that families actual-ly worship together in church, and this new pattern for Sunday mornings will make this a lot easier. We are concerned also that

nean to say C.M.S. BOOK has been selling church all those years and I didn't know about it? Yes, lalways get my cleri-cal wear when 1 go book-browsing at the Bookshop. ROBES Π CLERGY AND easier. There will be no need for parents to make two or more trips to the church on Sunday morning — first coming to ser-vice, then going home to bring the children back to Sunday School, etc. All will now be able to come along together." CHOIR Surplice Stocks Black White thirts Collars— Studs QUOTABLE

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WHAT!

FOR

\*

"No one knows where he is going; the aim of life has been forgotten and the end has been left behind. Man has set out at a CMS CHURCH SUPPLIES us pace st St., Sydney, 61 9487. talogue Avaliable (Jacques Ellul)



he first School of the Sydney cesan College of Preachers be held at Moore College on ember 7-10. Each day's pro-n will begin at 9.30 am and at 6.00 pm and 27 men will

d. le School will be essentially residential but some accom-ation will be available for living at a distance from the rge, e.g., in the Penrith or

ngong areas. Ion D. W. B. Robinson will

norning addresses on "Get-t the Text of the Bible" fr Alan Craddock will deal "How Do Adults Learn?",

How Do Adults Learn?", lerstanding the Australian " will be the subject of a " by the Rev David Hewet-while the Rev John Chap-will discuss "Commu-ing with Australians."

Years Experience of

RANK AKEHURST

Maybe it ought to be made clear that Christians believe in a supernatural world. To believe the Bible is to be-lieve in the existence of powen and spiritual hosts, of angels (God's messengers) and the real and tangible powers of Satan. Whilst it is true that some searces and other occult pra-tices may be simply trickery, there remains a residue of spirit-ual phenomena inexplicable unless a spiritual world is taken for granted. A large body of Christian opinion believes that the days in which we live may be the last days, immediately preceding the return of Christ. Curiosity

unless a spiritual world is take for granted. There is however no evidence in the Bible to suggest that th dead know what is going on it this world. The Bible express forbids us to have anything to d with this kind of thing. Speaking to His people in th Old Testament God said: "Whe you arrive in the Promised Lan you must be very careful lei If that is agreed, then these words are very apt: "God's Spirit specifically tells us that in later days there will be men who abandon the true faith and allow themselves to be spiritually se-duced by teaching of demons, teachings given by men who are lying hypocrites, whose con-sciences are as dead as seared flesh." (1) Satan will be increas-ingly active in the last days. The Occult is one way in which he is at work.

you must be very careful you be corrupted by the horr customs of the nations now ing there. "For example, let no one

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C. R. JAMES. Chief Executive Officer

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University of NSW.

There are books on the subject of astrology ranging from "Your Baby's First Horoscope" and "How to Find Your Mate Through Astrology" to "Astrolo-gy for Hounds" and "Cat Horo-scope Book." Astrology has not accepted the Copernican theory; it continues to be based on the faulty idea that stars and sun and planets move around the earth. Astrolo-• Enrolment forms from PO Box 17Q, Queen

While Christians believe the Gospel means submission to God, to the Occultist the ruling God, to the Occutist the ruling motive is control. Under this heading come as-trology, card-laying, numerical symbolism and so on. Judging by the number of people who read horoscopes in newspapers and magazines, millions need reassurance about the future and find it in methods like these

help to prevent catastrophies be-

• 7-day residential conference at New College,

Victoria Bldg, York Street, Sydney, 2000.

gers still see the skies through the eyes of middle eastern view-ers 2,000 years ago! **4. Spiritualism:** Most people think of Spiritualists merely as mediums or people involved in seances to contact the "other side." However they are often in-volved in Spiritual Healing too. Extrasensory perception, telepa-thy, clairvoyance, etc all come under this heading. There are at least five super-field reasons why people turn to the Occult as "a substitute tath." rould do it" It spices up an otherwise freary life. The Devil is very subtle. Satan himself masquerades as an Angel of Light." (2). We should be afraid that our minds "may be seduced from a ingle-hearted devotion to Christ any the same subtle means that he Serpent used towards Eve." 3). The first reason is insecurity. Our age is a distraught insecure time. People are running scared. Insecure man seeks to escape the growing unknown about the fate of his dear ones, about the threatening future, about health, and about mere existence and consequently takes recourse for help to occult manipulation. One anxiety the Occultists share with the rest of mankind is about the future. They want to know it, and many of them be-lieve that they can glimpse it. They feel they may be able to help to prevent catastrophies be-(3), Thirdly, bereavement is especially associated with Spirit-ualism. The intense desire of people who have lost someon close to them to re-establish con tact is a proverful emetid. close to them to re-establish con-tact is a powerful emotional pressure which sometimes leads to seances.

### The dead

**Curiosity** is another reason why people dabble with the Oc cult. "I wonder is there anythin in it" they think, "I wonder if could do it"

## Notes and Comment/

#### Out on a limb with Sunday synods

The letter of the Registrar of Gippsland diocese pub-lished in issue on the question of holding diocesan synods on Sundays opens more questions than it re-

solves. **OF BAPTISM** 

solves. The Archdeacon does not see that an important principle con-cerning the Christian use of the Lord's Day is at stake and so on this we can agree to differ. But two interesting questions are raised, First — Why is it that Anglicans of the 1970s find themselves unwilling to make the small sacrifices of time which they made in the 1960s and be-fore? Perhaps we are selling them short by expecting too little of them.

them short by expecting too inte-of them. Second — Why has it be-come so important for Anglicans to transact synod business on Sundays while their Methodist and Presbyterian brethren refuse to resolve the same problem in that wav?

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

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

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should follow in His steps: I've just realised that I do follow His example, not especially in the matter of

prayer.



Going through the gospels I find there are fifteen separate occasions in which Jesus is men-tioned as praying. Obviously He loved to pray and, as He was truly man. He needed to pray. If He needed to pray, how much more do I. Luke tells us that it was "His custom" to go to public worship each week, I guess He didn't always approve of the sermon. iew South Wales Branch: 16 Spring St., Sydney. ney Manager: M. A. Kille Tel. No. 20574.



WE HANDLE TRAVEL ARRANGEMENTS ALL OVER TH

4 - AUSTRALIAN CHURCH RECORD, SEPTEMBER 21, 1972

BIBLE DIPLOMA EXTERNAL DEGREES (L.Th. DIP, R.E., B.D., etc.) PREACHING AND EVANGELISM

ain's negotiator. He has made it fairly clear that they will not be allowed to take their own money with them. Their bank accounts have been frozen. He has also invited Indians who have Ugan-dian citizenship to forego it and go along with their expelled brethree. 'racism" is made against a white nation, the reactions of some governments and some ecclesiastical groupings is uniformly hysterical. But the mass expulsion of Indians We are well aware of the istorical and socio-economic easons for Amin's cruel fiat but from Uganda has been met with the strangest silence. hist General Amin has blandly told 50,000 of them to leave within 90 days. He refuses to see Brit-

Whenever the charge of

Some of the Churches

It is not intended that the new

It is not intended that the new rificate should replace the bap-mal certificates currently used veach church but the SPCK is ow conducting a competition or the design of the cards and ill issue them in the near

The Apostle Peter says

that the Lord Jesus Christ

left us an example that we

Persecution in Uganda

nisionan and socioeconomic reasons for Amin's cruel fiat but did we expect a great volume of sympathy for these unhappy vic-tims of black racism. In the final hour of the meet-ing of the Central Committee of the WCC in Utrecht on August 23, members responded to the "disturbing situation" in Uganda. They passed unanimously an African-Asian motion calling on Uganda to refrain from "any ac-tions which impair or deny the citizenship of Ugandans of Asian origin." And the WCC staff was asked to keep the situation under constant review. ECUMENICAL CERTIFICATE

Nineteen major Churches in Britain have agreed on the recognition of a common cer-tificate of Christian baptism. The initiative for this agree-ment came from the British Council of Churches.

A LETTER TO

MYSELF

Council of Churches. The certificate simply states that a person has been baptised with water in the name of the Father, Son and Holy Spirit. It can be used both for adults and children. It contains a list of the Churches which have agreed to recognise each other's bap-tien

orgin. And the WCC stand was naked to keep the situation under constant review. But the WCC Central Com-mittee did not vote a cent from its most recent victims. After a considerable delay to see which way the cat might jump, the Australian Council of Churches reacted in a similar mild fashion and issued an ap-peal to the Prime Minister of Australia, asking that Ugandan Asians be accepted in this country. Great Britain has a severe coloured migrant problem and yet the Heath Government has faced the hostility at home and with great courage and self-sacri-fice, has opened its doors to large numbers of these people. India has taken some and Can-ada has also offered to take Ere several years, our Federal Some of the Church of Eng-land, Roman Cathelie, Church in England and Wales, The Church of Scotland, the Methodist Church and the Congregational

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

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

I come home from these gath-erings (mostly birthday meet-ings), and if hubby is home, flop into a study chair and grunt. "Well, how did it go". More grunts, because I'm never quite sure. Then, "We-e-ll, I suppose it was all right. We've got to have these special occa-sions, birthday meetings and so on, and yet..."

But He went nevertheless, and must have benefited.

Private prayer occupied a great place in His life. I find Him living in absolute dependence living in absolute dependence upon His Father. In the quiet and solitary place He shut Himself By Ken Roughley

off from the world and the ordinary things of life with the Father. How He gloried in that blessed relationship. How He trusted in his Father's will and how loyally He carried it out. By infinite privilege and amaz-ing grace I have been admitted to that same glorious re-tationchia

Father, forgive me for failing to follow His example.

Our prayer life

ripens and deepens

conversations with official persons are a far cry from the effortless, sometimes wordless ortless, sometimes wordless mmunications between close

communications between close friends or lovers. Our prayer life is a parallel of any relationship that ripens and deepens as time is spent together. Written words are studied and reread and love grows real and satisfying; thus the Beloved comes to be the focus of our heart and life and will. (Marcery B Sommer)

(Margery R. Sommer).

ILLAWARRA BIBLE

rates have received a basic grounding in "the Queen of the-Sciences" together with an in-troduction to religious instruct-ion, hospital work, the art of praching, etc. But guidance in the practical work of day-to-day parish ministry cannot be given in theological college. That be given when he is a curate. This is why the placement of curates is such an important encouragement, support and fel. calls for us to stand by Britain at this time of crisis. An offer to take say 5,000 of these Asians from Uganda would demonstrate both cur national goodwill and our concern for those whose plight is desperate. We warmly support the ACC appeal to the Federal Government.

### Dissatisfied curates

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

curates is such an important matter. Curates need guidance, encouragement, support and fel-lowship from the rectors with whom they work. Some rectors, are very much better able to do this than others. Some rectors, can benefit a curate's ministry for life by fostering his strengths and helping him with his weak, nesses. Other rectors can break a curate's confidence and zeal for the ministry by overmuch oriti-cism, neglect, aloofness and the restriction of initiative. It is not good enough to de-cide where curates will serve by the criteria of whether a parish is big or whether it can pay the stipand and provide accom-modation. In metropolitan diocesses at least, it should be possible to subsidise (where necessary) the placing of curates with rectors able to foster their gifts. There would be lifelong benefit to the curates and great benefit to the parishes who otherwise could never afford them. as curates. Nothing is more unsettling to a young minister than to feel that his very formative ex-perience as a curate is deter-mind by factors unrelated to his weak water. real needs. During the course of theo-logical education in College cuparishes who never afford the

## A better diet

This is the word that is mis

This is the word that is mis-ing — challenge. I'm not saying the crea-cakes are wrong. ('I know ho to abound, and ...') Bi-they're wrong if nothing else offered. If it's only amusing an feeding people, then it's ii complete, even if it is a birthdi celebration. For first and for most, we are a Christian organ sation, and we ought to be proto of that fact.

**By Margaret** 

I am not advocating all sad

To show the sequence of the se I am not advocating all sacre items and an appeal at the en-but we could acknowledge or Lord far more then we do. Th one who is going to lead th meeting could share some home Jy little incident where Christ in helped her. helped her. A lot is decided by our tention and purpose in the place. The request for a r spiritual note may not be fav ably received at first, but I lieve it will bear fruit eventu. There exids the housen by

There could be hungry he your birthday do - loo your birthday do — r something satisfying. at for **Furniture** Removals

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Cathedral healing ministry

SIR. - Most of the letters defence of Canon Glenand the Healing Miniswhich appear in ACR ust 24. seem to base apeal on an incorrect of the role of love in the Testament and Rened thought.

med thought. the New Testament insists love amongst Christians can yexist in the sphere of truth, that to sacrifice truth for the e of "love" is immoral. (Let in study 2 John carefully for re heip at this point.) The y consistently Biblical way to ard either the Healing Minis-or the Neo-Penceostai move-nt is to p.ead with them as heren wao have mistaken

ugust 24).

religious freedom, but secretly they seek to annihiof God's Truth (which is rethren who have mistaken less of G.45 Truth (which is that love involves, and what the lever of has previously done) and the previously done) and is absent. Reformed Christians have lyays maintained this. The Re-comers saw love as the fruit of aith and a necessary con-culture of being justified by and a necessary con-culture of being justified by and be turned to Papists or mabaptists at the points where the doctrine was at variance in Holy Scripture. As their eits and successors we are com-inted to maintain that same re-tionship between Truth and owe, and we thank God for the iblieal and Reformed stand alter by the Church Record. (Rev) T. C. Mitter late the Christian Church. Because they wish to appear tolerant, they are sensitive to criticism when reports of persecution leak out. criticism causes them to ease the severity of the treatment handed out to persecuted peoples. This fact is confirmed by Christians who live in these situations, and by the results of the successful Jewish campaign against Soviet persecution of Jews. The Christian Church serves the needs of the world by observing Education Sunday, Aboriginal Day and other special Sundays. Why should we not also serve Christ our Lord and His suffering Body with a "Christians under Communism Sunday"

(Rev) T. C. Milton Liverpool NSW. Status of Richard Wurmbrand, who **U.S.** seminary SIR, - I must comment on

Richard Wurmbrand, who spent 13 years in communist prisons, said: "When they beat my feet, my tongue cried out." When that part of the body of Christ which has no tongue is suffering in agony, we who have the tongue should be screaming. article 'Letter from assachusetts' in ACR As an American and a univer-y graduate deeply involved in inistian education, I cannot lp but take issue that "Gor-n-Conwell Theological Semi-ry is now recognised as the ding evangelical theological

My hope therefore is that some bold, Christ-loving Churches will begin to observe a "Christians under Communism Sunday." Perhaps under the good hand of God, the cry would grow loud and echo around the world for the cause of Christ. 1 Timothy, V.8; Heb-rews, XIII, 3. **B. O. Dorm** ing evangelical theological inary in the USA." This and seminary has received a bat deal of attention due to the oport of the Billy Graham

#### The State of Israel

pport of the Billy Granam sociation. Seminaries such as Trinity vangelical Divinity School near hicago and Dallas Theological minary have long held the cal point of highly scholastic angelical institutions. Faculties both Trinity and Dallas are mong the most highly rated in e USA. For years, both schools we produced top Christian edu-tionalists, scholars, preachers, d missionary statesimen. I am not taking issue that ordon-Conwell Theological minary is good but I am quite targenet would be made con-ming its number one position the US. It does have a good culty and good facilities but I ould not rate it as the best. I personally regret that it is illiated with the Boston Theo-SIR, — Mr John Dane's letter (A.C.R. 24/8/72) calls for some comment. Mr Mark Braham has already dealt with the freedom of the press in this country in his book "Jews Don't Hate," and I could



"Jews Don't Hate," and I could add quite a bit about the refusal of a Jewish paper in Sydney to publish a reply by me to criti-cism which it had printed about me, and about the refusal of the journal "The Bridge" to accept an article of mine which was an appeal to Australian Jews to take stock of the path they are tread-ing.

The Diocese of Gippsiand wishes to appoint a **PART-TIME DIOCESAN EDUCATION DIRECTOR**, to begin duties about February 1, 1973. He will work up to half-time in Education, the rest of his time being spent preferably in parish works as incumbent of a small parish or Assistant in a larger one. It is planned that, subject to the approval of the Diocese of Melbourne, he will work as a member of a joint team with Melbourne Deartment of Christian Education, and their staff will supplement his work in Gippsiand. Applicants should state whether they prefer subolementare other than parish work. Closing date for applications, Cctober 9. Further details available from DIOCESAN REGISTRAR, P.O. BOX 28, SALE, VICTORIA, 3659.



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There is little freedom of speech in this country for those who are critical of the policies of the Govt of Israel; as Alfred W. Lilienthal said (New York Times, February 22, 1972). "The State of Israel and Jewish organisations insist on remaining inviolate from criticism. Black-mail through anti-Semitic labell-ing has created an area of no talk--." The term we should use in this arried with Canaanites, Hitmarried with Canaanites, Hit-tites, Amalekites and others (Ezra 9). Today, there are Arab, Negro, English and Chinese Jews who, by no stretch of imagina-tion, could claim descent from Jacob-Israel, let alone the fair-complexioned, red-haired King David.

The term we should use in this

The term we should use in this discussion is "Zionist" in its present sense. This serves to dis-tinguish the chauvinistic Israeli nationalist from the genuine Jew living as an Australian citizen and enjoying the freedom of worship which is part of our way of life. Our Dept of External Affairs should recognise this dis-tiction and cancel the Austra-lian passports of those who claim Israeli as well as Australian nationality. One cannot serve two masters. two masters.

The second secon Surely it is clear, in view of the unconditional Abrahamic convenant, that St Paul's "Gen-tiles" who consisted mainteen

Emile Marmosstein: "Heaven

"The Uncircumcision," were the Gentilised and unrecognisable main body of Israel who went into captivity seven centuries previously. Or was it too hard for the Lord to search out, by his Holy Spirit, those whom he came to redeem — the very people to whom the original promises were made? Perhaps our present troubles of declining congregations are due to over-spiritualising the plain Word of God. Emile Marmosstein: "Heaven at Bay." M. Rodinson: "Israel and the Arabs" (French Jewish leftist). I. Domb: "The Transforma-tion" (a very conservative relig-ious Jew whose book is almost unobtainable since, it is alleged, attempts have been made to sup-press if)

God

weeks.

(Mrs) Phyllis Creasey, Clontarf Beach, Q.

SIR, - Your criticism of

the action of some dioceses

in allowing sittings of Synod

to be held on Sundays (ACR

34/8 p.4) does considerably

less than justice to those Christians who have had the

agony of deciding the issue.

Metropontal nucleus can, and at least one does, "stagger" the days and hours of sitting to give members of Synod every oppor-tunity of attending the greatest number of sittings. Synod could have be need one and these

thus be spread over, say, three

Country dioceses are not so

Country dioceses are not so fortunate. A large proportion of members have to travel long dis-tances —some up to 200 miles, some more — and Synod is, for them, a residential affair. It

means giving up three or four days' work (very rarely can an-nual holidays be used) often in

Metropolitan dioceses can, and

Support for

Sunday synods

attempts have been made to sup-press it). There is little we Christians can do about it except to pray that the God whom we both worship will deliver his ancient chosen people from the deceitful-ness of Zionism with its denials of freedom and its bitter racism (for evidence of this I refer your readers to "Matzpen." the jour-nal of the Israeli Socialist Move-ment and to Jewish student pro-tests and demonstrations in Lon-don as well in Israel). Part of this tragedy is that all these things add stature to the growing surge of anti-Semitism. We Christians must be pre-pared at all times to defend the

### R. O. Doran, Padstow, NSW.

David Hillis, Ryde, NSW.

This

Christians

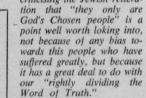
Communism

SIR. - Most Communist

countries loudly proclaim

under

We Christians must be pre-pared at all times to defend the rights of Australian Jews to live and worship freely in this country; most of them are as ignorant of the true nature of secular Zionism as most of us, and are free from responsibility for the misdeeds of the Govern-ment of Israel — and, it should be added, very many of the Is-raelis themselves are also simple decent people trying to lead cent people trying to lead aceful lives under very difficult E. C. B. MacLaurin, Seaforth, NSW. SIR,-John Dane's letter criticising the Jewish reitera-



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

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

Letters to the editor should not exceed 300 words.

addition to paying most of their

addition to paying most of their own expenses. The Synods which have de-cided to meet at weekends, and have a Sunday sitting, have had to be realistic about the fact that these conditions debar many a young, vigorous and faithful churchman, with a great deal to offer, from accepting nomination for election as a synodsman — he simply cannot accept and still meet his other obligations. Thank God for the faithful service of those who have borne the burden of many a year as synodsmen — but be realistic about how their places will be filled when they can no longer

complexioned, red-haired King David. According to ethnologists, 70 per cent of Jews today are of the short-headed types known as "brachy-cephalic," whereas the true Israelites are "dolichoce-phalic," or long-headed. All this would be irrelevant if it were not for the fact that Christians confuse the Promises of God by relating them to this mingled race only. It could prove useful to re-read the historical books of the Bible where we see that the main body of non-lew-ish Irsuel was separated from Judah prior to their Assyrian explicitly, and there is no biblical evidence whatsoever that they ever reunited in captivity. Most of the time they fought one another. Even as late as the pro-phet Zechariah we have con-firmation of their irrevocable separation in the "cutting asun-der" of the brotherhood of Israel and Judah. Scripturally, they could not be reunited till Christ broke down the middle wall of partition. In Christian charity, you will recognise that your brother-Christians' motive in sitting in Synod on Sunday is not denigra-tion of the day of worship and re-creation, but rather a very real concern for the future of the church of which Jesus is as much Lord as he is of "the Sab-bath." ath." (Archdeacon) James A. Knife, Registrar, Diocese of Gippsland.

Administering Baptism

SIR,-Milton Myers has asked some very important questions in relation to the problem of the administraof Baptism (A.C.R. 24.8.72) and they all relate to the issue of church attentiles" who consisted mainly of "The Uncircumcision," were the dance, or lack of it.

dance, or lack of it, In my view, this is the crucial issue, and many of the problems have arisen because we have been afraid to face it. Neither the Bible nor the Prayer Book knew anything of the "lone Christian" that is, the person who can do without the church, and still successfully live the Christian life. (The Ethiopian eunuch may be an exception, but (a) he was geographically sepa-rated, and (b) tradition says he founded a church).

rated, and (b) tradition says he founded a church). The New Testament sees the fundamental relationship of the Christian life, that of being "in Christ," as essentially a corporate relationship, with corporate responsibilities (1 Cor 12:12ff). The fundamental Christian responsibility is love of Christian responsibility is love of the brethren (1 Jn.4:21), and felthe brethren (1 Jn.4:21), and fel-lowship is one of the marks of a true follower of Christ (1 Jn.1:7). It is within the church that God has placed His gifts for our g r o w th and upbuilding (Eph.4:11ff), and we are speci-fically told not to stop gathering together (Heb10:25). the person who says he has no need of the church is denying his member-ship of Christ (Cor 12:21), and is therefore not a fit candidate for baptism.

therefore not a fit candidate for baptism. The Prayer Book view is no different. Baptism is seen as the making of a person not only "a member of Christ," but also "a lively member" of the church. He is received into the congrega-tion, he is "grafted into the body of Christ's Church," he is to be called upon "to hear sermons" More letters, page 6

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**Crossword Prizes** 

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

6 - ACSTRALIAN CHURCH RECORD, SEPTEMBER 21, 1972

and praise, an end in itself and not a prelude to positive action. This distinctive baptism may point a cause for pride and re-point and anone recipients. Older spirits raised on faith and works and to fulfilment. I trust their anxiety may be groundless, for withdrawn from circulation, then nost parishes and missions would perish. LETTERS and he is to be estructed in the Catechism at Evening Prayer. The sacrament of Baptism, as the Prayer Book enshrines it, is intimately linked with active membership of the church, and has no place apart from it. I believe then that here is basis in both the Bible and the Prayer Book for the view that no profession of faith can be re-garded as credible where there is not at least a willingness to be an active member of the church. (Rev) John Davies. and he is to be estructed in the

H. M. Tuite, Waverley, NSW. The Lord Christ

& Superstar SIR -How fortunate that

Donald Howard's letter stressing the Lordship and (Rev) John Davies, Jannali, NSW. majesty of our Lord Jesus Christ should appear in the same issue (10/8/72) of the SIR, — The argument is Jesus promised to baptise with the Holy Spirit or John Record as the incredible effort by Mr Tom Smith to show that "Jesus Christ Superstar" does not misrepthe Baptist said He would. resent the Lord Jesus, and

It appears the Holy Spirit remakes us, brings us to that people's reaction to Him as depicted in the play Christ. This is conversion. was "within the general con-text of the Scriptures." Christ may then say then or later, "I baptise you with the Holy Spirit." This leads to development and possibly power to perform certain manifestations.

I find myself hoping that Mr Smith read, marked, learned from, and inwardly digested, the truths presented by Mr Howard. Rev John Stott quotes in one of his books, in commenting on Psalm 145, the statement by Kirkpatrick, "Fear and love are the insemable elements of true Kirkpatrick, 'Fear and love are the inseparable elements of true religion. Fear preserves love from degenerating into presump-tuous familiarity; love prevents fear from becoming a servile and cringing dread." We would all do well to r., m. 1., and id the bal-anced truth of this statement.

John Emery, Ashbury, NSW. Divisions & organic

unity SIR,—In your edition 24/8/72, there appears to be a contradiction in your opposition to organic unity and support for the amalga-

Christians. Some trace this rift back to the first Billy Graham Crusade when with the influx of new blood particular emphasis was placed on biblical love and pray-er meetings as the ideal Christian existence. Everyone was prayed for and it was soon considered necessary to pray for church adherents who had been baptised and confirmed in the faith that their eyes may be opened! Genuine Christians felt this ostracism keenly particularly after having been taught that baptism with water, the blessing of God. Son and Holy Ghost, confirmation, faith in the Trin-ity, the efficacy of belief in the protection and as assurance of repose for the soul and that they should attend church regularly, study the text, listen to excessive expositions and participate in fund raising activities. mation of Anglican dioceses. On the one hand you forcast the end of organic unity negotia-tions of the Methodist, Presby-terian and Congregational Churches and support the amal-gamation of weaker dioceses in NSW, Victoria and Queensland. This thinking is all the more odd when it could be reasonably stated that in terms of worship and theology there are more grounds for agreement in the proposed United Church than in the unhappy divisions which exist in the various dioceses of the Church of England in Australia. On the one hand you forcast

Further our faith compels us to seek God's blessing and fulfil-ment but we seek God through Christ who brought a message of the Church of England in Australia. The failure of the Presbyterian Church to vote for union is based on the asking of two questions instead of one for the Methodists and Congrega-tionalists. One would hope that the Methodists and Congregahope to the poor in spirit, the lame and the weary not a scho-It is submitted that baptism with the Holy Spirit may become as with biblical study and prayer

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

13. do

No 55, which show All answers come for ACROSS 1. he made him to be sin who knew no sin, so that in him we might become the God (13,2) 2 Co 5:21 8. And a came out of the cloud, saying, "This	<ul> <li>ia reach the onice not not not not the Revised Standard</li> <li>16. But 1 am afflicted and in pain; let thy salvation, me on high! (1,3,3) Ps 69:29</li> <li>19. Then the devil —</li></ul>	Version of the Bible. DOWN 1. according to the which was kept secret for long ages but is now disclosed (10, 2, 3) Rom 16:25 2. 1 said, "I will confess my
<ul> <li>in the closer, solving: the closer, listen to him!" (5) Lk 9:35.</li> <li>9. Now to him — — — — — to keep you from falling and to present you without blemish (3,2,4) Jud 1: 24</li> <li>11. they will say to you, " — — — — — — — " or "Lo,</li> </ul>	<ul> <li>angels came and minis- tered to him (4,3)</li> <li>Mt:11</li> <li>21. You — days, and months, and seasons, and years! (7) Gal 4:10</li> <li>22. Without having chief, officer — of any chief, officer — food in summer (2,5) Pro 6:8</li> </ul>	transgressions to the Lord"; then thou didst forgive the — of my sin (5) Ps 32:5 3. O grant us help against the foe, for vain is — of man! (3,4) Ps 60:11 4. where the light is dis- tributed, — the east wind is scattered
here!" Do not go (2, 5) Lk 17:23. 12. the Lord did according to the words of Moses; the frogs — of the houses and court- yards and out of the fields (4.3) Ex 8:13	<ul> <li>24. and let them have domination over</li></ul>	east white is scattered upon the earth? (2,5) Job 38:24 5. And the high priest — and said, "Have you no answer to make?" (5, 2) Mt 26:62 6. "Then say Shibbleth."

15. Doubtless you will quote to me this \_\_\_\_\_, "Physician, heal your-self" (7) Lk 4:23

is to whom she wishes, only in the Lord (4, 2,2,7) 1 Co 7:39 10. "I have sinned in

evangetical opinion. In fact, in these days, one is so puzzled by other opinion in the Christian world, it is refresh-ing, to have the Gospel pro-claimed so fearlessly as your newspaper attempts to do. I find, of course, the fundamentalist and evangelical background utterly impossible to understand from an intellectual, spiritual or a theological point of view. Nevertheless, I do respect the opinions of the Australian Church Record and I know that my reading every fortnight SIR .--- I am amazed to read that clergy stipends are to be increased 10% plus \$200 increase in travelling allowance. I am not against the clergy receiving a rise, but John Citizen got \$2 a week rise and no trav-elling allowance so the clergy should have the same. I may mention that one rector has been getting less than \$2,000 annually for over ten years and perhaps something could be done to help the pooly paid clergy rather than make the highly paid pay most of their rise in extra taxation. F. Willis,

tionalists will go ahead with the Uniting Church in the hope that many of the 50 per cent of Presbyterians who voted for union will join them.

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(Rev) John Adam, Nabiac, NSW.

my reading every fortnight would be less valuable if I was able to receive your paper an I do want to make a small gi toward its continuance. F. Willis, Oatley, NSW. GLEBE ADMINISTRATION BOARD This is a splendid opportunity in a Church Organisation engaged

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> betraying innocent blood." They said, "What is that to us? (3.2) Mt 27:4 14. And he took — with which to scrape himself, and sat among hame —, but Sarah shall be her name 18. Jonah had gone down into the inner part of



HE GREAT DIVORCE by C. S. Lewis. ana, 1971. 118 pages. 90c.

ears after its first publication 946 Lewis referred to "The at Divorce" as his Cinder-The appearance of a new rback edition in 1971 is new css to the freshness and er of his writing on the great s of Christian ethics and acter as seen from the view-is of both the redeemed and ost.

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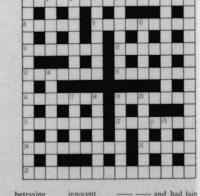
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down, and had lain down, and was fast asleep (3,4) Jon 1:5 19. Are you he who is to come, or shall we -7:19 another? (4,3) Lk

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## Herod of the gospels

The Reformation Obser-vance Committee of the Board of Education (diocese

of Sydney) has arranged four special rallies to discuss the

question "Is the Reformation

relevant in 1972 or is it

The rallies will be held later in

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

Fulham Palace will no

longer be the Bishop of Lon-

minister Abbey and St Mar-

garet's Westminster are to

garet's Westminster are to be merged administratively. The Bishop and the Church Commissioners have agreed that the Palace is no longer suitable as a see house for the diocese. Number 19 Cowley Street, West-minster, not far from the Abbey, will take its place. In medieval times, the Bishop of London lived next to St Paul's and Fulham Palace was his country residence. The property first became associated with the bishops of London in 691 and it will remain in the Commission-ers' hands. By Act of Parliament, the

ers' hands. By Act of Parliament, the Dean and chapter of the Abbey and the rector and churchwar-dens of St. Margaret's which seats 1,000 people, have put in motion their decision to merge. Since the Abbey is a Royal Pe-culiar, St Margaret's has been re-moved from the diocese of Lon-don.

tion. St Margaret's once was a parish covering 44 square miles and included Soho, Piccadilly, Belgravia and Pimilico as they are now, But today it has only 00 nearble luing it The rec

are now. But today it has only 400 people living in it. The rec-tor, Canon D. L. Edwards, will

don's residence and

really redundant?"

WITNESSES

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

There is a curious use of "pre-clude" (meaning "assume") on page 35, and on page 181 "the lews stated that unless he (Pi-late) released Jesus he was not a friend of Caesar" has the wrong conjunction and reverses the truth.

Key Books ACR'S REVIEW EDITOR INTRODUCES

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

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

THE REFORMATION:

**REDUNDANT OR RELEVANT?** 

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

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

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It is noped that the great prin-ciples to which the leaders of the Reformation were led by the Holy Spirit may be shown to be relevant to the problems and op-portunities facing the church in the 1970s.

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Changes in London

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EVANGELISM NOW, ed. by Ralph G. Turnbull. Baker, 1972. 112 pages. \$US1.95. Individual EVANCELISM NOW, ed. by Kaipi G, Turn bull. Baker, 1972. 112 pages. SUS1.95. Individual congregations and whole denominations are giving more and more concern to evangelism, while inter-denominational groups like Campus Crusade, the Graham teams and the I.V.F. at university level are dedicated to evangelism now. This symposium is a most useful attempt to give a biblical basis and to lay down broad guidelines for all evangelistic outreach. Among the authors of the 10 papers are Donald R, Miller, Harold J. Ockenga and John Wesley White.

D. W. B. Robinson.

of the crucifixion.

TO JESUS

John Gelding.

THE BOOK OF WITNESSES by David Kossoff. Collins, 1971. 175 pages. \$4.95.

**\$4.95.** Kossoff has produced another series of stories on the life of Jesus as seen from 40 indepen-dent witnesses. It is a most mov-wing and gripping book in which we see men and women search-ing and thirsting to know more of he carpenter from Nazareth. Delightfully and simply told, it has useful background material for the preacher as well as for parents. His first book — 1968 is still a best seller.

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IMPORTANT NEW TITLES:

HEROD ANTIPAS by Harold W. Hoehner, Cambridge University Press 1972, XVI and 437 pages. Earlich price £7. (Society for be distinguished from his half-birother Philip the tetrarch — and was the first husband of He-rodias; he thus defends the ac-curacy of Mark 6:17. "The lea-ven of Herod" he takes to mean the influence of Herodian politi-cal hopes. He endorses Rowley's view that the "Herodians" were "men of standing and influence whose outlook was friendly to the Herodian rule and con-sequently to the Roman rule upon which that rested" (n 322). English price £7. (Society for New Testament Studies, Monograph Series 17.)

Series 17.) Who would have thought that a book of this size (including 84 pages of bibliography and in-dices, and 11 appendices) could be written about the Herod of the Gospels, who beheaded John the Baptist and who held a trial of Jesus? sequently to the Roman rule upon which that rested" (p 332). He thinks they were known in some circles as Boethusians, a group closely associated with

In fact, this Cambridge doc-toral dissertation by a professor from Dallas Seminary is very nearly a survey of Gospel his-tory, from the point of view of the man who was the secular authority under whom both John and Jesus lived and worked. It is a very competent and (for all lis and Jesus lived and worked. It is a very competent and (for all its technicalities) readable work. Among Jesus' friends and dis-ciples was Joanna, wife of Chusa, Herod's finance minister, and Manaen of Antioch (Acts 13:1) was an intimate friend of Herod; there seems good reason to trust the information about him which appears in the Gos-pels. s little book has all the r and insight of "Screwtape s" but is less dated by the d World War. Reading it in the past weeks has for veiweer firmly established it i judgment as a miniature is wonderful medicine for

pity, and suggests profound vers to some of the knottiest tions which beset the ghtful Christian. The which appears in the Os-pels. Dr Hoehner accepts the view that the elder Herod (son of Herod the Great and Mariamme II) was also called Philip — to A. M. Bryson

## **Ulster troubles**

ELIGIOUS TERROR IN IRELAND by ndon, 1972, 243 pages. Paravision Books, SHORT NOTICES vro Manhattan is a widely wn author who specialises in wn author who specialises in imenting the part played by Roman Catholic Church in

WHAT ME, SIR? by Geoff Treasure. Inter Varsity Press, 1972. 95 pages, 90c. Episodes in the life of a young teacher fresh from college and trying to wit-ness.

tics. his book does much to lain the terrible state of irs which has brought Ulster he brink of civil war despite presence of 21,000 British liers. He blames the Roman holic Church for much of the sent strife and does not seem ressed by the statements of he Irish bishops who have de-nced the IRA whose murder-are the main cause of the ness. SELECTIONS FROM E. STANLEY JONES, Christ and Human Needs, eds J, K. Mat-thews and E. J. Matthews. Abingdon, 1972. 255 pages. SUS4.95. His quotes are divided into 28 sections covering such topics as the cross, prayer, Jesus Christ. A fund of illustrative ma-terial or pithy fills for bulletins are the main cause of the sent trouble. When De Valera ame Prime Minister of the h Free State in 1932 he was ed to intern many of his for-IRA comrades to crush their terial or pithy fills for bulletins etc. INCLUSIVE THINKING by F. Bocrwinkel. Lutterworth, 1971. 96 pages. \$1.45. An impor-tant book which here appears for the first time in English transent activities. How

you have peace while men hat are loose in a commulation. In non-technical language, it calls the Western peoples to adopt "inclusive thinking" as a positive contribution to this ra-pidly changing world. MAR-RIAGES BETWEEN ANGLI-CANS AND ROMAN CATHO-LICS, S.P.C.K., 1972, 29 pages. UK 12p A revision of the 1967 booklet, giving practical guid-ance to ministers and lay people about problems that arise and how some have been overcome. lation. In non-technical lang is a melancholy story B. G. Judd.



Walter Spencer.

-PHONES-

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o part.

WE FOUND OUR WAY OUT eds Adair & Miller. Baker, 1964. 122 pages. US 75c. Four-teen people tell how they found their way out of Mormonism, communism, Jehovah's Wit-nesses, Armstongism, scientific agnosticism, humanism, etc. A most helpful paperback and thor-oughly up-to-the-minute. IRACLE SAVED MY FAMILY. By Pal Boone. Oliphants. 1971. 192 pages. \$4.70. n absorbing story the "cares riches and pleasures of this d" snaring Pat Boone into far country, far from Christ, elevent destroying his mar-

ar country, far from Christy, almost destroying his mar-And all this behind the e of Christian profession. came the miracle of ration to grace which led to conversion of the whole y, and a life in which t is King and compromise o part.

oughly up-to-the-minute. A CELEBRATION OF FAITH by Austin Farrer. Hod-der Christian Paperbacks 1972. 218 pages. \$1.55. Sermons from the last eight years of the life of the former Warden of Keble College, Oxford. Three sections: For Reason, For Faith and For Prayer. HER NAME IS CARMEN by John Benton. Oli-phants, 1971. 191 pages. \$4.70. About the only good thing to be said for this is that part of the profits will go to a Christian no part. at majors on the charismatic of healing and speaking in r tongues in which the whole ly shares and which they re-d through the "baptism" of Spirit. Mr Boone's biblical circle lavare much to be de-Spirit, Mr Boone's biblical esis leaves much to be de-l. He seems to interpret pture in the light of experi-, instead of submitting ex-ence to the searchlight of said for this is that a Christian profits will go to a Christian ministry, BEGGAR TO KING. All the occupations of biblical times by Walter Duckat. Abing-don, 1971. 327 pages. \$3. Over

ler, are listed alp

and described. Useful for refer-ence. MANKIND MY CHURCH by Colin Morris, Hodder, 1971. 160 pages, \$4.70. Dr Morris is a London Method-ist preacher of note and while these servenes are arreating them.

these sermons are arresting, they lack a clear biblical emphasis.

### Warialda parish experiences renewal Communion,

Wanted: a

minister to

4 churches

**Primary function** 

and playing safe

(Editorial in "Eternity")

churches!

"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 (New-castle), 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 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

years ago. The Vicar of Warialda, Rev The mission program included — daily celebrations of Holy George Browning, in arranging

## World GFS meets in Melbourne

Coffs Harbour in the diocece of Grafton, was made Common-wealth Chairman. The theme of the Conference The Eighth World Conference of the Girls' Friendly Society was held at Janet was "Living and Loving" and the guest of honour was Lady Has-luck, Commonwealth Patron of Clarke Hall, University of Melbourne, from 20th to 27th August. the GFS.

The largest overseas contin-gent came from the USA but delegates also came from the UK, Ireland, Ceylon, Japan, Korea, the Philippines and New Guineo

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 ser-vice was Rev Peter Corney and Mrs F. W. Cheshire was com-missioned at this service as Dio-cesan Chairman. She had pre-viously been World Chairman of GFS. 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 GFS. the

GFS. At a service on the final day, Bishop Gerald Muston carried out two important commission-ings. Mrs Felicity Mandleberg of England was made World Chair-man and Mrs Margo Sanders of

Marriages law changes sought

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 gos-pel of repentence and forgiveness to all who will liste. 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. A motion to come before Tasmania's synod opens on September 28 seeks sweeping changes in Australian marriage laws.

Notice of motion has been ven as follows: given as follows: "This Synod requests that the Federal Government make the following changes in Australian

following changes in Australian Marriage Laws: (a) That all marriages be solemnised by the State. (b) That the Government should provide more and better facilities for civil marriages. (c) That people may still be able to be married according to the rites of their religion after the civil ceremony." etc. But let's be sure we under-stand what the gospel is. And let us be able to discern who a pro-phet is. And let us be sure we know what the primary task of the Church really is.

the civil ceremony.

#### WELCOME TO THE FAMILY

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of Indian Ocean 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 Archbishop of Can-terbury is to take part in No-vember in the inauguration

of the Anglican Communion's newest province -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. 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 — Anta-nanarivo, Tamatave and Diego Suarez; together with the diocese of Mauritius, which also includes the Seychelles. All four have, up till now, 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

All four have, up till now, been extra-provincial dioceses under the metropolitical jurisdic-tion of the Archbishop of Canterbury.

Canterbury. Right Rev Ernest E. Curtis, 65. Bishop of Mauritius since 1966, is to be first archbishop of the new province and will be in-stalled by the Archbishop of Canterbury in St Laurence's Cathedral, Antananarivo on De-cember 3. the asses and on the floor. Then at a crucial point in the service following the singing of the Mis-sion theme song "Spirit of the Living God" Bishop Witt asked members of the congregation to come forward and kneel at the Communication will and theme their

Rev E. B. Wynn, Minister of All saints, Matraville (Sydney) since 1968 has seen appointed Minister of St Mark's,

munion rail and renew their baptismal vows as an act of re-dedication of their lives to

## PRESS OFFICER FOR MELBOURNE capacity has had wide experience in promotion and media re-

An Anglican Information Officer for the Diocese of Melbourne has been ap-Mr Huggett is expected to take up his appointment in mid-October. pointed by the Archbishop of Melbourne, the Most **Reverend Frank Woods**,

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 Antilean, Churches of Christ, Methodist, and Presbyterian folk share in ope ministry and are members of a single congregation. A new minister is needed in this town, and an advertisement in this issue gives some in-dication of the nature of the appointment. He is the Reverend Barr 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. and married with three children. As information Officer, Mr Huggett will be responsible for relations between the Church and the Press, radio and tele-vision, and in this area particu-larly he will work in close asso-ciation with the Archbishop.

Ret Saints, Matraville enter of av been appointed Minister of av Ermington, Rev A. John Adam, rector of Nablac (Newcatle) since 1966, has been sppointed rector of Wyong from Septem-sppointed rector of Wyong from Septem-specific and the sector of the sector of the sector merate of Mayfield Rev L. David Fry, curate of Mayfield ewcastle) has been appointed rector of 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 L. DAVIG FT, curate of Magneto (Newcasi) has been appointed rector of Mr. State and State and State appointed rector of Mr. State and State and State appointed rector of Mr. State and State and State appointed the Beaconess 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 treasure of the LIMU.
 Rev Brian B. Hutchinson in charge of Honomic and State (Tosmania) since 1960 mileid and Exter (Tosmania) sinc Rev Gregory M. A. Blasland, a mis-sionary with the SAMS in Chile since 1969, has been appointed a canon of the Santiago Cathedral by Bishop David Pytchee

Santiago Cathedral by Bishop David Pyrches. Rev Graham F. Oliver, curate of Mor-well (Gippsland) has been appointed to the staff of St David's Cathedral, Hobart. Rev Reginadd A. W. Hairer, rector of Port Elliott (The Murray) since 1965, retired last month and lives in Adelaide. Ker William C. S. Johnson. rector of Vietur Harbor (The Murray) since 1966, Rev Peter Atherton. rector of Stathalbyn Che Murray) since 1969, has been appointed rector of Gleneig North Adelaide).

**Rev Barry Huggett** In this area he will be in

Sein appointer reside to device a device of the device close liaison with press officers in other Anglican dioceses in

England, na england, have command School from sep-tember, 1973. Mount Barker (Adelaido since 1968, has been appointed curate of Brighton Rev Kenneth J, Mackie, MA, chaplain of Traraigon High School (Gippsland) since 1966, has been appointed full-time Anglican chaplain at the University of Papta and New Guinea in Port Moresby. Port Hediand (NW Angl) Store for our port Hediand (NW Angl) Store for our patheliant of the School (School (Schoo 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 ad-vertising field before his ordina-tion and gained experience in many fields of advertising prober. Rev Arthur D. Deane, principal of Sydney Missionary and Bible College, was in New York early this month on husiness connected with the Africa Evangelical Fellowship of which he is and the chairman.

vangelleat Penorman. ustralian vice-chairman. Rev E. Brian Wyms, in charge of All aints' Matraville (Sydney) since 1968, aas been appointed in charge of St He was ordained in 1962, and after two curacies served as the Rector of the Parish of Port Saints' Matraville (Sydney) since 1500, has been appointed in charge of St Mark's Emington. Rev W. Staaley Skilleorn, rector of St Mark's Yagoona (Sydney) since 1971, has been appointed rector of St Philip's East-Hediand 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

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St Margaret's School, Brisbane, has appointed Dean of Wangaratta



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### ACR appeal donations

b) Saliway Estate b) Sheltenham, S10; Rev I, F Inverell, \$10; M. R. Mc hhra, \$1; Mra N. E. Rock, 0 (h, \$2).

H. Rev Selby Spence. a former Bisher of Karschi, who is now an adviser to be lishop of Van an adviser to be assistent Bishop of Walkato (NZ). Canon C. W. Rich, Revitor of Her Trinity, Orange (Bathurst Diocese) has been appointed to the Dept of Overeas Marine and Society and State and State too of national director of the Bishe and Medical Missionary Fellowship (for Australia and New Zealand). He is a present visiting Australian missionaries in Hereas and West Pakistan. Theology in the Thological Should the Reformed Churches, Kampen, and ormerty Visie-Principal of the Reformed Theological College in Geelong, returned to Australia core in Geelong, returned to Australia core in Geelong, returned to Australia corenty to the Reformed Theological College in Geelong, returned to Australia corenty to a scharing the Merchander of Neuronal Merchander Merchander of the Reformed Theological College in Geelong, returned to Australia corentity to a scharing to Merchander of Neuronal Merchander Merchander of Neuronal Synch Internet Merchander of Neuronal Synch Internet Strategy and Strategy and Neuronal Synch Internet Strategy and Strategy and Neuronal Synch Internet Merchander of Neuronal Synch Internet Strategy and Strategy and Neuronal Synch Internet Strategy and Strategy and Neuronal Synch Internet Strategy and Strategy and Neuronal Synch Internet Merchander Strategy and Neuronal Synch Internet Strategy and Strategy and Neuronal Synch I

Sydney. Canon D. R. Feaver of Nottinzha is been named as the new Bishoo fetrorough in succession to Rt R yril Eastauch who has retired. The ha p-elect is 58, married with three ch

opelect is 58, martied with three cas dren. Rev S. J. Davies, at present Assisted Chaplain General of the British Army of the Rhine, has been appointed an lie Oueen. Chaplain to Her Majetty up The Archishop of Casterbury is announced that "areas of episode authority" will be established in his daw see from October. This follows a de-mae November, 1971. Three areas of administration will be card for by the Bishops of Dover, Cord on and Maidstone, with assistance from the Archidescens of Dover and Maib to area of Conjecton. Devit maised and the Archidescens of Dover and Maib

the Archdeacons of Dover and Maib cone. **Rev F. C. Copletion.** Jesuit priesi ad bean of Meythrop College in Oxide to the Construction of the Second to the Second Second Second to the Second Second Second Second Comparison of the Second Second Second Second Second Second Comparison of the Second Sec

Rev U. D. Dowling, Rector of Sodi Wagga Wagga, will succeed Archdeaw F. M. Hill as Rector of Si John's Ca-berra. He will take up his appointed early in Cother. Rev L. J. James, previously Rector of Tumbarmuba, took up duties as Rect of North Gouthurn on Sept I.

Hev L. J. James, previously Rector fumbarumba, took up duties as Rector of North Goulburn on Sept I. Rev Roadle Butler, until recently a missionary in Paraguay with the SAMS District of Relecomen. ACT. Provident District of Relecomen. ACT. Rev W. D. Ballard has resigned fra the parish of Lake Bathurst (Diocese & Canberra and Goulburn) and will rest.

Chinetra and Gouentri and an Angel in Sydney. RI Rev G. D. Hand, Bishop of Pap<sup>on</sup> New Guinea, will visit the Diocec of Canberta and Goulburn for the wei October 4 to 12. RI Rev K. Rarner. Bishop of Waff artifa was one of two Australian def gates to the "Theology in Action" Work Bop held recently in the Philippi's

The Board of the Austra lian Church Record ack. nowledges with thank further donations to

Mainly About People

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 Sep-tember 8:

The diocese of Mauritius will be divided into two. The arch-bishop-elect will retain Mauritius and a new bishop will be appointed for the Seychelles. Gifts from August 26 to St ember 8: Miss N. D'llon, Wentworth Falls, J. J. J. Auchterfens, Narracan, S4: M. J. Bielenberg, Duntroon, S5: K. B an. Eastwood, S5: Anonymous, J. One 253, Rev C. J. Rose, Brid-one 253, Rev C. J. Rose, Brid-Dic Rev B. L. Smith, Neu East, Team 20: Rev B. L. Smith, Neu East, Sci Latwood, S10: R. G. S. Gian Vahroonga, S20: Anonymous, Rose-Latwood, S10: R. G. S. El Li-ssee, Miblourne, S20: G. S. El Li-Melbourne, S40: Mrs Doyle, Groy S1: W. J. Cooran, Fairfield, S6: Rev Anhworth, Penola, S2: Rev D. A. Vo Grada, S3: El-Field, Railway Estate, 1 52: Diccee of Polynesia, Suva, S5: 70 totan, Snellenham, 310; Rev I, F. Associate Professor of cine in the University of was addressing an In-Ser-Training Conference of than 100 Sydney clergy a number of other sted men and women at St. 19 September. Steinbeck said he accepted he New Testament healing cles, ranging over the full rum of psychological and hic disorders, as factual. He ed out that there is no d of failure to heal on the of Jesus. Christ raised three le from the dead. Peter, to a the keys of the kingdom given, raised one person. The the laws of nature that he laws of nature that he laws of nature that he laws of nature that here he was of nature that the remembered, he that the laws of nature that the remembered is the set. that there is a difference between the relief of symptoms and the healing of disease." The less-emotionally-secure and the unsophisticated, it was explained, say they find greater help from faith healers, osteo-paths and chiropractors than

Associate Professor of ne in the University of

Much that passes for faith healing today is nothing

than an expression of the ignorance of "meddlesome

analysis is from God, but note

mendicants" in the opinion of Professor Alfred Steinbeck.

ave are not necessarily iption of nature as it aoh's magicians could copy wonders Moses did. Today

1522

ders" are performed by cians and healers, including ists. The passing of vibraand sensations implies but there is no magic in "Whether they see themselves this light or not," the profes-or went on, "all physicians are xamples of the grace of God to markind, All healing in the final

## Synod report on education policy curricula, and nature of govern-

Synod of the diocese of Sydney, to meet from October vill 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.

"At the time this report is being presented to the 1972 Synod, the aims of public educa-tion are under review. The Di-rector of Studies of the NSW Department of Education has set up Primary and Secondary Com-mittees to carry out the review which will serve as a basic guide for public education in NSW as expressed through the various curricula. the report recommends appli-in to the Government for in providing training facili-for religious instruction ters, text book and work c materials, specialised teach-and consultants, and audio-al aids and equipment. Such would be in denominational through the tions right through ment school system.

"This is therefore the time for me consideration to be given greater variety in the size,

Synod will also be asked to obe on the principle of greater exibility and local variation in the State school system, to elim-ate the lack of choice parents ave at both primary and kondary levels. The report ates: "Many parents who are nable to afford non-govern-ten or who reject it for arious reasons now feel that tey are robbed of any choice in the matter by the drafting of hildren to government schools an an the basis of geographical reas alone, whether or not the ze of the school, its nature (e.g. >educational or sergated), ad the range of its electives are stistied to the educational or sychological needs of the child. "While recognising that any Adelaide synod at its meeting in September decided to withdraw temporarily from religious instruction the State schools from the end of this year.

the end of this year. Heads of nine denominations in South Australia have agreed that any new syllabus for relig-ious 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 "While recognising that any hange in the simple formula "While recognising that any bange in the simple formula wo operating is fraught with most overwhelming problems I administration and organi-tion at the departmental and cal levels, surely this is the ry time when the Education epartment should be in-stigating the possibility of eater flexibility and local vari-ion in its school system.

OUT OF RI the Minister of Education (Mr Hudson). Hudson). The Government, in redrafting the Education Act, is considering changing the provisions relating to religious instruction, probably

ADELAIDE

The

within

Religious Education in State Schools is recommended as a basis for a new approach to re-ligious education in SA State Schools. 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 whose heads The churches whose neads agreed on the statement are the Anglican, Methodist, Roman Catholic, Lutheran, Presbyterian, Greek Orthodox, Churches of Christ, Baptist and Congrega-tional

Christian Faith" by the heads or 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 synodsmen to 18. It will be 1974 before the next triennial elections to the The statement was included in 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 Tasma-nian report of the Committee on

## **PROFESSOR'S WARNING Primate** HEALING MIRACLES home in good form

at Utrecht, Holland.

Dr Woods

He said that the expulsion was

He said that the explision was deplorable example of racism. He spent most of September isiting the dioceses of Perth, Jorth West Australia, Bunbury nd Kalgoorlie. He returned to felbourne on September 25.

STOP PRESS

Price 15 cents

The Primate, Dr Frank Woods, Archbishop of Mel-bourne, arrived in Perth on 1 September after attending Central Committee of the World Council of Churches

RCH RECORD

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aid. In answer to another question, professor Steinbeck said that di-vine healing may come to an individual without him neces-sarily being healed of his physic-al illness. The conference was chaired by Bishop John Reid who in thank-ing the Professor, said that what might have appeared to be simple proved to be a very com-plex issue.

In a press interview he said that African delegates had want-ed the WCC to take more drastic action than merely selling shares in companies with vestments in southern Africa.

of England Homes, is already

Dr Woods said that he had initially hoped for a fairly strong statement from the meeting on the expulsion of Asians from Uganda. The report says: "Special edu-cation 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 protection of community services 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 provision of community services for the elderly."

The report also asks the 'hurch to consider the possibility f new inter-denominational 'hools. Chi of sch ment schools within broad geographical areas, enabling

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 K. J. Cable, Associate Professor K. J. Cable, Associate Professor in History, University of Sydney; Mr P. D. Davis, Senior Lecturer in Teacher Education, Con-servatorium of Music; Professor A. A. Hukins, Professor of Science Education, University of NSW; Professor E. A. Judge, Professor of Ancient History, Macquarie University; and sev-eral principals of Church schools, Canon A. A. Langdon, Director of the Board of Educa-tion, will present the report to synod. parents to exercise some choice in the type of school which their children will attend. children will attend. "Pupils now attending in-dependent 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 im-plemented in NSW as planned for the ACT." for the ACT." The Board of Education Re-port 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 in-tellectually handicapped child-dren to be built by the Church

OPTS

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



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

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



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

Octuber 5, 1972

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

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