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NATIONAL ANGLICAN NEWSPAPER

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"I would agree with the World Council of Churches' grants to assist in relieving suffering among minority groups if for the one reason, that it has drawn attention to racism. Prior to seeing a little, and talking a little, with white and colored Africans, I felt the Christian Church stood for reconciliation, and one can only reconcile when the doors are left open, and sporting relationships was a way to keep the door open.

"Partly because sport is even more important to the South African than to the Australian, I am convinced Church should join with community in expressing indignation and anger at the degradation and human indignity imposed on the non-white, and if isolation from world sport can bring pressures to bear then such isolation should take place. It could not make the lot of the non-white any worse, it just might make a few more whites reconsider.

"Having said this, I must be as critical of the rest of the world on racism. We have an easy facility in Australia for being critical of something taking place some thousands of miles away, but I couldn't help wondering as I saw large native housing settlements outside South African cities, if they only differed in size from the native housing reserves outside many Australian towns.

"South Africa certainly has no monopoly in holding so-called political prisoners without trial. Every State in Africa does this. Most of the military coups in African states, which have been very bloody, have been a struggle for power, but black against black rather than black against white. Isn't tribalism a form of racialism?

"All Aborigines in Australia can go places occasionally in spite of lack of help and opportunity generally provided. We certainly don't have the apartheid legislation of South Africa. I think we are not far short of South Africa in our attitude, which can be as insidious as any legislation.

"I keep remembering 'he who is without sin casting the first stone'. I can be and must be critical of racism highlighted in South Africa, but by no means limited to South Africa."

Archbishop Geoffrey Sambell,
Perth.

Archbishop Woods has heard with great interest that Archbishop Sambell, on his return from the first meeting of the Anglican Consultative Council, has come out strongly in favor of the United Nations' Year to Combat Racism, and that the Anglican Consultative Council has given endorsement to the World Council Program to Combat Racism.

He cannot speak for the Church of England in Australia as a whole, but speaking for himself, he can say how thankful he is for the Consultative Council's support for the World Council's program, and thankful, too, for the gesture lately made by the Commonwealth Government by making a grant to the United Nations program.

It is sad that sport has become mixed up with political issues, but there is no denying the fact that it is so mixed



up, and that though he deeply regrets it that South African sportsmen find themselves opposed in their arrival in Australia by demonstrators, he regrets even more keenly that the sportsmen of South Africa do not themselves insist on taking overseas a truly representative team.

Dr Woods therefore finds himself, also reluctantly, on the side of the demonstrators, not because we do not welcome the South African sportsmen, but because there is no true sport without fair play and because we believe that the majority population of South Africa is receiving anything by fair play from its white government and its white people.

— Statement from the office of the Archbishop of Melbourne, and Acting Primate of Australia.

"I don't myself think that demonstrations after a team has come are seen to be much more than discourteous, but I regret policies which result in such a team as an all-white South African one coming — both in the sending country in its team selection criteria, and the receiving country in apparently condoning these criteria.

"We in Australia have got to look very carefully at our race attitudes. I am convinced there is a deep latent racism here."

— P.K. Newell, Rector,
Christ Church, St Lucia, Brisbane.

"Policies of racial discrimination are in complete opposition to the Christian Gospel. They cause gross defacement of human personality and community relationships. Christians therefore ought to oppose such destructive policies by means of non-violent protests.

"The present campaign to end visits to this country by sporting teams from South Africa can be seen as an attempt to bring outside opinion to bear on a country which makes skin pigmentation a disqualifying factor in the selection of representative sporting teams.

"It is this policy of racial discrimination, not the protest against it which has brought politics into sport."

— Frank L. Cuttrim, Rector,
St James, Sydney.

"As a human being, but more particularly as a Christian, I am opposed to any form of racial discrimination, and vigorously opposed to the affront to human dignity in apartheid, and consequently I unhesitatingly support the call for cancellation of the proposed rugby and cricket tours of Australia purporting to be South African.

"South Africa, of its own volition, has chosen to introduce racism into sport and for Australia to compete with racially selected 'white only' teams must of itself encourage those perpetrating this affront to the oneness of mankind."

— Robert Fordham,
Victorian MLA and Melbourne Synodman.

"Apartheid is detestable to the Christian conscience, and deserves the strongest opposition by Christians. The question is: What is the most effective form of opposition?

"Archbishop Sambell has come out in support of the view that the exchange of sporting teams with South Africa should cease. As the Archbishop has just returned from Africa, where he would have had the opportunity for detailed discussions on the issue, his views deserve to be heard with respect.

"I entirely agree with his opposition to apartheid. The only question in my mind concerns the best way of opposing it. Isolating a nation whose policy we detest may force a change of policy, or it may make that government more intransigent.

"For years we have tried to isolate Communist China and minimise contacts with that country. But many observers believe that this has only hardened Chinese policy.

"For this reason, I am not sure that removing the opportunities of dialogue — of which sporting contacts are one — is the best way to change an opponent's mind. I shall look forward to hearing Archbishop Sambell's views on this matter at first hand."

— Keith Rayner,
Bishop of Wangaratta.

On Page 2, Archbishop Sambell reports on the first meeting of the Anglican Consultative Council, held recently in Limuru.

On Page 4, we report on "Church Scene's" efforts to get behind the news of trouble for the Church in South Africa.

On Page 3 appear the results of a survey of clergy in four dioceses on attitudes to remarriage of divorcees.

On Page 10, Jane Ross reports on the efforts in Sydney and Melbourne to come to grips with the problems of inner suburban ministry.

On Page 12, Cedric Cowling examines the Old Testament support for a theological justification of apartheid.

The happening world of ABM

The Australian Board of Missions, currently under a new chairman (Bishop Shearman, pictured at right), has the centre four pages of this issue to tell you what's on its mind at the moment, what's coming up, and what's ahead for the missionary churches. They also have a good story to tell about the magnificent response of the Australian Church to ABM's money needs last year.

Pictured at Left is Sister Nancy Vesperman with a mother and infant at the Sakarina Hospital. The ABM Women's Auxiliary has accepted support for medical work in the Managalas as one of this year's projects. The other is support for the Melanesian Brotherhood in New Guinea.

See Pages 5-8.



Abp. Sambell reports on Limuru

A report on the first meeting of the Anglican Consultative Council held at Limuru, Kenya, from February 25 to March 5.

In briefly opening the first Session of the Council, the President, the Archbishop of Canterbury, reminded us of some of the unique features of it. It was the first Anglican body of this kind that was not only Bishops, but included clergy and lay representatives. It was a Council of the world Church of England, but with only three representatives of the Church in England. We had eight representatives altogether from Great Britain against 11 representatives from Africa, nine of whom were Africans. Of the Council

small. But the Lord who took five loaves, broke them and gave them to the hungry multitude, can take all that we offer Him, breaking it and multiplying it for the blessing of the nations."

UNITY

The Council continued the discussion begun at Lambeth concerning Full Communion not only as within the one

combatting racism will continue to struggle with these issues and to work together in the cause of racial justice.

"In the light of what is happening in different parts of the world, especially in Africa, we call upon Christians to do all in their power to act as agents of reconciliation in situations of tribal conflict."

The last small paragraph would shift limelight from South Africa and be a reminder of the 30 military coups that have taken place in Africa in the last 10 years. Each was accompanied with little or much bloodshed, and each was a black versus black rather than a black versus white racist (tribal) struggle for power. No one could name a State in Africa where political prisoners were not being held without trial. A change of power doesn't necessarily mean that the needs of men and women will in fact be met.

A number of resolutions will be submitted to the Churches urging action against discrimination on grounds of race and color.

Violence in change

The place of violence in social political change was considered with a resolution calling Christian people to stand beside those who have conscientiously become involved in violence, or abstained from it at the cost of moral or physical suffering; but also Christians are urged to seek effective courses of action as our alternatives to violence.

This question inevitably involves every Christian in examining his own individual corporate exercise of power.

Another set of resolutions will deal with world development and our part directly through our contributions to projects as well as any influence we may bring to bear on Governments to increase the flow of economic aid to the under-developed countries.

available and distributed to all members of the General Synod of the Australian Church within a few weeks.

I have no doubt that it is a workable and worthwhile consultative group, doing what previously the Lambeth Consultative Committee of Bishops had done each two years, but now with a wider more representative body of the Church. The Council is indicative of the developing role of the laity in the decision-making of the Church.

Not only were the laity well represented but the new Chairman of the Council is Sir Louis Mbanefo, a Chief Justice from West Africa, while the Deputy Chairman of the Council is Mrs. Howard Kellerman, Professor of Pastoral Theology at Virginia Theological Seminary.

The Standing Committee appointed by the Council to meet in between meetings of the Council is equally representative of bishops, clergy and laity, and includes the clergy representative from Australia, i.e. the Rev. Donald Cameron.

Role of Council

The Council still has to work out its role as advisory and/or consultative rather than directive. The voting on the question of ordaining women to the priesthood was 24 in favor and 22 against.

Many in favor voted to assert an authority to the Council. Many voted against because this question had already been referred to the member Churches whose reports are yet to be submitted to the Council, and only after receiving such reports was it requested, by 1968 Lambeth Conference, to give its advice.

Approval in this and other matters still must belong to each province and not to the Consultative Council. This consultative role must prevail or the Council could lose its value and integrity.

Asia "Cinderella"

Although the Council is so widely representative, Asia is still somewhat a Cinderella in World Councils. South Africa steals the limelight because of the sin of apartheid and it is a real sin. But racism is worldwide differing only in degree.

The poverty of Asia is as important a world problem as racism. In saying this I am aware that they can be closely related, but I would wish we could stand side by side looking at the needs of men rather than facing men with each other because of race.

Another question concerning the Council is whether in fact 53 people can really represent in any sense the 47 million Anglicans across the world. Again, they can be representative as long as the Council remains aware of its limitations.

I would finally affirm it as one of the most interesting Anglican meetings to which I have been because of its size, small enough to know everyone and to feel with everyone in their own situations, small enough for everyone to share in the discussions both in sections and plenary sessions, small enough for the worship which began each day, to be intimate and personal and empowering.

It is anticipated the next meeting of the Council will be in the Northern Hemisphere in 1973.

— Geoffrey Sambell

"If the parish structure was questioned in the 1960's the congregation is now rightly told of its enduring place . . ."

"Dialogue is redefined as something in which both partners share their deepest insights."

membership of 53, 22 members were non-European.

Another noticeable fact was that for the first time India and Pakistan were without representation on an Anglican Council, having no longer Anglican churches as such because of the fruition of reunion schemes.

The work of the Council was divided between plenary and sectional meetings under four main headings of Unity, Society, Mission, Order and Organisation. The agenda almost wholly came from the resolutions of the last Lambeth Conference. All reports were discussed in plenary sessions and will be issued as the reports and recommendations adopted by the full Council.

MISSION & EVANGELISM

The Council sought to re-appraise the mission of the Church for the 1970's and this part of the report will be worthy of more detailed study by mission boards and societies as well as the Church in general. The report reminds us that "salvation is God's total, all-embracing gift of healing and liberation for his whole creation . . . being concerned with men's bodies as well as with their souls, with their corporate life as nations and societies as well as their personal and private life . . . mission is God's mission rather than ours, and its dimensions greater than the creation and growth of churches."

Acknowledging the continuing and necessary concern for service, the report also acknowledges the place of evangelism, conversion and baptism not as an optional extra, but as part of mission. If the parish structure was questioned in the 1960's the parish congregation is now rightly told of its enduring place and significance in the Christian mission. It is here that we recover the common life centred in the simplicities of the Apostles' teaching and fellowship, the breaking of the bread and the prayers.

Dialogue

Dialogue in the sixties tended to be one way with an emphasis on the Church having to be the listening Church. Dialogue be it with other faiths or no faith, is redefined as something in which both partners share their deepest insights. As well as listening we are under obligation to show to our partner in dialogue who Jesus is and what He has done, for otherwise our dialogue will be hollow and insincere.

The report on mission emphasises the increasing initiative that belongs to the receiving Church in the planning of this mission. While having independence in determining its own priorities, it moves into interdependence with the Anglican Communion, other Churches as well as Government and secular agencies in determining available resources for projects and priorities in the general development of this program of mission.

Mutual Responsibility and Interdependence (MRI), was re-emphasised as an essential ongoing program, but distinguishing between the concept and principle of MRI which should set the pattern of our life and activities as a family of Churches, and the operation of the directory project to be seen as one among several forms in which our inter-relationship is expressed.

Methods of mission in the future will continue to include the long-term service of some missionaries, a pool of missionaries, short-term or one tour workers, exchange workers, exchange visits and the service of Christians in secular employment abroad.

The report on mission concludes . . . "Mutual Responsibility and Interdependence must never be seen merely as a means of mutual support for the Churches; it must rather be seen as the principle of our common mission to the world. But the mission is not ours; it is God's. The Church is not the goal of his mission, it is the instrument, sign and first-fruit of it. We share in Christ's life only as we share in his mission to the world. The mission begins in the place where we are. It concerns those with whom we have to do in the daily business of our lives. It extends to all men everywhere. Old patterns of mission may be brought to an end, but God can open our eyes to see new ways in which we can share with others what He has entrusted to us in Christ.

"The task is immense. Our resources are

organic Church but Full Communion between Churches in particular relationship, and also Intercommunion between Churches in less complete relationships. Its report in this section calls the Church to continue to examine full communion with particular reference to the Church of South India and the Churches of North India and Pakistan. In the former Church there still remains a small number of presbyters not episcopally ordained. In the latter Churches, no one is able to minister until they have taken part in the Rite of Unification of Ministries.

WCC & RC Church

Relationships with the Roman Catholic Church and with the World Council of Churches were discussed at length, with the following resultant resolutions among others:

"The Council notes with satisfaction the increasing co-operation and understanding between Anglicans and Roman Catholics in many areas, and calls attention to the useful material for joint study available from the Anglican-Roman Catholic International Com-

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mission. Recognising that common study will do much to improve relationships between our Churches, the Council asks the Secretary General to keep the Provinces informed of useful publications as they are issued.

"The Council urges:

- Member Churches to do all they can to see that their members are informed of the policy and activities of the World Council of Churches;
- the World Council to provide information to the Churches in a form more readily understood; and also
- to give leaders of Churches adequate time to express considered opinions on sensitive issues, whenever time allows, and to communicate to them at once any decisions likely to provoke controversy in the Churches."

The Council "re-affirmed its longing for the union of God's people according to the prayer of our Lord Jesus, and pledged itself to work for the removal of the calamitous obstacles to the unity of mankind created by Christian divisions, and to this end begs all Churches and Provinces to persevere by the power of the Holy Spirit in the quest for Christian unity."

CHURCH & SOCIETY

Racism occupied much of the time of this section, and possibly a longer time than any other single subject of the Council.

I quote from the report: "With regard to the WCC grants, in our judgement no public action of the Churches during the past 25 years has done so much to arouse public discussion of the fact that the Churches are ready to stand by the oppressed and exploited even when there is some risk to themselves. It has compelled Christian people to recognise that the Church is not necessarily on the side of the wealthy and the powerful. This recognition has been disturbing and cleansing.

"From the point of view of the total witness of the Church in the world the majority of us find this action of the WCC to be the most important thing it has done in its history. Therefore we endorse and commend to Anglicans everywhere the WCC program to combat racism as set forth at Canterbury in 1969 and as further outlined at Addis Ababa in 1971.

"We recognise however, that there are some among us, who, though no less committed to the eradication of racism and the need to stand beside the powerless and oppressed, believe that the particular action of the WCC in making grants for peaceful use by resistance movements in Southern Africa was mistaken.

"We urge, therefore, that Christians sharing different convictions about ways of

ANGLICAN ORDER

Although one might gather from Press reports that the question of the ordination of women was the only question discussed under this heading, in fact this was one of many. This particular question was referred to the Anglican Consultative Council to give advice after it had obtained reports from the Provinces throughout the world.

This section has prepared reports on such matters as the training of bishops, guidelines for the creation and division of provinces and dioceses, lay training, a wider ordained ministry, marriage discipline, with particular reference to the background of polygamous cultures.

Workable & worthwhile

The full report of the first meeting of the Anglican Consultative Council will be

"The Council still has to work out its role . . ."

"I would affirm it as one of the most interesting Anglican meetings to which I have been . . ."

Just arrived!

RELIGION IN AUSTRALIA

a sociological survey Dr. Hans Mol B.D. Ph.D.
(until 1969 Fellow in Sociology, Institute of Advanced Studies
(A.N.U.) Professor in the Sociology of Religion, McMaster University.)

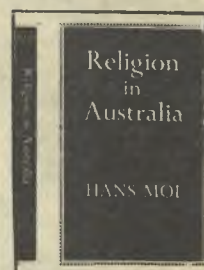
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UNITY MOVE IN E. AFRICA NEAR

Limuru, Kenya: Finishing touches are being put on a proposed basis of union for six East African churches, and it will be submitted to the theological panels of the negotiating churches for their comment by August 31.

At the recent meeting of the Liturgy and Doctrine Committee of the East African Church Unity Consultation, participants recognised that it may not be possible to unify completely the ministries of the uniting churches for some years.

The committee had earlier indicated its desire to implement an episcopacy within the historic succession, but it could not decide whether to follow the Church of North India pattern where the act took place at the inauguration of the

new church, or that of the Church of South India where some 30 years were allowed for full unification of ministries.

The Anglican Province of East Africa, the Evangelical Lutheran Church of Tanzania, the Presbyterian Church, the African Christian Church and Schools, the Methodist Church, and the Moravians are the participating churches at this stage.

- David Crain.

Graham on state aid

WASHINGTON: American Evangelist, Dr Billy Graham, said on March 14 in Cleveland that public aid to private schools in USA was necessary.

He stressed his commitment to the separation of church and State, but added:

"It seems wrong in principle for people to be taxed to support truly secular education while at the same time having to pay for educating their children in church schools.

"Protestant, Catholic, and Jewish Americans are now helping to pay for materialistic, atheistic... and in some

Bibles for Rumania

LONDON: The United Bible Societies has announced that a licence to import 10,000 Hungarian language Bibles into Rumania was issued to the Reformed Church in Rumania early this year.

USB comments that this is the first such licence to a Protestant church in Rumania.

- "Church Times"

American bishop raises a few eyebrows

Newcastle: Bishop Ed. Welles of West Missouri, USA, emptied a bagful of eyebrow raisers to the Newcastle clergy at their annual clergy conference early last month.

The effect of the Episcopal Church's financial crisis (of Bishop Shevill's report in "Church Scene", February 25), was being felt in West Missouri, he said.

One aspect of Bishop Welles' diocese's social action was to hire a full-time organiser to mobilise slum-dwellers into a voting machine to put pressure on the City Hall and local flat owners to bring conditions up to a reasonable standard.

Initially, this caused considerable concern in a couple of the wealthier parishes, but ultimately only a few individuals withdrew support from the Church, he said.

A grave result of the dollar drain was the bishop's rejection of suitable applicants for ordination because he felt he would be unable to pay them when they were ordained.

Better to go short of men than men to go short of support, he said. This resulted in plenty of frowns in his Newcastle audience.

Frowns were replaced by a wistful look here and there as the Bishop described the membership system of the Episcopal Church. The small numbers most

clergy had on the rolls, plus their high percentage of regular worshippers, made the pastoral task consistently rewarding.

Honorary priests are quite a boon in West Missouri. Some, after quite good training, exercise oversight over some rural parishes where populations have considerably declined of late and cannot support a man full-time. Congregations are maintaining vitality.

Some of these honoraries travel lengthy distances every weekend to take up their call.

Pentecostalism

Pentecostal Anglicans are not very common in Australia, but are well known in Episcopal circles. West Missouri Diocese has three tongues-speaking pentecostal priests.

Bishop Welles had four rules in such cases and claimed all was happy.

What do clergy think about remarriage of divorcees in church?

Fifty out of 67 Anglican clergy in four Australian dioceses taking part in a survey this year indicated they would support the principle of remarriage of divorcees in church in certain circumstances.

We asked 105 clergy from Adelaide, Melbourne, Riverina and Tasmania Dioceses four questions about their attitude to remarriage of divorcees.

The first question was: "If General Synod passed a uniform canon which permitted

the remarriage of divorcees in church under certain circumstances, would you in principle vote for its acceptance when it came to your own diocesan synod for ratification?"

Fifty said they would. Sixteen said they would not.

One said he would have to see what circumstances the legislation approved.

The full result of the answers to the survey are given in the table.

	Adelaide	Melb	Riverina	Tasmania	Total
1. If General Synod passed a uniform canon which permitted the remarriage of divorcees in Church under certain circumstances, would you in principle vote for its ratification when it came to your own diocesan synod for ratification?	Yes 8 No 5 n/a 1	Yes 29 No 8 n/a -	Yes 7 No 1 n/a -	Yes 6 No 2 n/a -	Yes 50 No 16 n/a 1
2. If, after uniform law permitting remarriage of divorcees in Church in certain circumstances were adopted throughout Australia, you were asked to conduct a marriage in which one partner was a divorcee, would you agree to conduct it (assuming your bishop or tribunal approved it)?	Yes 9 No 4 n/a 1	Yes 30 No 5 n/a 2	Yes 7 No 1 n/a -	Yes 7 No 1 n/a -	Yes 53 No 11 n/a 3
3. If General Synod should decide to adopt a uniform canon on remarriage of divorcees in church, would you prefer a) Each case examined by a tribunal which took evidence and made a binding decision?	Yes 2 No 12 n/a -	Yes 20 No 14 n/a 3	Yes 3 No 5 n/a -	Yes 1 No 7 n/a -	Yes 26 No 38 n/a 3
b) The diocesan bishop concerned to make the decision on an application after he had consulted the parish priest who submits the application?	Yes 11 No 2 n/a 1	Yes 15 No 21 n/a 1	Yes 5 No 3 n/a -	Yes 6 No 2 n/a -	Yes 37 No 28 n/a 2
Number of clergy sent questionnaires	25	50	15	15	105
Number of questionnaires returned	14	37	8	8	67
Survey made in February, 1971					

Our staff, who made the survey and collated the results, commented on the results as follows:

1. The reply rate of 67 out of 105 questionnaires posted out (63%), is quite high for a mail survey. It suggests either that the subject is a lively one, that the people questioned have strong views which they wish to air, and/or that they felt a special desire to respond for some other reason.

2. Only 15 of the 67 replying noted any kind of dissatisfaction with the precise wording of the questions, or commented that they found the questions too broad to answer. Previous experience of surveys of this kind suggests that either the answering clergy have been thinking of the subject in terms very

similar to those in the questions, or else that they did not think clearly about what the questions meant.

3. Of the 67 answering, 27 put in identical sets of the answers. This popular pattern was, taking the questions in numerical order, yes/yes/no/yes. Further, six out of Adelaide's 14 participants, five of Riverina's ght, and five of Tasmania's eight replied in this pattern. In Melbourne only 11 of 37 did so. This could be taken to suggest there is a majority consensus in Riverina and Tasmania in favour of the kind of remarriage regulations currently effective in Perth or Sydney, that in Adelaide there is a large minority consensus that way, and that in Melbourne clergy thinking has not polarised to the same extent.

Bus for Children

NEWCASTLE: At Taree on Sunday, March 21, Bishop J.A.G. Housden dedicated a new mini-bus which has been bought for use at St Christopher's Home for Little Children.

The diocesan Girls' Friendly Society donated almost \$1000. They adopted the appeal as their annual project.

- Diocesan release

Over 100 apply for NEAC

SYDNEY: More than 100 people have now enrolled for the National Evangelical Anglican Congress, to be held at Monash University, Melbourne, from August 23 to 28.

Applications are coming from every State in Australia, and from overseas observers.

The Congress Statement, which will be formed during the five-day conference is expected to provide clearly defined guidelines for future action and influence of Evangelicals in the national Church.

- NEAC release

Rome Too?

GENEVA: Meanwhile Leo Cardinal Suenens, Archbishop of Brussels, told an interviewer in Ottawa, Canada, that the question of women entering the Roman Catholic priesthood should be studied by his church. He said the views of the Apostle Paul in assigning women to a secondary role had to be understood in the context of his time.

The Canadian RC bishops are seeking the views of church members for discussion at their next meeting later this year.

- EPS

GFS, CEBS Youth Dept. merge in Sydney

SYDNEY: Youth work in the Diocese of Sydney has been combined into a single organisation.

As a result of lengthy negotiations between the Youth Department, the Girls' Friendly Society and the Church of England Boys' Society, it has been agreed by the directors, executives and councils of the three departments to enter into a combination arrangement.

The Rev. James Doust, youth director, said on March 18:

"Ultimate aim of the reorganisation of the three departments is that together we should share a joint ministry to the youth of the Diocese.

"Now that the initial steps have been taken, we will begin to consider the wider implications of the combination."

Office space in 511 Kent Street will provide one central youth office, a separate Camp Howard

- David Crain.

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South African Anglicans are in deep trouble

by Gerald Davis

MELBOURNE: Evidence is mounting that the Church of the Province — the Anglican Communion's South African wing — is in deep trouble with the Government of that country.

At the time of the arrest of the Anglican Dean of Johannesburg, and again at the time of reported raids upon Church offices late in February and early in March, "Church Scene" tried to obtain first-hand confirmation and details. Despite a number of international telephone calls, contact with the South African Embassy in Canberra, and letters to South Africa, it has taken some time to piece together what is happening.

Assumptions

And let us say early in this report that I have assumed a number of things from the start of this inquiry:

1. While there is no reason to suppose that the Australian Press reports have been inaccurate, it is unreasonable to expect brief news stories to give the full picture, and it is always possible that they can be misleading in detail.
2. Abhorrent as apartheid is to most of us, it is not good enough to regard the South African whites as "them" contrasted to an "us" who have a history of understanding of race problems and a proud record in solving them. (In case it needs to be said, the plight of Australian racial minority groups differs

only in scale from that of South Africa's blacks and colored.

And as I have proceeded, I have become more and more uneasy that many of us Australians, given the setting of South Africa, would anaesthetise our consciences.

Thrown out

Anglicans in South Africa have been objecting forcefully to apartheid for a long time. Bishop Trevor Huddleston, thrown out some years ago, was a big story at the time, but he was not the first Anglican in trouble in South Africa.

Bishop C. Edward Crowther, who was deported from South Africa in 1967, likewise, was only one of a number in the late 1960's.

The Dutch Reformed Church has kept out of bother; while the Roman Catholics are most unpopular with the Government.

It is worth noting that the Dutch Reformed Church has a very special place in South Africa. The Prime Minister of South Africa's brother is its most senior figure, and successive South African Nationalist cabinets have comprised men who almost all, if not all, belonged to the Dutch Reformed Church.

Churchy people

A former South African family — he's an academic at a leading Australian university — told me (the wife speaking):

"Among the Afrikaans-speaking white South Africans you will hardly find an agnostic or atheist. The idea is almost unthinkable. They are churchy people."

Another South African, a businessman in Australia in January, said:

"I wouldn't live in Australia. You don't appreciate that while salary levels here are similar to those at home, the cost of living here is fantastic by comparison. We couldn't live here."

"The Government party is almost all Dutch Reformed, and they are insular people who don't talk much about the rationale for apartheid."

But the writing many of them have done, including impressive theological writing, makes it very hard for us to set an uninformed conscience against them and even convince our wives. In fact, I'm not convinced. I don't like apartheid, it's too extreme, but I can't see that they (the non-whites) are our equal whatever anyone may say. You can see with your own eyes that they are not."

Equality: It would be foreign to the brand of Calvinistic thinking which underlies the outlook of most of White South Africa to admit equality in any working sense even between whites, let alone between races. And one gets the feel of a kind of Calvinism-gone-mad about the whole thing.

Debate: Talk becomes academic for most people (South African or Australian), when your understanding of history, the apparent evidence of your own eyes, your delight in the status quo which makes your own life comfortable, and the sheer inertia of the agreement of your (white) neighbors is set against what looks suspiciously like unreal idealism.

For those of us outside the picture (and we are, unless we have "undesirable" migrants, or perhaps non-whites, living in our street), all this is easy to forget. It should be remembered, not because we would pretend Christian insights do not point to a better way, but because it would be cant to propound a better way without trying to understand what we are trying to improve.

"Verligte" period

The tragedy is that three years ago, the South African Vorster Government began to embark on what it termed "verligte" policies (verligte = enlightenment). It was at this time that South Africa began to seek diplomatic links with other African countries, showing a limited interest in a genuine exchange of talk and ideas. There were also reports, which I have not been able to confirm, that some internal race-

control practices were liberalised slightly.

Then in April last the Government lost nine seats at a general election. In October it lost ground in provincial elections. This with even more rigid policy plans was virtually wiped out at the polls, but the with even more rigid policy plans was virtually wiped out at the polls, but the Government apparently decided that liberalisation of racial policies was unpopular.

Now the euphemism "separate development" seems to have been dropped. "Apartheid", the loaded word, is the one used in the South African Parliament now.

In the first two months of this year, 22 clergy in South Africa were either deported or had their passports confiscated, Bishop Ian Shevill reports from London.

In the latter two weeks of February, 25 people were detained by the security police, he adds. This was the time of the reported raids on Church of the Province offices.

Embassy

A few weeks ago in Canberra I attempted to speak to the Press attache of the South African Embassy. He was not available, I was told, and the person to whom I spoke for about 10 minutes — a courteous, cautious, useless conversation, assured me that the Embassy knew nothing more about the unfortunate Dean of Johannesburg than had appeared in the Australian Press.

Later I was told that "Church Scene" would be sent copies of the South African daily papers reporting the matter. I particularly asked for a copy of the "Rand Daily Mail" leader which, according to the Australian Press, criticised the Government strongly for its detention of the Dean of Johannesburg.

Sadly, nothing has turned up.

Meanwhile, the reports of trouble for the Church continues to flow. Our Press informs us that the offices of the Church of the Province in Johannesburg were raided, and files taken, in

early morning swoops by security police. The South African Embassy certainly made no attempt to deny that this had happened.

Then the Anglican Bishop of Zululand, an African, was arrested in the streets of Johannesburg for failing to carry his identity card. He has since been freed.

Intimidation

The talk among journalists is that the South African Government has set out on a policy in intimidating the Church of the Province, and other Catholic and Protestant Churches which do not at least hold

silence about apartheid. The technique, the report has it, is to pick off the second-level leaders of the Church one by one as they step out of line.

One of my informants, a former South African, summed up the Church's problem this way:

"They're in real trouble. Hardly a Christian in South Africa wants to speak against racial oppression. It's left to the Jew and the Leftists to speak out, and when a smallish group of Anglicans, however prominent, join them, they are in dangerous company."

Or you can put it, as did Bishop Huddleston on BBC television the day of the recent raids on Anglican offices:

"I am proud of the Church of the Province, which has been among the first to speak out against apartheid from

the start. It makes me proud to be an Anglican."

Beyond that, there is little to be said. Replies from South Africa to letters we have sent there — all strangely guarded letters — suggest there is little we can do.

At the same time, it is oppressing to know that one's brother Anglicans, pursuing what they conceive to be the will of God with the support of most of the world's churches, are subject to harassment, imprisonment and exile. If this were happening in a minor republic under a dictatorship, or when it is happening in a major country which makes no pretence to follow Christian principles, it is grim. But when it happens in a country ruled by people of European, Christian descent with what purports to be a theological justification, how are we to accept it in silence?

NATIONAL SERVICE ACT RSL, ACC agree on need for law revision

SYDNEY: The Australian Council of Churches and the Returned Services League have jointly called on the Federal Government for a move towards revision of the National Service Act.

They have asked for a conference of community bodies to make proposals.

"Efforts to devise satisfactory alternatives to military service should be pursued with imagination and vigor by the Government," says a statement from Bishop David Garnsey (representing the ACC), and Sir Arthur Lee (RSL).

the ACC, RSL, ACTU, National Council of Women, National Union of Australian University Students and the like.

— ACC release

Planning for special school

SYDNEY: The diocesan Church of England Homes Committee has formed a sub committee to supervise details of a proposed day school for mentally handicapped children.

The project, announced last December, has drawn extraordinary response from the public and the churches.

Offers of donations, personal help and staff have poured into the Homes office over the past three months.

Many letters expressed warm commendation of the first move by any church into the field of schools for mentally handicapped children.

The new school is to be known as Kingsdene School.

— APS

Passion drama

SYDNEY: The St James' Players are presenting a courtroom drama Passion play during Holy Week.

On Wednesday, April 7, at 7.30 p.m., J.S. Bach's "St Matthew Passion", often considered to be the greatest piece of sacred music in the world, will be presented in St James' Church, King Street. Walter Sutcliffe will be the conductor.

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★ (cross out words not required)

Christian names, Surname

Signature



The happening world of ABM

PREMIERE IN SYDNEY OF ABM's NEW FILM "THIS MAN"

ABM's new film **THIS MAN** was given a premiere screening in St. James' Hall, Phillip Street, Sydney, on Thursday, February 18, before an audience of church people and representatives of the mass media.

THIS MAN is a film about the clash of Western and Pacific island cultures. It is an honest and deeply moving statement of the dilemma and confusion in which people find themselves as a result of the impact of Western civilisation on their way of life.

The film is based on the first play written by a Solomon Islander. Francis Bugotu, now the assistant Deputy Director of Education in the British Solomon Islands Protectorate, gave a paper three years ago at the Waigani Seminar in Port Moresby on Culture Clash. Later, in collaboration with Tony Hughes of Honiara, he wrote a dramatic treatment of the same theme. The screen adaptation by Ross Meillon follows closely the text of the play.

Mr. Bugotu, who had been in Canberra for the Commonwealth Conference on Education, was present with Mrs. Bugotu at the screening, and gave a short address.

A CONTROVERSIAL FILM

Anglican Press Service, a division of the Sydney Diocesan Information office, has this to say about the film:

"**THIS MAN** is a brilliantly filmed, deeply affecting film about the clash of Western and Pacific Island cultures. It must become the most controversial religious film produced for a decade, Continued on page 6

We must support indigenous church

SAYS NEW ABM CHAIRMAN

At this time in history, I am privileged to be called to serve the church in Australia and overseas as Chairman of the Australian Board of Missions.

It is a time of rapid and great change in the areas for which we are responsible. This decade could see Nuigini an independent and autonomous nation and there is much restlessness in South East Asia.

It is imperative that we use the time left to us wisely and well. It is our job to support the indigenous church in each

place with our prayers, our substance, and, for a while longer at least, with committed people with skills which can be passed on.

A church which is primarily spiritually strong and which has capable leadership can accomplish much. I see part of our job as supplying what is necessary in the way of training to help our people witness to Christian principles in the country of which they are a part and which they will have the responsibility of moulding.



Church in Papua-New Guinea looks ahead

BY SUSAN YOUNG

Plans are now well in hand for the first Synod of the Diocese of Papua-New Guinea to be held at Dogura in August. Most of the arrangements for the Synod are being made by the Diocese's first fulltime Registrar, the Revd. Jeremy Ashton, who recently took up his new duties after serving as a missionary priest in the Papuan bush for nearly 10 years.

Undoubtedly the New Guinea Church has entered a new era and a challenging time lies ahead of it.

The big changes really began 18 months ago, when the General Synod of the Australian Church passed the constitution for the territory church. This made the church in Papua-New Guinea self-governing. Many things have happened since then.

Bishop David Hand has named 1980 as the target date for complete "indigenisation" of the church. To make this possible, a drive is on to upgrade the standard and scope of theological training and it is hoped to send increasing numbers of Papuan priests overseas for more education and experience.

At the same time there is also a scheme to streamline the church administratively and financially. As part of it, the diocese is now divided into several regions—Northern, Southern and Eastern Papua, and the New Guinea Highlands and Islands. Because of church growth, a new region is about to be formed for the Islands and the appointment of a new assistant bishop for that region will be made shortly.

The church's work is divided into four divisions: evangelism, education, medical and commercial.

Both regions and divisions have a large measure of autonomy and responsibility within the overall structure of the diocese.

One of the things which most cripples the church in New Guinea is its chronic—and sometimes acute—shortage of funds. This problem is now being vigorously tackled.

A permanent stewardship office has been set up, based in Popondetta, charged with promoting and following up campaigns all over the diocese. And the money wizards are looking around for investments which will help to make the church self-supporting as well as self-governing.

Blocks of flats have recently been acquired in Lae and Port Moresby and work should begin soon on a small ships' handling complex at Voco Point, Lae. This complex will include a new wharf and as well as producing an income for the church it will be of benefit to the community, since small ships facilities in Lae have long been inadequate.

These projects are comparatively small. The experts believe that if the church is to stand on its own feet financially, it needs a massive infusion of capital, and will conduct an independent appeal to the people of Australia. Bishop Hand will be in Sydney at the end of this month to plan the first stages of the appeal.

The happening world of ABM

Continued from page 5

because explicit reference to Christianity is minimal and many will feel, hardly exists."

"Pilgrim Films of Sydney produced this 22½ minute drama, and although their field is usually documentaries, they have proved with THIS MAN that they can handle moving drama expertly. There is a sensitivity in the direction and cinematography of Keith Laxton that accurately passes on the sensitivity of the authors of the play on which the film is based."

"The controversy that will rage over this film will not be over the quality of the production—it is perhaps the best film Pilgrim have ever produced—but over the fact that the Australian Board of Missions commissioned the film, and that references to Christianity are not explicit. There is a momentary glimpse of a wooden cross; there is a part of the script which asks: "Where have all the old gods gone?" But there is none of the traditional slick answer common to

missionary publications and films: "Christ is the answer; He solves all the problems."

"ABM has made a thoughtful contribution to the most basic question facing missions: "How much are we simply promoting European Culture, and how much are we genuinely relating the essence of Christianity to Pacific culture as it is?"

"An indication of the honesty with which ABM is facing its missionary task is the way in which, at a preview of the film, co-author Francis Bugotu, admitted: "I believe the church has failed to understand its true function in this day and age. The church must cease to be paternal, and must listen to the real needs of people."

"It is a tribute to all the people involved that this film ever was produced. It provides a ray of hope that perhaps at last a new level of honesty and self-appraisal can be brought to the church's missionary task."

The film is available for screening from the State offices of ABM.



Willie Pwaisiho, who plays the part of THIS MAN.

At the time of the shooting of the film, in October last year, Willie was Captain of Selwyn College, Guadalcanal. He is now a student for the priesthood at Patteson Theological Centre.

Home Secretary Resigns

The Home Secretary of ABM, the Revd. J. N. Bagnall, has resigned to return to parish life. Mr. Bagnall has been Home Secretary since the beginning of 1964. Prior to joining ABM staff, he was Vicar of Christ Church, Geelong. Mr. Bagnall has been appointed to the parish of St. Peter's, Neutral Bay North, in the Diocese of Sydney.

DOGURA CATHEDRAL



beating heart of the Diocese

BY SUSAN YOUNG

There's an unusual job waiting for some unusual man out in the Papuan bush.

The cathedral of St. Peter and St. Paul at Dogura needs \$12,000 worth of repairs, but the Church is having difficulty finding anyone who will take on the job.

The big contracting companies aren't interested. Now it's been suggested that work could be done by a single expert, with the help of local labour.

Assistant Bishop Henry Kendall, who is based at Dogura, says the man they seek will need to be an expert in cement work, since the cathedral is built of reinforced concrete and the biggest job to be done on it is the re-surfacing of the outside walls, which are flaking badly. After repair the walls will need to be painted with preservative.

Dogura is equipped with a compressor which could be used for both the flaking and the painting jobs, but, Bishop Kendall says, "the work must be done by someone who understands these things, or we might have a nasty mess."

There are also a number of cracks in the cathedral. Two of these are serious and will mean the installation of new pillars.

The man who takes on this work will find himself enriched by, and bound up in, the remarkable atmosphere and the remarkable history which surrounds the cathedral, which stands in a splendid situation, overlooking the sea, on a plateau which, until the missionaries came, was a tribal fighting ground.

The cathedral was built in five years, by unskilled voluntary labour, drawn

from every district of the diocese, led by Robert Jones, who was later to be ordained in the cathedral which he had helped to build.

The cathedral is 170 feet long. New Guinea churchmen take a pardonable pride in pointing out that this is longer than St. Andrew's Cathedral in Sydney. It will hold about 2,000 people, most of them sitting or kneeling on the floor. Like many other churches in the bush the cathedral has only a few pews in it. It was consecrated just after the Second World War had broken out, on October 29, 1939.

To reflect the life and art of the territory, and to express an indigenous Christian symbolism, the cathedral has in it many artifacts, weapons and designs, as well as ceremonial gear, from all over the diocese. Under the pulpit there are some sorcery stones, symbolising the conquest of superstition by the true teaching of the Gospel.

And in the Chapel of the Resurrection there is an immensely long sorcery spear. It belonged to a chief sorcerer who gave it to the Church when he became a Christian.

The splendid murals above the high altar designed and painted by the late Canon James Benson have a special significance for the Papua-New Guinea Church. The theme of the murals is the adoration of the Trinity by the Church militant and triumphant. In the central panel is a Christ with "international" features. Gathered around him are the pioneer missionaries, the first Papuan converts and priests, the Second World War martyrs, those who died in the 1951 Mount Lamington eruption, and others.

The cathedral is a modification of an elaborate Romanesque design, drawn up by a professor of architecture. Some people love this strange new building on sight. Others, who cannot like it at first, soon come to love it, and its rich and solemn worship.

Symbol of diocesan unity, spiritual powerhouse for a Church—this is the building which now needs one pair of willing hands to repair its physical fabric.

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Most of the Bible studies and articles have been written by people serving on the staff of those churches. The articles are short, perceptive, interesting, informative.

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The happening world of ABM

spac meeting expatriates and nationals must stand together

"Expatriates should stand beside us in this transition period. It is emphatically not a time for them to walk out, or to be pushed out."

This is a statement from the report issued by the meeting of the South Pacific Anglican Council, held in Honiara, Solomon Islands, in January. Delegates and observers were present from the dioceses of Melanesia, Papua-New Guinea, Carpentaria, Polynesia, and Australia.

At the same time, indigenous members of the Council were insistent that indigenous people must be given more opportunities for leadership and responsibility in Church, Government and commerce. The report continues:

"The people present at SPAC felt that we have come now to a time of genuine understanding between races, which has enabled us to recommend that membership of SPAC should be indigenous, with leadership will be shared openly, and we will be able to work together closely, according to the need, of the church in the islands."

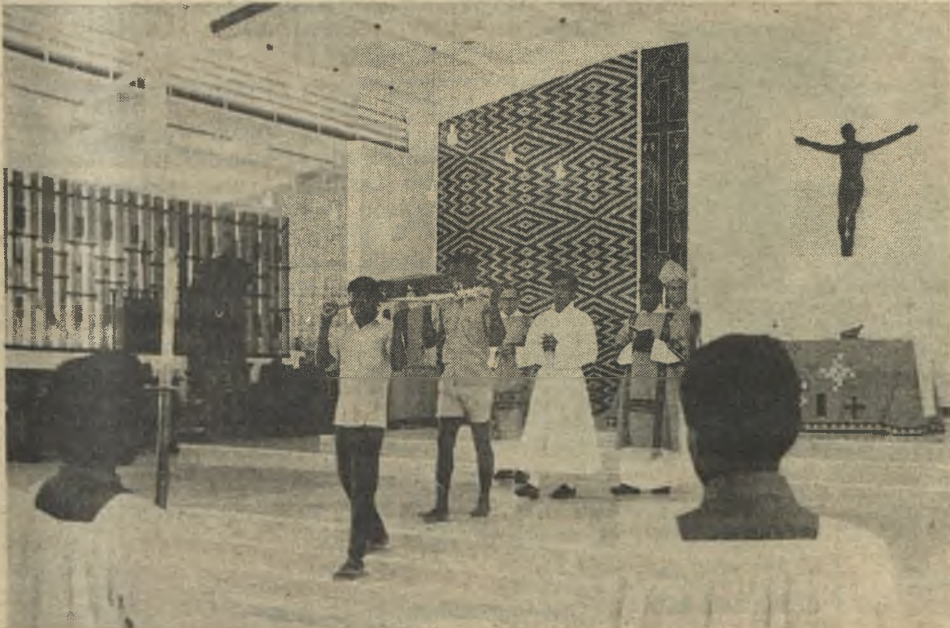
The meeting therefore decided that next year's meeting of the Council will be preceded by a consultation, to be

attended by three indigenous representatives from each of the four dioceses. These will be joined by the diocesan bishops for the meeting of the Council.

The Council resolved that it should 'speak as one voice' to Australia and New Zealand, urging them to be more humane in their immigration laws and policies, especially towards islanders who wish to enter these countries.

Concern was expressed for the people who live in the overcrowded areas of the South Pacific, and a survey suggested to determine the best areas for resettlement schemes. Where necessary, immigration laws should be amended to permit resettlement.

The statement deals with many matters of vital concern to islanders—housing, tourism, sex education, land, racism, youth, and ecumenical developments.



The palm frond with five knots which was placed on the body of Bishop John Coleridge Patteson after he was murdered on the island of Mukapu on September 20, 1871, has been placed in St. Barnabas Cathedral, Honiara. This relic, with others, have till now been displayed at the headquarters of the United Society for the Propagation of the Gospel in

London. In addition to the frond, the relics include the Bishop's Bible, the Deeds of Consecration and the pectoral cross of Bishop John Selwyn, second Bishop of Melanesia. These were given to USPG by Bishop Patteson's sister.

The picture shows the relics being carried in procession through the Cathedral to the shrine at back of church.

ABOUT PEOPLE

The Revd. Arthur Lidbetter, chaplain of Martyrs' School who suffered a stroke last year, has recovered, and is now back at his post.

Miss Helen Barrett, of Fauabu, Solomon Islands, is on furlough in Australia.

In January Miss Jean Henderson of St. Barnabas' Hospital, Dogura, celebrated the silver jubilee of her arrival in New Guinea.

The Revd. Edward Kelly, secretary of the New Guinea committee in England, and formerly on the New Guinea staff, has been in New Guinea with his wife bringing himself up to date. They called at Stanmore on their way home via Canada and USA.

The Revd. Barry May and family, from South Australia, who have been at Popondetta, are expecting to move to Port Moresby.

The Revd. Bruce and Mem Avery are at the Christian Stewardship office in Popondetta.

After nearly twenty years teaching in New Guinea, Mr. Harry Baker has been compelled for health reasons to return to Australia.

The Revd. Dan and Ayrton Teed have moved from Boianai to Sag Sag.

Miss Betty Barnes, who had been secretary to the Home Secretary at Stanmore for nearly two years, has gone to Port Moresby to be secretary to Bishop David Hand.

The Revd. Brian Horwood has become Director of the Overseas Department, Tasmania, in succession to the Revd. Mervyn Stanton. Mr. Horwood was at one time Diocesan Secretary in Carpentaria.

The Revd. Tom Treheren has become Assistant Secretary of ABM in Queensland.

The Revd. Philip Thirwell, with Margaret and the children, has moved from Ba to Nadi, Fiji, where he will continue his work of evangelism among the Indian people.

The Revd. Edward Subramani, with his wife Daisy and their two children recently spent three weeks in Sydney on their way home to Fiji, after a year's parish work in Wellington, New Zealand.

After a few months in England, Miss Lily Best will return to Australia in September. She will go to Melanesia and New Guinea to get fresh material for her stock of audio-visual resources before taking up again in 1972 her deputation work in Australia.

The Revd. Caedmon Koieba is temporarily assisting the Revd. Bill Squire at the Bougainville Copper Project. With his wife Leila, he will go to St. Andrew's Seminary, Manila, in July, for special studies.

The Revd. Walter Ataembo will go to St. Andrew's Seminary to do the B.Th course. It will take three years.

Many people in Australia will be sad to learn of the death of the Revd. Nicodemus Umbusuaba following a sudden heart attack. He was still in middle age. Father Nick, as he was affectionately known, did deputation work in Australia a few years ago. He was a Gona man, and one of the only two Papuan Warrant Officers in the Papuan Infantry Battalion in World War II.

ABM meeting—commissioning of new chairman

The Australian Board of Missions will meet at Stanmore from April 20 to 22.

On Monday, April 19, in St. Andrew's Cathedral, at 8 p.m. the new Chairman of the Board, Bishop Donald Shearman, will be commissioned for his task by the Primate. The Archbishop of Melbourne, the Most Revd. Frank Woods, will preach the sermon.

The National Chapter of the Order of St. Andrew will be held at Stanmore on Sunday, April 18. Delegates will be present from Queensland, New South Wales, and Victoria.

The Staff Conference (for Head Office Staff, State and Assistant Secretaries, and Youth Offices) will meet at Allambie Guest House, Royal National Park, for the weekend, Friday, April 23, to Monday, April 26.

The Federal Council of the Women's Auxiliary meets Friday, April 23.



Understanding mission today

The Moorhouse Lectures given by Douglas Webster in Melbourne in 1969 have been published by Hodder and Stoughton as a paperback. Price 90 cents.

In his lectures Canon Webster considers the profound changes affecting the forms and the patterns of ministry and mission. This is an important and very readable little book, and will help us all to a better understanding of mission today.

Available G.B.R.E. Bookshops

The happening world of ABM

MAGNIFICENT EFFORT

says Bishop Shearman

ABM REACHES BUDGET TARGET FOR 1970

"ABM has reached its target of nearly half a million dollars which it asked from the church in Australia for the year 1970", says Bishop Donald Shearman.

"This is a magnificent effort on the part of all those responsible in dioceses and parishes.

"It represents the highest amount yet given in one year to the ABM budget, which in itself was 12½% higher than any previous year. This was because of the inclusion of an amount of over \$44,000 to make possible a small increase in

missionary salaries. The Board is grateful to all who have helped to reach the target".

The amount of \$487,359 was asked for, and an amount of \$488,022 was received from the dioceses on behalf of the parishes. The following list shows the amounts suggested to dioceses by the Board as their share of the budget, the amounts which were pledged by some parishes, and the contributions from the dioceses, including the amounts received the previous year.

DIocese	DIoCESAN PLEDGE (OR TARGET) IN 1970	SUGGESTED DIoCESAN SHARE 1970	AMOUNT RECEIVED (1969 FIGURES IN BRACKETS) 1970	1969	SUGGESTED DIoCESAN OBJECTIVES 1971
SYDNEY		44,435	44,511	(40,576)	44,000
ARMIDALE		19,531	19,074	(17,802)	19,500
BATHURST		23,489	21,318	(16,811)	17,000
CANBERRA/GOULBURN	16,000	25,821	25,673	(24,224)	25,000
GRAFTON	12,000	13,847	12,127	(12,748)	13,500
NEWCASTLE		33,501	34,053	(29,587)	33,500
RIVERINA	9,000	9,861	12,921	(10,036)	9,800
MELBOURNE		73,416	70,975	(67,331)	75,000
BALLARAT	19,000	21,729	21,731	(19,533)	22,000
BENDIGO	10,000	11,162	11,765	(9,990)	11,200
GIPPSLAND	4,950	5,473	5,294	(5,003)	5,500
ST. ARNAUD		7,345	6,547	(6,007)	7,300
WANGARATTA	13,123	15,351	17,264	(13,833)	15,000
BRISBANE	72,500	75,065	75,820	(75,600)	80,000
CARPENTARIA	2,000	2,082	2,120	(2,019)	2,100
NEW GUINEA	1,000	1,650	1,650	(1,200)	1,200
NORTH QUEENSLAND	9,500	9,562	10,597	(10,609)	10,000
NORTHERN TERRITORY		73	470	(422)	300
ROCKHAMPTON	9,912	9,624	9,494	(7,507)	7,000
ADELAIDE	33,450	36,137	37,988	(36,938)	33,500
MURRAY	3,750	4,125	4,165	(-)	5,500
WILLOCHRA	3,000	4,970	3,297	(3,496)	4,000
TASMANIA	13,215	14,905	14,946	(14,809)	14,000
WESTERN AUSTRALIA	22,000	24,205	24,222	(22,000)	25,000
		\$487,359	\$488,022	(\$448,081)	\$480,900

DIoCESAN OBJECTIVES \$480,900
OTHER INCOME 39,604
\$520,504

TARGET FOR 1971

Gone Places

The second orientation course for missionaries in 1970 at the ABM Training College, Stanmore, NSW, will conclude next Tuesday.

There have been five members of the course. They are—

Miss Aileen Lawrence, nurse, from Rockhampton, for New Guinea;

Miss Wilma Purdie, nurse, from Melbourne diocese, for Lolowai, New Hebrides;

Mr. William Dagger, builder, from Sydney, and his wife, Dianne, for Oro Bay, Papua;

The Revd. Alexander Reid, from diocese of St. Arnaud, for Theological College, Kuching.

The eight members of the first orientation course have arrived at their posts.

Miss Margaret McLean, from Canberra, ACT, has gone to the Department of Christian Education at Popondetta, Papua.

Miss Wendy Withall, a secretary from South Australia, to Lolowai in the New Hebrides.

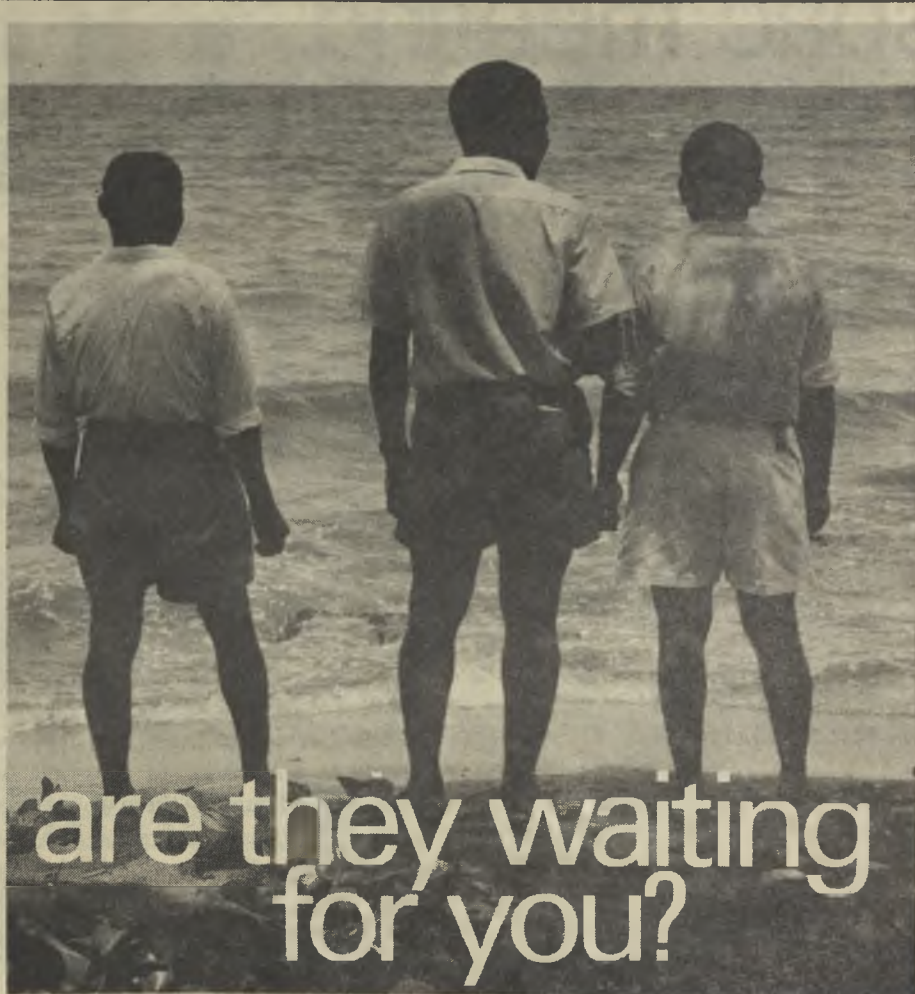
Mrs. Eileen Berry, a secretary from Queensland, has become the Bishop of Carpentaria's secretary at the Diocesan Registry, Thursday Island.

Mr. John M. Mills, from South Australia, has joined other Anglican members of the teaching staff at Balob Lutheran Teacher Training College in Lae, New Guinea.

Mr. Douglas Norton, from Victoria, has gone to teach agriculture at Vureas post-primary school at Lolowai in the New Hebrides.

The Revd. John and Mrs. Ayling, from South Australia, with their two daughters, have gone to the Patteson Theological Centre at Kohimarama on Gaudalcanal.

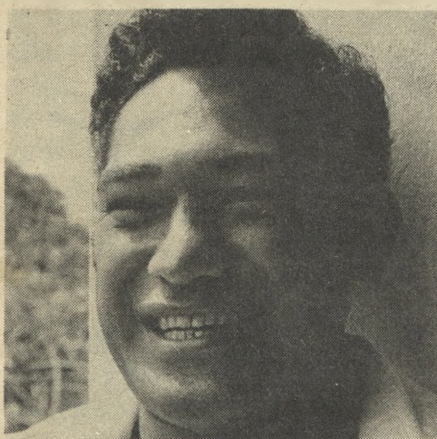
Another member of the course was Miss Christine Wright, a Congregationalist from England. Miss Wright, who is a highly qualified nurse, has joined the staff of the Papua Ekalesia.



The Church in the Pacific needs the help of trained expatriate personnel. Indigenous staff increases in number and in the exercise of responsibility, but there are gaps in the work programme waiting to be filled. Work contracts are normally for three years (New Guinea and Polynesia), and five years (Melanesia). Certain posts may be filled by Anglican Overseas Volunteers, whose term of service is for one or two years.

IF YOUR SKILL IS LISTED AMONG THE FOLLOWING, THEN THEY ARE WAITING FOR YOU! • DOCTOR • SECRETARY • ELECTRICIAN • ACCOUNTS CLERK • PRIEST • BUILDER • MOTOR MECHANIC • DIESEL MECHANIC/WELDER • BOOK-KEEPER • PLUMBER-WELDER • SECRETARY-BOOKKEEPER

In some of the places where people with these skills are needed, the situation is urgent. In a few it is almost desperate. If you have never thought of missionary service before, WHY? If you want to think about it now, write to the Chairman of ABM, at 109 Cambridge Street, STANMORE NSW 2048



The Revd. Viliami Hala 'api 'api, a Tongan priest in the diocese of Polynesia, who has been priest-in-charge of the Patteson Solomon Islanders' Settlement at Wailoku, near Suva, has come to Australia to gain further parish experience. He will be assistant curate for this year at St. Stephen's, Mount Waverley, with the Revd. Robert Butterss.

- ☐ For missionary information
- ☐ For missionary literature
- ☐ For help with your parish missionary programme
- ☐ For information about missionary service in your State

write to the following:

N.S.W. 511 Kent Street, Sydney 2000
VICTORIA 201 Flinders Lane, Melbourne 3000
QUEENSLAND Church House, 417 Ann Street, Brisbane 4000
SOUTH AUSTRALIA 18 King William Road, North Adelaide 5006
WEST AUSTRALIA Anglican Missionary Council of W.A.,
2nd Floor, Law Chambers, Cathedral Square, Perth 6000
TASMANIA Overseas Dept., 26 Fitzroy Place, Sandy Bay 7005

What should Franciscans eat?

letters

Sir, LEST AUSTRALIAN readers of your first issue be seriously misled by the report about the Franciscan brothers in New Guinea, I would like to make it clear that for an Australian to live on the diet provided by at the Jegarata Friary a great adjustment to frugality is required.

"The style and manner of life the society permits are to be the simplest consistent with good health and difficult work" (SSF principles).

For an Australian in New Guinea this means considerable more protein than the traditional native diet provides.

At this point, the Society is always confronted with a choice. Extreme simplicity in one culture may mean comparative comfort in another. But we are aiming to build bridges across cultural gaps. Our witness to the need for inter-racial brotherhood may have to take precedence over our witness to simplicity of life. How would readers feel if your paper reported European and Australian brothers eating at one

Ocular reporting?

Sir, PETER HILL'S report of the inauguration of regions of pastoral care and associated events in the Melbourne Diocese ("Church Scene", March 18), is disappointing in its superficial treatment and ocular approach.

The move to organise the regions was made to assist and renew the Anglican Church in Melbourne in its Mission as this Church expands in Melbourne. The move meets urgent needs, for instance loneliness amongst the clergy, and confusion in some parish networks as to what to do in these "times" as the Church attempts to carry out its task.

Many of us appreciate the benefits of the regions and look forward with renewed enthusiasm and hope for a greater spirit and depth in our Church's discipleship to Jesus and the undertaking of His Mission by more and more Anglicans at the parish level.

— (The Rev.) Tom Green, St Andrew's, Brighton, Melbourne.

table at the Friary and Papuan-New Guineans at another?

There are obviously more factors involved in the shortage of Papuan-New Guinean vocations to

our Society than given in your extract from Father Bill Houghton's article. We have in fact received many men from Melanesia and Thursday Island. But as I haven't the experience to

enter the discussion I confine myself to clarifying the diet issue for Australians.

Australians who aspire to join our society (and happily there are many) be warned that the time you spend in New Guinea will be far from luxurious.

— Bernard, SSF, Guardian, The Friary, Brookfield Road, Brookfield, Queensland.

"Church not interested in communications"

Sir, WHILE I ADMIRE your enterprise in starting a new Anglican paper, your lack of business sense is frightening.

Your paper, like other national Anglican papers before it will fail because the Anglican Church is just not interested in communications.

As the father of four young children and a very infrequent church-goer, I decided it was time the older children attended church. They had gained the impression that people only went to church to get married or baptised which was not surprising under the circumstances.

The family service at 9.30 a.m. seemed to be an ideal time to me — not too early, but also not too late so as to interfere with my Sunday morning gardening. The children were excited when I announced that we would go to church next Sunday.

But what disaster! The priest droned through a communion service which left the children bewildered and me depressed. During his short sermon he made no effort to communicate to the many children present. On the drive home my children were silent and disappointed. Only ice creams all round partially saved the day.

A few weeks later I decided to visit the local Presbyterian Church. My grandmother was a Presbyterian and I had some happy childhood memories of attending church with her.

Again the children were excited and looking forward to the event, and this time what a difference! The church was packed. We were lucky to get a seat.

The minister talked to

the children and asked them questions. My son's hand was up to answer the first question. Then they all went out to Sunday school which my children insisted upon attending and were made very welcome there by the teachers.

On the way home they all demanded that we go again next Sunday.

Here is a Christian Church enjoying communicating its beliefs to the community. But down the road there was no contact achieved or attempted between the Anglican priest and his congregation.

Problems of easier civil weddings

WANGARATTA: At the diocesan synod last year a resolution was carried asking the Government to arrange for better facilities for those desiring civil marriages.

The Commonwealth Attorney-General until last week, Mr Hughes, has written to the Wangaratta's Bishop Rayner as follows:

"I do appreciate the Synod's views in relation to this matter. In an effort to improve the facilities for civil marriages, I have recently arranged with the authorities of the States

for their Registry Office officials to be available on Saturdays and, in some cases, during certain evenings to solemnize civil marriages. These officers are, of course, State public servants and it is not generally convenient for them to solemnize marriages at places other than their offices.

"Suggestions have been made by others that civil marriage celebrants should be appointed who would be free to attend at appropriate places and times to solemnize civil marriages. These suggestions pose problems, apart from those of finding a suitable class or suitable classes of persons, because it is essential that civil as well as religious marriage ceremonies should at all times be carried out with dignity. It is possible that a civil celebrant could find that the place chosen for the ceremony was unsuitable, and a civil celebrant who was not a public servant might find it difficult to refuse to perform the ceremony.

"I shall keep in mind the views expressed in your letter when considering the matter further."

Classified advertising

Positions vacant

Canteen Manager 25-40 needed by Missions to Seamen, Newcastle. Flat available. Applicants of Christian convictions, good health, and some office, sales or stores experience, preferably married, should apply to Senior Chaplain, 100 George Street, Sydney (27-7147), for interview. Salary dependent upon qualifications and experience.

St George's Cathedral requires male alto — stipend \$300 per annum. Apply: The Rev. M. Wentzell, 38 St George's Terrace, Perth, WA, 6000.

Wanted to buy

Four-volume "Interpreters' Dictionary of the Bible"; six-volume "Commentary of the Bible"; Matthew Henry. Phone Melbourne 38-1205 or write Neville Newett, Ridley College, Walker Street, Parkville, 3052.

Wanted to sell

THE FAMILY that prays together stays together. Family Prayer Books published by the Bishop of Ballarat, available from L.W. Lightbody, 261 Geddes St., Toowoomba, Qld, 4350. Price 30c. Plus 6c postage.

Personal news

Professor A.P. ELKIN returned to Wollombi, Diocese of Newcastle, for the 112nd anniversary of the consecration of St John's Church, a typical Blackett Gothic structure. A packed church heard the rector of 40 years ago preach once more from the high pulpit. After the service the professor opened the Endeavour Museum next door — the now converted lock-up and court house which is even older than St John's. Local historical society members have worked hard on the museum. Professor Elkin held the chair of Anthropology in the University of Sydney from 1934 to 1956 and wrote "The Diocese of Newcastle — a History" in 1955.

The Rev. K.B. JAGO, Director of the General Board of Religious Education based in Melbourne has resigned as from June 17, 1971, to become Headmaster of Yarra Valley Church of England School, Ringwood, Melbourne. Mr Jago has been GBRE's Director for two years, replacing Mr Val Brown when he went to the

Australian Council of Churches' office. Mr Jago has designed the Renewal program of Christian Education, which has been taken up by most of the Australian dioceses in the last 12 months. Yarra Valley is a 10-year-old school, in the growing outer eastern suburbs of Melbourne.

Mr K.R. HANDLEY, Advocate of the Diocese of Sydney, was elected to

Sydney Synod and Standing Committee at its meeting in early March.

Dr John STEELE has been elected to fill a vacancy on the Sydney diocesan Youth Council.

Mr N.K. BRUNSDON has been elected to fill a vacancy on the Parochial Ministry and Organisation Commission, Diocese of Sydney.

Memorial fund

BALLARAT: The central council of the Macarthur Parish has opened a fund for a memorial to the late Rev. Reginald James Williamson.

Mr. Williamson was an esteemed former vicar of Condah-Macarthur (Diocese of Ballarat), Malmsbury, White Hills (Diocese of Bendigo), Raywood, Charlton (Diocese of St. Arnaud)

and Penola (Diocese of Adelaide).

His work in the Church in Australia began in an Anglican Brotherhood in the outback of South Australia, and Bishop Riley of Bendigo ordained him to the priesthood in 1945.

Condah-Macarthur was his last parish (1959-64) and he retired to live within the parish, where he died last year.

Which theological halls to close?

4-year debate in UK

LONDON: The English General Synod of the Church of England, meeting in February, found its debate on the closure of several theological colleges perhaps the hottest debate of all.

The story is a long one.

The number of ordinands in the Church of England has been dropping from 1357 in 1963 to 835 in 1970.

In 1967 the colleges asked the Archbishop of Canterbury to ask a commission to make a suggestion. In 1968, the De Bunsen Commission suggested that the available places in theological colleges be reduced to 900 and that this be achieved by wide scale amalgamation and some closures.

For two years much thought was given to how this could be done, and then in February, 1970, the Church Assembly asked for a plan to be worked out. This proved impossible, so another commission was set up.

As a result, the Runcie Commission, in October 1970, suggested that there should be 850 places, that some colleges should be amalgamated, and some closed. In January, 1971, the House of Bishops announced that there would be 850 place, that some colleges should amalgamate and that St Chad's, Durham, Lichfield, Tyndale and Kelham should close.

Kelham produced a broadsheet on the front of which was a picture of their chapel under which was the caption "For Sale—One Chapel", and on the back a picture of their library with the caption "40,000 theological volumes, with never a theological student".

The matter was debated in the synod and I understand that the matter was finally resolved at the Bishop's Meeting held in the night session on February 18 when it was resolved that Kelham should continue to train ordinands and be allocated 25 places out of the 850, and that they be asked to consider providing other types of training such as in-service training or lay training.

Other decisions were that ordination training at Bristol could only

continue if Tyndale, Clifton and St Michael's (a women's college), can merge on a single site.

If this happens, Wycliffe, Oxford is left with 40 places and is being asked to continue to explore the possibility of association with some other college in or near Oxford.

Ridley is likely to combine with Westcliffe College (a Methodist foundation), to have 75 places.

— Ian Shevill

ST. MARY'S CHILDREN'S VILLAGE ALICE SPRINGS

require mature woman with experience in care of children to be cottage mother to up to 9 children at St Mary's Children's Village 4 miles from Alice Springs.

Duties would be similar to those involved in caring for a large family from 5 to 13 years of age with one domestic to assist.

Salary \$35 per week with full keep. 1½ days per week relief.

Apply to Secretary, Council of Management, St Mary's Children's Village, Box 78, P.O., ALICE SPRINGS.

POSITIONS VACANT — MEN & BOYS

BRITISH & FOREIGN BIBLE SOCIETY REPRESENTATIVE IN LAUNCESTON. NEW POSITION

A man dedicated to the principles of the Bible Society — with creative ideas — a good public speaker — ability to work with Christians of all denominations and who can also promote the distribution of the Scriptures in new channels, is being sought to develop the work from Launceston.

Applications close April 17, 1971. Details from the Secretary, P.O. Box 971, Launceston. 7250.

CHURCH OF ENGLAND YOUTH DEPARTMENT LEADERSHIP TRAINING OFFICER

Applications are invited for the above appointment to the full time field staff of the Department. Duties: The Leadership Training Officer will be responsible for directing the Department's centralised and decentralised Leadership Training programmes and also assisting in other specialist training programs such as Camp Howard Counsellor training. The appointee will also assist in the Department's deputation program and other services to parishes.

Qualifications: Applicants must have had some theological training as well as teaching or training experience. Experience in the field of administration will be an advantage.

Salary: Salary will be negotiated depending on qualifications and experience.

Applications which will be treated as confidential must be in writing and should be addressed to: The Director, Church of England Youth Department, CENE, 511 Kent Street, Sydney 2000.



ST. JAMES', King Street, Sydney HOLY WEEK and EASTER SERVICES

PALM SUNDAY (4th April)
8 a.m. Holy Communion
9 a.m. Parish Eucharist with Blessing and Distribution of Palms.
11 a.m. Choral Eucharist & Procession, with Sung Passion (da Victoria) Preacher at 9 a.m. and 11 a.m.: Canon H.E. Palmer.
7.15 p.m. Evensong, followed by Passion Play "The Vigil" (St James' Players)
Monday: 7.30 a.m.; 12.10 p.m. H.C.; 5.30 p.m. E.P.
Tuesday: 7.30 a.m.; 1.10 p.m.; 5.30 p.m.; H.C. 8 p.m.; Passion Play "The Vigil".
Wednesday: 7.30 a.m.; 10 a.m.; 12.10 p.m. H.C. 1.10 p.m. Lecture "Towards A More Human Future?" Revd. C.H. Norton. 5.30 p.m. E.P. 8 p.m. "St Matthew Passion" (Bach) sung by St James' Chorus with Orchestra. Conducted by Walter Sutcliffe.
Maundy Thursday: 7.30 a.m.; 1.10 p.m. H.C.; 5.30 p.m. Sung Eucharist.

GOOD FRIDAY:
8 a.m. Matins and Ante-Communion.
10 a.m. Litany and Ante Communion with Sung Passion (Byrd) Preacher: The Rector (Rev. F.L. Cuttriss)
12 noon. The Devotion of the Three Hours — The Bishop of Bathurst (Right Rev. E.K. Leslie)

EASTER EVE:
8 a.m. Matins and Ante-Communion.
7.15 p.m. Evensong and Lighting of Paschal Candle, with Adult Baptism. Preacher: Revd. W.E. Weston.

EASTER DAY (11th April)
7 a.m. and 8 a.m. Holy Communion.
9 a.m. Parish Eucharist. Preacher: The Rector.
11 a.m. Choral Eucharist and Procession. Preacher: Rev. R.T. Sharr.
7.15 p.m. Festal Evensong and Procession. Preacher: Rev. B.W.B. Addison.

Sydney and Melbourne grapple with their inner suburbs

By Jane Ross

The Church of England in Sydney is reaching out to an increasing number of problem groups through its recently established Inner City Ministry.

At the centre of this new and vital ministry is a young, enthusiastic priest, the Rev. Paul Barnett.

In 1969, a commission of inquiry, set up by synod to report on the inner city, recommended that a director and committee be appointed to administer the Inner City Ministry. Paul Barnett became that director under the chairmanship of Bishop A.J. Dain.

The mechanics of meeting the needs of countless numbers of problem groups are vast, and the Inner City Ministry in Sydney is only just starting to swing into action.

But the young director, with optimistic hopes for the future, speaks warmly of his ministry's plans, its difficulties and suggested remedies.

And to draw attention to this exciting "revolution" within the Sydney church, Mr Barnett and his fellow workers have made a film about the inner city area. Called "Come and Help Us," the film is scripted by Denys Burrows, and produced

locally by Christopher Productions.

It was premiered at a recent conference of inner city area Anglicans, and its aim, of course, is to create an awareness of inner city problems.

These begin with the mass exodus from the area brought about by industrialisation, dissatisfaction with the inner city, and creation of more fashionable suburbs.

Unlike Melbourne, Sydney inner suburbs are not yet the "in" places to live.

As a result of this exodus, once flourishing churches have been left with pitifully small congregations; business brains within parishes are minimal; pockets of deprived and unmotivated people have been left in inner city "ghettos."

"There is hardly a regular marriage among the people in some streets of the area and understandably, it is hard to coax them to church," says Paul Barnett.



The Rev. Paul Barnett

So, the church must go to the people, and one of Mr Barnett's first projects was to establish a Christian Education Centre providing super-simple religious classes in the home.

This, says Mr Barnett, is an important experiment, and moves entirely away from the old direct-approach evangelism.

As in other cities, homeless men and derelicts present a pressing need. "Sydney has an estimated 6000 of these people," he says, "and while we admire the gallant souls who run overnight hostels for them, little remedial assistance is available."

The ICM hopes to work toward establishing sheltered workshops and smaller hostels at a convenient distance from Skid Row, offering rehabilitation for the derelict.

The Sydney inner city area is faced with the numerous problems attached to high-rise, low income flat living with a high proportion of migrants.

"We can't write the migrants and their needs off," says the ICM director, "and while we are anxious not to intrude on their own religions, there seems to be an increasing number of migrants with no church affiliations - and it is these people who ought to be the objects of our concern."

The ICM hopes to create a ministry for non-English speaking migrants, and, in an effort to liaise more closely with them, several priests are taking language courses.

People living away from home make up a big inner city problem group.

"Kings Cross provides the perfect example of great numbers in non-family situations," explains Paul.

These people are constantly "at risk" and need a centre or person to whom they can gravitate for discussions, company, or just a cup of coffee.

Children alienated from their parents also fall into this "at risk" category.

Many inner city mothers work, and often parental habits leave little opportunity for family life.

To help prevent "at risk" situations, the ICM has a young priest working to establish a chain of coffee shops throughout the area.

The first full-time

minister at Centennial Park for many years, the Rev. Richard Begbie has a special concern for alienated young people.

A member of the successful "Kinsfolk" singing group, he has what Mr Barnett describes as "flair and color - and long hair!"

With these attributes and a grant of \$10,000, Mr Barnett believes that a special inner city youth project will be built around the young priest.

Also aiming at the youth of the inner city is Don Gardner, a 22-year-old layman who runs an "open house" where he is establishing relationships with young people.

Paul Barnett is also keen to see parish hostels set up in the inner city. Places where people can live in a community and Christian environment.

"There is no accommodation for homeless women in Sydney," explains the ICM director, "and we have already successfully placed 60 girls in houses around the parishes."



The Rev. Richard Begbie

Another problem, more prevalent in Sydney than, say, in Melbourne, lies with the aboriginal population. There are 15,000 aborigines clustered around the inner Redfern area, and the ICM has appointed the Rev. Frank Roberts, representative for Aboriginal affairs with ABM, to look at their particular needs.

The Sydney ICM is fortunate that it has young workers and enthusiasm on its side, because there seems to be little liaison with other denominations in the welfare field.

This is probably one of the main differences between Sydney and the more established Melbourne Inner City Ministry.

Under the directorship of the Rev. Michael Challen, the Melbourne Anglican Inner City Ministry has reached a more sophisticated level during its 10 years of operation.

One of its main objects now is to get to the sources of social problems, and provide preventive, rather than remedial assistance.

Two important experiments are currently being planned by the A.I.M., one of which is to construct a Church House in Fitzroy.

Mr Challen explains that the two-storeyed Church House would be designed to draw attention to the fact that the



church is a community of believers who care for others.

"The upper section will provide accommodation for six people who want to work in the community through the church," says Michael Challen.

The lower floor is to be used for worship and discussion. "We plan to conduct informal, personal meetings which we feel will provide an appropriate way to keep in contact with the less sophisticated people of the inner city," says Mr Challen.

Church House will also be used to implement the second experiment - an attempt to relate the contribution to society of artists and theologians.

This, says Mr Challen, will be done through displays of paintings, a passion play, and possibly a ballet at the church building.

"Our object is to have a place where artists and theologians can converse, and to provide a ministry for the growing numbers of sophisticated people now living in the inner city."

Another important task for the A.I.M. says its director, is to prepare Australian-born people for the growing pluralism of our society, and to help them accept the philosophies and cultures of migrants.

But with all this sophisticated planning, the ordinary society problem groups are by no means forgotten.

"Our ministry expends a great deal of energy on low income families in the inner city," says Michael Challen, "and we have staff members living in these high rise flats, becoming unofficial chaplains."

Many problems of adjustment are involved when families move into these blocks of flats. The A.I.M. has formed discussion groups to help newcomers adjust and overcome loneliness.

After school programs help meet children's leisure needs, and A.I.M. holiday centres are popular with the high rise youngsters.

Inner city school conditions are another concern of the ministry, and investigations into problems and improvements are being carried out.

The need for a coffee shop in the student populated suburb of Carlton is being considered, and in Kensington the A.I.M. is fostering a credit union plan for parents without partners.

Co-operation with other denominations is borne out through the North Melbourne social service agency which is jointly financed by the North Melbourne churches.

"This is a pilot project," says Mr Challen, "and it is encouraging other rather bureaucratic organisations to extend to our agency, reaching the people and making the

church that much more effective."

As well as giving direct assistance to inner city people in need, the Melbourne A.I.M. is also acting as a catalyst to encourage people to work for themselves.

Its latest objective aims at personal and community development. Mr Challen says that people are being encouraged to know themselves, their possibilities and rights, and to work toward goals which will advance their lot.

The important aspect of this is that people work for themselves and the community, and thereby come to know their own dignity.



SCRIPTURE DISTRIBUTION ORGANISER

The British and Foreign Bible Society invites application for a new post with the Society in Australia. Interested persons may apply for details to the Commonwealth Secretary, C/- National Distribution Centre, P.O. Box 120, Revesby, N.S.W., 2212. The appointee will be required to promote the distribution of Scriptures by churches and Christian groups throughout Australia. He or she will be required to live in either Sydney or Canberra, as determined by the Commonwealth Council. Applications including full details of qualifications and experience, together with the names and addresses of three referees, should reach the above address no later than 30 April, 1971.

EXECUTIVE SECRETARY

THE N.S.W. STATE COUNCIL OF THE AUSTRALIAN COUNCIL OF CHURCHES

invites application from ordained ministers of its member churches for the position of Executive Secretary, responsible to the Council for general administration and promotion of the Council's work including Inter-Church Aid. The position will be vacant in July, but starting date could be negotiated in period July-December 1971. Information and application by April 30th to The President, Australian Council of Churches, N.S.W. State Council, 511 Kent Street, Sydney. 2000.

THERE IS every indication that men should not want to glory in the Cross, that symbol of ignominy and death. For what man who appreciates beauty and symmetry, who consciously strives for victory, and who loves life could really glory in the Cross? Critics have suggested that the Church concerns itself with blood and bones and decay. In its preoccupation with the Cross, there is a lack of robustness and manliness and an elevation of death. Why, it could even become psychologically unsound and mentally unbalancing.

No wonder, therefore, as Paul writes in another of his letters, the Cross, to many is an offence, a stumbling block, and very foolishness.

I shall never forget going into the lovely St James Church at Waiho on the West Coast of New Zealand, where, from the sanctuary, through the great plate-glass window, a magnificent view is obtained of the Franz Josef Glacier. This day, two men with whom I had been on the glacier the previous day, were talking at the Communion rail. One expostulated that the glorious scenery was marred by the Cross in the immediate foreground. What he wanted was an uncrucified Christ - the spirit of the Christ, His ethic without the ignominy of His death.

Glory in the Cross? Yes, because it provides for us an active illustration that God cares supremely for the individual.

There are so many depersonalising agencies at work today. It's not just that we are lumped together as pupils in a class, hands in a factory, heads in a congregation, patients in a surgery. There are features in modern life that militate against the individual reaching any effective maturity.

Did you ever come across David Karp's "One"? A university professor got out of step with his totalitarian overlords, not so much by any conscious disloyalty, as through revealing his appreciation of his own personal worth. He was imprisoned, and subjected to every physical and psychological torture which would destroy his sense of identity and reduce him from one to zero. The process succeeded. When the man was re-admitted to the community, he had no memory at all of his previous life. Timid and weak, he became a minor civil servant, and all traces of individuality had been destroyed.

It's a tragic indictment of those processes which reduce a man so that he's less than a man, or, as the psychologist aptly describes him, "Nobody

victor maddick writes...

The offence of the Cross

loves me. I'm going out into the garden to eat worms." If he dies, no one notices his passing, and on his tombstone could be written, "Here lies nobody".

A man must be loved to know he is somebody, and begin to know his worth as a human being. Something comes to life when he knows he is appreciated for his own sake. It is said that when John Bunyan was under threat of death, the one thing that haunted him, sustained him, was the thought of his little blind daughter.

During World War I, George V at least on one occasion sent a Christmas card to every soldier in the army. There was a soldier who had neither friends nor relations. He had received nothing that Christmas. When the royal card arrived, he was heard to say, "Even if no one else remembers me, my king does."

That's why the Christian glories in the Cross. For there, on that stark hill of Calvary, God demonstrated for all time that He so loved that He gave, so cared for each man that nothing was too much to give to show it.

There may be many occasions when we are less than ourselves; when we alienate others by our conduct, our selfishness and our heedlessness; but the Cross timelessly reminds us that "no one can be called worthless for whom Christ died."

But there's at least one other reason why the Christian ought to glory in the Cross. Somehow or other, when we have consciously done wrong,

when we have wounded another, when we have broken the love relationship, we must be restored otherwise we are not at ease.

In his "Room at the Top", John Braine admits that the most important words he wrote are Joe's final words. He has trodden on anybody and everybody to reach the top. He has betrayed the woman who loved him dearly. His friends tried to comfort him and said on the woman's death, "Nobody blames you." Joe replies, "O my God, that's my trouble."

Until Joe regained his basic integrity, was conscious that his sin was forgiven, that God's pardon was extended, things would never be alright.

What we need, Christ has provided. He has taken it upon Himself, and a new way is open to the presence of God. Forgiveness is assured, pardon is granted, wholeness is again possible.

Christian in "Pilgrim's Progress" sees this. "I saw in my dream that just as Christian came up with the cross, the burden loosed from off his shoulders, and fell from off his back, and began to tumble, and continued to do so till it came to the mouth of the sepulchre, where it fell, and I saw it no more."

Then in his praise, he sings:
"Blessed cross. Blessed sepulchre! Blessed rather be 'the man who there was put to shame for me.'"

How Evangelicals see themselves

WHAT IS AN EVANGELICAL? by E.A.C. 40c.

THIS BOOKLET has been published by the executive of the National Evangelical Anglican Congress. The Congress is set down for August in Melbourne. All those attending the Congress ought to read "What is an Evangelical?" before they go.

There are many within the Church of England who either have an erroneous idea of what an Evangelical is, or who have not even any thought to the matter. At least an attempt is being made by three Australian churchmen to present a reasonably balanced view. There are three chapters in the booklet: "Where did Evangelicals come from?", "What do Evangelicals Believe?", "Are Evangelicals relevant?".

The opening chapter deals with the historical background. The first generation of those called Evangelicals, commenced during the spiritual revival under Whitefield and the Wesleys, but the line of teaching inherent in the movement can be traced back to Apostolic and Biblical times. There is suggested here three authentic elements in this evangelical continuity: the first being that evangelical faith sinks its roots in Christian history; the second, that it draws its strength from recognised scholarship; the third, that it proves its worth in personal devotion. It is also suggested that Evangelicalism has shown a tendency to withdraw from the world and be a little aloof from the material needs of neighbours, though this is contradicted to a certain extent by the research and writings of Kathleen Heasman, "Evangelicals in Action". No definite time can be given when the word, "evangelical" came into common use, but it is derived from the word, "Evangel", that denotes the good news for all mankind. This good news insists on facing the realities of sin and judgment and that man in himself can do nothing to save himself, but only God in his mercy can provide the way of hope.

The third chapter is a strong plea for the fact that Evangelicals are loyal Anglicans, are not divisive, and are not purely and simply party men. The plea is that Evangelicals hold

firmly to the intention of the Reformers, and are those who have no desire to change the doctrine of the Prayer Book. The doctrine does not change but methods and structures may need adjusting. It is of interest to read what the distinctive features of an evangelical parish are.

Many of the things that are said in this book could apply to Anglicans who do not regard themselves in the evangelical pattern. But the features enumerated do give a picture in general terms of What is an Evangelical.

A.R. Patrick

How to train those unfrozen laymen!

"GOD'S LIVELY PEOPLE: Christians in tomorrow's world" by Mark Gibbs and T. Ralph Morton. Fontana/Collins, 1971. 215 pp. A.P. 95c.

TRAINING of the laity, unfrozen since "God's Frozen People" by the same authors is the subject of this challenging, yet optimistic paperback. Gibbs is an Anglican layman, and Morton is a minister and leader of the Iona Community of the Church of Scotland.

No program of Christian Education can neglect this book which has world affirmation as its theme: "We must take this world and its questions seriously. It is the only way in which we can take the Christian faith seriously." (p.40). For so many who have discontinued Church attendance and yet have maintained prayer and Christian moral principles, this book will provide a map in which they can find their significance and value.

Part Two: "Laity education for tomorrow's world" deals with the specific content, methods and styles of lay education. Topics and problems of economic, industrial and political life are

Dodd on NT fact

"THE FOUNDER OF CHRISTIANITY", by C.H. Dodd, Collins, \$4.55.

CAN I BELIEVE the gospels? Dr Leonard Hodgson asked almost the same question: "What must the truth be, and have been, if it appeared like that to those who thought and wrote as they (the gospel-writers) did?"

Behind the gospels is a continuous chain of memory. Three of them belong within the first sixty years or so of that continuous memory. They contain both fact and interpretation, but the writing was

always controlled. "Those", writes Dodd, "through whom the tradition came down were practical teachers. They were concerned to carry the meaning across to their hearers. They might recast a saying to make it more directly applicable... they might insert an explanatory comment... contemporary debate... might lead them to a possibly unbalanced elaboration of certain aspects of the sayings. But the intention was always to hand on what Jesus himself taught and to bring this home to the hearers or readers" (p 21).

It must also be recognised that the Church lived, and the gospels were written, in the belief that Jesus rose from the dead. "Thus the gospels record remembered facts, but record them as understood on the farther side of resurrection." "Such a story could not be told wholly in terms of matter of fact, in straight, literal terms. It required the aid of symbolism and imagery" (p 29). "This use of symbolism is fundamentally poetical. It is not a flight into fantasy. It means that the facts are being viewed in depth, not superficially" (p 31).

"Assuming, then, that we have here narratives which ask to be treated seriously, though not uncritically," Dodd describes afresh the person of Jesus, his teaching and the story of his life. He collects the facts and weighs the interpretations with such knowledge, insight and care for the truth, and in such a fresh, clear style, that this book can only be described as superb.

J.L. May.

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G.H. Walden

THE GOOD SHEPHERD

GOSPEL FOR THE SECOND SUNDAY
AFTER EASTER — John 10:11-16. By
Leon Morris.

TODAY'S PASSAGE is from the last of Jesus' public addresses to be recorded by John. It centres on an allegory of great power, the Good Shepherd. We should probably read it against the background of Old Testament passages which denounce Israel's shepherds for not fulfilling their role (e.g. Isa. 56:9-12; Ezek. 34). The Old Testament sees God as the Shepherd of Israel (Ps. 80:1; cf. Ps. 23:1), so that when the under-shepherds fail to do their work they are failing in a duty they owe directly to God, a duty in which they have had the supreme privilege of being associated with God in what is essentially God's work.

But Israel's shepherds failed again and again. This did not mean that God's plan for a real shepherd for His people failed. The prophet records His word: "I will set up over them one shepherd, my servant David, and he shall feed them; he shall feed them and be their shepherd" (Ezek. 34:23). It is the fulfilment of this prophecy of which we are reading in John 10.

The predominant note in the shepherd theme is that of care for the sheep. But it is not the only note and we should not overlook the fact that the shepherd of biblical times was an autocrat. He could be thought of as ruling his flock with a rod of iron (Rev. 2:27). Jesus cares for His people and died for them. But He is also their King. The Good Shepherd allegory contains the element of sovereignty as well as that of tenderness.

We see this also in the "I am." In Greek it is not necessary to express the subject of the verb. The form of the verb makes it quite clear what person the subject must be. In English if we are given the verb "am" we can know that the subject must be "I". We cannot say, "he am", "you am" or the like, but only "I am." In Greek this is carried much further, and, as I have said, normally the subject is not written unless there is emphasis. But in the Greek Old Testament when God is the Speaker the personal subject is often used, especially in the expression, "I am." Apparently, the translators from the Hebrew felt that this emphatic form of speech was especially appropriate to the divine. Most commentators feel that in the seven great statements introduced by "I am" in the Fourth Gospel (of which this is one), and where the emphatic pronoun is used, we have this divine style. There is at the very least a hint at an authority more than human in the form of the expression.

When Jesus says "I am the good shepherd" the adjective "good" is *kalos* (not *agathos*). We must beware of pressing the use of the term too far, because John does not consistently make a difference between the two words for "good." But it is the case that *kalos* means "beautiful" as well as "good." Indeed Rieu translates, "I am the shepherd, the Shepherd Beautiful." Temple likewise renders "beautiful," though he notes that this is something of an exaggeration. However, he has a further comment which is most important: "The word for 'good' here is one that represents, not the moral rectitude of goodness, nor its austerity, but its attractiveness. We must not forget that our vocation is so to practise virtue that men are won to it; it is possible to be morally upright repulsively!"

study resource

The interesting thing about Jesus' use of the shepherd allegory is the point he makes in the opening words of our passage: "I am the good shepherd. The good shepherd lays down his life for the sheep." While we need not doubt that from time to time Palestinian shepherds lost their lives in the execution of their duty this was not their purpose. They intended to live for their sheep, not die for them. And in the last resort no shepherd could think that his sheep mattered more than he did. While on occasion he would go

into danger for the sheep he would do so in the confident expectation that he would emerge triumphant. He would not consider it right to die for nothing more than sheep.

But for THE Good Shepherd it was different. Jesus goes straight from His function as shepherd to His death. He came to die for His own. He sees His work as shepherd as involving His death for His sheep. This is not the normal function of the shepherd but as a mark of the special work to be accomplished by Jesus. His care for us

Apartheid in the Old Testament

"EVERY ANGLICAN", said my cynical friend, "likes the Reverend Alan Walker. You all agree with him that the South African Government is the world's most unjust and ruthless regime".

Before I could comment, he robbed me of my best argument. "Don't talk to me about the white and black notes on a piano", he begged. "That's the only thought any of you seem to have about the racial problem. And it's neither relevant, logical nor analogous."

Our conversation quickly became a debate. Issues at first appearing clear cut and obvious, soon began to blur at the edges. I did not have enough data to establish that all Anglicans in South Africa opposed the segregation of races (apartheid). My friend could not show evidence that all members of the Dutch Reformed Church supported their government. Each of us could point to whites or negroes unhappy with the present policy. Others on each side appeared quite content with it.

We could agree that all men ought to have equal treatment. We could not deny that oppression or injustice may be found in any culture.

As a preliminary to sorting out our ideas as Christians, we decided to have a look at the situation in the Old Testament. An obvious starting point was to enquire what Scriptures have been used in earlier controversies about race, say in the time of slavery.

Now slavery is clean contrary to the spirit of Christianity. Yet Christian slave-holders once quieted their consciences by using a text from Genesis. In America they talked about this text so much that they came to regard slavery as a Christian duty. Indeed, on the strength of it they charged abolitionists with attacking the Bible.

The verse is Genesis 9:25: "Cursed be Canaan; A servant of servants shall he be unto his brethren".

This is the curse of Noah upon his son Ham, the father of Canaan (9.22) for unfilial

old testament studies

conduct, and it belongs to the earliest strata of Old Testament documents. Now this verse is read alongside Chapter 10, verse 6 where the sons of Ham are listed as Cush and Mizraim, Put and Canaan. As Cush is said to be Ethiopia or Nubia, and Put is located on the East African coast, Ham is taken to be the ancestor of the negroes.

Whether or not we go along with this, it is quite clear that it can be used as an argument that the negroes were destined to be the servants of servants, or slaves — a lesser breed without the law. The consequences of this are tremendous. A race segregated from others with this sort of thinking in mind, simply cannot be treated equally.

In speaking of normal, healthy racial development, you will be speaking in terms of development in a subordinate direction — as a slave. Depression and oppression are built into the theory. And in it kindness is possible only as patronizing, degrading and offensive. This discrimination between races starts early in the Old Testament and continues throughout. The Chosen People repeatedly forgot that as God's instruments they had a mission to the Gentiles and to mankind in general.

Surely this is what Jesus had in mind when in Matthew 15.24 He said to the Canaanite woman "I am not sent but unto the lost sheep of the house of Israel". Those lost sheep were not only the faithless Israelites, but all those to whom Israel had a mission.

Be that as it may, the Old Testament has many harsh things to say of other races.

is to be discerned first and foremost in atoning death.

Jesus proceeds to contrast Himself with the man who keeps sheep for wages. The common English translation "hireling" perhaps mislead, for there is no equivalent implied in the use of the Greek term (*misthios* — Mk. 1:20 for fishermen work for pay). But it does point to a man who has no real interest in the sheep as such. His concern is for his pay, not the sheep. So a man will not go into danger for the sheep. When the wolf comes he runs.

The Mishna lays down the liabilities of the paid shepherd. If one attacks the flock he is to defend it. But a wolf count as unavoidable accident, cannot be held responsible for any damage they may cause.

But Jesus gives His life for the sheep without condition.

ABOUT THE WRITER

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Perhaps this severity reached its climax in Sam. 15.3 when Samuel claimed authority of the Lord of Hosts for a dreadful sentence against the Amalekites: "Now go and smite Amalek, and utterly destroy all that they have, and spare not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Need we pile up evidence? The Psalmist could say of the Babylonians (137) "Happy shall he be that taketh and dasheth thy little ones against the stones". In Isaiah seems to gloat over similar horrors (Hosea 13.16) speaking of Samaria as a nightmarish. If such prophets could write grimly, it is no wonder that Zerubbabel could tell the Samaritans who offered to help "Ye have nothing to do with us" (Ez. 4.3).

Happily this is not the only side of the picture. A nation ought not to be judged by its oldest ideas, but by those to which it attains. Among the Israelites we ought to look to the Book of Job to find their best. Here, in the very first verse, find drawn together all those other things in the Old Testament which made it possible for Jesus to be born of the Jews. "There was a man in the land of Uz, whose name was Job, AND THAT MAN WAS PERFECTLY UPRIGHT, AND one that feared God and eschewed evil"

Here is the generous outlook that prepared the way for the Saviour of all men. Jew as the author was, he made his hero a man of Uz. Except that Uz was not Jewish we do not know where it was. It was probably it was Edom, than which no land was more hated. The Edomites had said to Jerusalem, "Rase it, rase it, even to its foundation thereof" (ps. 137.7). It was they whom God was reported in Malachi 1 as saying "I loved Jacob; but Esau (= Edom) I hated".

From these hated, doomed people the greatest of all heroes, came. He was perfect and upright. He was to defy all the most Jews stood for. He was to lead them into new truths. He was to be sustained and justified by the God of the Jews, though defied and challenged him. Here, I suggest, is the Old Testament answer to apartheid.

For here race is not set against race, but going its own way. Here the alien, too, is God's servant. Here the foreigner leads very elect nearer to the Kingdom of God to the throne of Grace. It is here that humble ourselves and cry to our neighbor "Give us Jobs, whether they be Jew, Greek, male or female, bond or free, coloured or white, and we will follow you to the Lord of all".

— C.C. Cowie

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