

The present threat to marriage and family life deserves our fear, and response

See our editorial view, Page 8
... and how four Brisbane parishes are tackling it, Pages 14 - 17

Sydney votes cash to country areas

School post filled

Mrs June Pecover has been appointed principal of the Kingsdene Special School for intellectually handicapped children which Sydney's Church of England Homes will open early next year.

Kingsdene Special School and Hostel is a \$1.1 million project set in spacious grounds in Gibbons Street, off Pennant Hills Road, Carlingford, behind the Church of England Girls' Home. The school and the hostel will accommodate 24 children, aged from four to twelve years.

The school has just been completed and the hostel nearby will be ready soon. The children will be at Kingsdene from Mondays to Fridays, attending school there and spending four nights a week in the hostel. They will return to their homes for the weekend.

Mrs Pecover took up her duties on September 29.

● Mrs Pecover and the Rev. F.J. Rice, director of the Homes, are pictured below.

The Anglican dioceses of Bathurst and Riverina are to receive new cash grants of \$25,000 each immediately, and Grafton and Armidale will receive similar sums in the near future.

The money comes from the income of the endowment of the See of Sydney, where synod adopted enabling legislation this month.

The Bathurst and Riverina grants will come from the 1974 income of the endowments, while the Grafton and Armidale money will come from the 1975.

Mr Gerald Christmas, who steered the legislation through the synod, told CHURCH SCENE immediately afterwards there would be little delay in paying out the money to come from this year's income.

The grants — and the enabling legislation — were supported by Archbishop Loane in his presidential address.

The future

Under the legislation, Sydney standing committee (equivalent to diocesan council) will be able to make future grants without reference to synod when it believes circumstances warrant. It will be able to respond to emergency calls, in particular.

Money — and fears of losing it — dominated much of Sydney synod this year.

Synod had the novel experience of seeing Archbishop Loane support a

draft ordinance intended to lessen the likelihood of another enormous loss through the failure of an Anglican school — only to defer it in a heated debate in which, to quote Mr Lloyd Waddy, "There have been enough red herrings to run from here to Brazil".

(see story, page 3.)

100 years of GFS

Pictured is part of the crowd of thousands, Girls' Friendly Society members and leaders from all states, who with their state GFS banners packed St Paul's Cathedral Melbourne on October 12 for a service to mark the world centenary of GFS. The service was televised, to be viewed later this year.



Aid groups cleared

A committee appointed by Sydney diocese to investigate "lavish financial support" for African guerilla movements and other "political" acts by major ecumenical bodies has substantially cleared all three organisations.

The accusations were made in a 1974 synod resolution against the Australian and World Councils of Churches and Action for World Development.

The committee noted that grants to the Program to Combat Racism were made from special funds divorced from the normal finances of the World and Australian Councils of Churches.

The term "lavish" was found to be inappropriate.

The amount contributed to this fund from Australia (but not from the Australian Council of Churches direct) was \$2,404 over a five year period.

In its investigation of Action for World Development, the committee accepted the organisation's claim that involvement in "political" issues was inevitable because decisions by the Australian Government could not be separated from their social and political consequences overseas.

The committee stated: "The publications of AWD attempt to give people an awareness of the meaning of Resurrection — that 'all things are made new' but that the people of God themselves are personally and corporately responsible for the actualising of the kingdom of God here and now."

Perth looks at youth work — Church at fault

The report of the Archbishop's Commission on Youth Work in Perth diocese, released for Perth's synod this month, was the occasion of some blunt criticisms in Archbishop Sambell's synod charge.

"I make no criticisms of our organisations as they are," he said. "The report asks questions which I hope the organisations will ask of themselves."

Balmain pledges Darwin \$500

The churchwardens of St John's, Balmain (Dio. Sydney) have pledged their parish to a \$500 gift to the Diocese of the Northern Territory's Darwin reconstruction needs.

In an advice to the editor this week, they wrote:

"We read with concern your leading article on the problems of reconstruction in the Diocese of the Northern Territory, of the valiant effort being made to help themselves, and of the need for further supplementary help from other Christians equally concerned."

"As wardens of a parish which, by the grace of God and considerable hard work, manages to break even, we wish to show our concern for our northern brethren by pledging our parish to raise an amount of \$500."

isations will ask of themselves.

"I do make criticism of the church, clergy and laity, which does not take its present organisations seriously."

The report suggests that the "uniformed" organisations, GFS, CEBS and CEGS should see their main task with the under 13 age group. It reports that in the church's work with teenagers "only a small minority of parishes is working in this area and that success is all too often short term and centred on a popular leader ... we now have a situation where most parishes have very low expectations for achievement in this area."

Archbishop Sambell commented:

"Whereas I think generally lay nominators are wanting rectors to be interested in youth work, I find it disturbing when some are wanting rectors to be youth leaders."

"The occasional rector might have both the time and energy and the ability, but there is something wrong with a parish which does not produce sufficient lay commitment ready to express itself by providing leadership for youth and Sunday school."

The archbishop also noted the decline in numbers being confirmed each year. Over the past 10 years there has been a steady decline (except for

1967 and 1972, which relative to the previous year showed a slight rise) from 2214 in 1965 to 1215 in 1974.

"I could accept the argument if growth was at depth I need have no fears about growth in numbers because depth of commitment must express itself in witnessing to win others to Christ."

"Our confirmation figures can only suggest there is neither growth in depth or growth in breadth whichever way it goes," Archbishop Sambell said.

There was a lively discussion of youth work in the diocese during synod and the archbishop has asked for deanery meetings in the coming months to discuss the issues raised in the report and to provide evening discussion periods so that lay people can be involved.

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KINGSDENE SPECIAL SCHOOL



"Partnership" talks in 1977 for Australia

The Church of England in Australia is to engage in its "Partnership in Mission" consultation in 1977.

To this meeting other provinces of the Anglican communion with which Australia has special links will help the national church examine its resources and needs, assessing what it can contribute outside its own life, and at which points other churches can assist in its mission.

This consultation is one in a series over the nine-year period following the Dublin meeting of the Anglican Consultative Council in 1973, in line with the ACC's request that the Church look more deeply at its response to the current mission strategy "mutual responsibility and interdependence in the body of Christ".

TRINITY GRAMMAR SCHOOL

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SCHOLARSHIPS FOR 1976

The award of Scholarships for 1976, ranging in value from \$1320 to \$1956 per annum, will be determined by examination at the Senior School, Summer Hill, on Saturday morning, November 1, 1975. Applications close on October 25.

Further information and entry forms may be obtained from the Headmaster's Secretary, 797 8048.

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A'bishop now has gift of parishes every third vacancy

Melbourne synod, which met this month, spent a whole evening, out of the six evenings it met considering the report and proposals of the Committee on Tenure.

Under the existing act of 1971 limiting tenure to 10 years, about 30 incumbents will complete their term in their present parishes during 1976.

As Archbishop Woods had explained in his charge to synod, "if the parish priest is not nominated by the parish where he has served, it will be up to the archbishop to persuade some other parish nominators to nominate him, or to find an equivalent vacancy to which he can be appointed."

"But since there are very few parishes now in the diocese to which the archbishop has appointment, and since those parishes which are in his gift are mostly developing parishes still subsidised by the diocese, it would be almost impossible for him to find an equivalent cure."

Amendments to the act were passed, though voting was close, whereby on every third occasion upon which the parish cure falls vacant, the archbishop shall be responsible for filling the vacancy after consultation with the parish nominators.

In order to set this process in motion, lots were drawn during synod to determine which group of parishes would be involved in an archbishop's appointment at the time of the next vacancy.

Following the report of the synod's commission on Women in Ministry (reported in CHURCH SCENE, August 14), the synod has asked the archbishop "as a matter of urgency to take steps to initiate discussion of the commission's report, and the report on the Ministry of Women by General Synod's commission on Doctrine, in the parishes and deaneries of the diocese, using other material as considered necessary, with a view to assisting the regional conference and the synod of the diocese in 1966, and General Synod in 1977, to reach informed decisions on the ministries open to women, especially the question of their admission to Holy Orders".

Two diocesan commissions are to be set up: a

theological commission to consider matters referred to it by synod and to be a consultative body for individuals, groups and parishes; and a commission on Christian marriage.

This latter body is to consider the nature of Christian marriage and

what the Church hopes to proclaim to the world by its involvement in marriages; and to consider how the marriage rite can reflect this theology. It will also concern itself with the question of marriage preparation, and look at the implications of the Family Law Act.

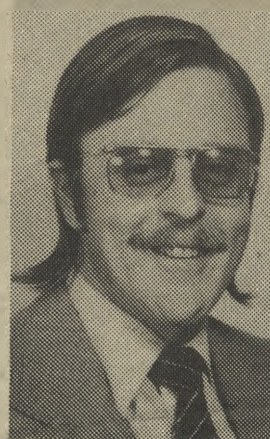
New dean appointed

Melbourne College of Divinity has appointed the Rev. Dr John Henley (pictured) dean and registrar, to commence duties on January 1.

He is a graduate of the University of Melbourne, and obtained the Honours B.D. of the Melbourne College of Divinity.

After serving as a student assistant in a parish ministry in the Presbyterian Church of Victoria (1963-1964), he became Travelling Secretary of the Australian Student Christian Movement (1966) and from 1968-1969 was Associate Staff Member of the Student Christian Movement in Great Britain and Ireland.

In 1966 he was admitted as a research student for



the degree of Doctor of Philosophy in the Department of Systematic Theology in the University of Glasgow and in 1972 graduated Ph.D.

The money crisis in Sydney

Sydney diocese faces a money squeeze for the next two years, on top of a tightening this year.

Broadly, what has happened is that the income from the Glebe Board has not developed as expected, for two reasons:

* The St Andrew's House project is running behind schedule and inflation has increased its cost, so that Glebe Board capital has had to be put into it and will not be earning a return as quickly as it would in other investments.

* The Edgecliff railway/bus station complex, in which the Glebe Board had a \$5 million investment sitting idle as a hole in the ground, will not become fully productive until late 1977 or later. Meanwhile the rental being received is negligible.

In the 1975 calendar year, the Glebe Board will be making \$640,000 available to the diocese. This represents a peak which will not be passed until 1978 at the earliest, on present indications. The annual picture projected by the board is now:

1972	\$287,000
1973	\$375,000
1974	\$502,000
1975	\$640,000
1976	\$400,000 (est.)
1977	no projection

Mr Graham King, Glebe Board chief executive officer, told CHURCH SCENE the 1977 figure could be below the 1976 figure.

'Grand old man' of B.G.S. dies

The grand old man of the Brotherhood of the Good Shepherd, Archdeacon Leslie Walker, died in retirement at Dubbo on October 6, at the age of 79.

"His death marks the end of an era in the life of the Anglican Diocese of Bathurst," Bishop E.K. Leslie said last week.

Archdeacon Walker served under four of the six bishops of Bathurst.

He began work in Sydney at a store for five shillings a week and later served as a clerk in local government at Kogarah. He then became a student at St. John's Theological College, Armidale, and was ordained deacon in 1924 and priest in 1925 by Bishop Long. He was curate in the Cathedral parish under Canon Wilton from 1924 to 1927 and then served for two years as Diocesan Registrar.

After a short relieving ministry at Mudgee he became a bush brother in the Brotherhood of the Good Shepherd in 1929 and later became Vice-Principal of that society. From 1934 to 1938 he was rector of Mudgee and was appointed as a canon of All Saints' Cathedral.

He returned to the brotherhood just before the War and was appointed principal in 1944, an office which he held until his retirement in 1962. During this time he also held the office of Archdeacon of Long, which involved the pastoral care of all the western area of the diocese.

When Bishop Wyldie died in 1958 Archdeacon Walker was Administrator of the Diocese and presided at the Synod which elected Bishop Leslie.

He spent his retirement in a cottage at Brotherhood House in Dubbo and was married two years ago.

"The archdeacon was known as 'Brother Leslie' with great affection throughout the diocese and beyond, and has a vast fund of experience and knowledge of diocesan history and traditions," the bishop said.

In 1962 he received from the Queen the O.B.E. in recognition for his services to the Church and the community.

A requiem at Holy Trinity Church, Dubbo, on October 9 was followed by the cremation at Orange. His ashes will be buried at Brotherhood House in Dubbo.



CLERGY MOVES

ROCKHAMPTON

GIBSON, The Rev. B., has been appointed to the parish of Moranbah.
RIGBY, The Rev. S., has been appointed to the parish of Blackwater.
FARRAN, The Rev. B., to be rector of St Barnabas', North Rockhampton, from October 31.

CANBERRA AND GOULBURN

BYFORD, The Rev. E.C., assistant priest at Queanbeyan, was awarded the Lucas Tooth scholarship this year. He will study in the USA before taking up the scholarship at the University of Manchester.
FRENCH, The Rev. J.D., has retired from rector of Adaminaby for health reasons, and is living in Tumut.

GIPPSLAND

RAINSFORD, The Rev. B., from diocese of Willochra to be in charge of the cooperating churches at Cann River.
RICHARDS, The Rev. N., from assistant priest at Leongatha to be priest-in-charge of Omeo.

SYDNEY

ENDEAN, The Rev. J.E.M., deaconed on 28/9/75 at Parramatta, became curate at Liverpool.
NELSON, The Rev. C.G., priested on 28/9/75 at Parramatta, continues on as curate at Green Valley.
WILLEY, The Rev. S.R., from the Diocese of Canberra and Goulburn, holds the Archbishop's Authority to Officiate, from 1/9/75, and is with the Australian Board of Missions.
DILLON, Canon R.F., is responsible for the parish of Keiraville until the Rev. Eric Bird takes up his appointment as rector on 4/1/76.
FRANCE, The Rev. W.M., from being curate at Turramurra to going to England to study for two years.
HILL, The Rev. M., from diocese of Armidale to be curate at Turramurra (for five months) prior to joining staff at Moore College.
ROSS, The Rev. J.A., rector of Liverpool, has accepted appointment as Rural Dean of Liverpool, to take effect as from 1/11/75.

Sydney faces dollar squeeze

Schools and finance the big issues

Sydney synod met this month with two related crises to face — money problems and the threat that its schools could send the diocese broke.

From the beginning of synod, it was clear the problems could not be avoided: Archbishop Marcus Loane focussed his presidential address on the two themes, although he turned the money problem in a creative direction by discussing the legal niceties to be observed if Sydney were to share some of its see endowment income outside the diocese.

Unusual

In an unusual course of action, Archbishop Loane also proposed two specific pieces of legislation — one of which proved quite controversial because its effect was to be little more than to increase the independence and self-reliance of the schools.

Only once before in his tenure — at the very beginning — has Archbishop Loane put his public support underneath a measure before synod.

(At the succession of synods since 1966 when he was elected, the archbishop has used synod presidential addresses to give scholarly and historically researched reviews of issues such as baptism, spiritual gifts, and liturgical development.)

The spectre hanging over synod was two-fold:

- Difficulties of the Blue Mountains Grammar Schools (now taken over by King's School) and the SCEGGS group of schools in the last couple of years have already cost the diocese dollars, sweat and agony, and there is a theoretical possibility that all the schools could get into trouble at once and leave the diocese with a deficit of enormous proportions to pay out.
- Giving independence to the schools could lead to the church's loss of any real control or influence. To date, Sydney had kept its schools under tighter rein than any of the other major dioceses.

Sydney's dilemma with its schools is only different from the position in other large dioceses in two ways. Firstly it is bigger because there are more schools and they are bigger ones. Secondly, Sydney's evangelical establishment has taken a defensive posture over the schools — whereas the evangelicals in the other dioceses have tended to be quite cynical about the effectiveness of church schools as arms of evangelism and Christian education.

Sydney's present position has come about through a complex series of legal and other moves, as Archbishop Loane set out to synod this year. There are schools, like Cranbrook, whose Angli-

can association is nominal, and others like St Andrew's Cathedral School where it is close. But synod has maintained a tight control on those it could (Abbotsleigh, Arden, Barker, St Catherine's, SCEGGS, Tara, Illawarra, Kings, Shore, Trinity) and elects most of the members of the councils of each of them.

The figures vary from school to school, but in most cases synod elects about half a dozen clergy, half a dozen lay people, and former pupils elect a few. To some the archbishop has right of nomination of a number of extra members.

Whether Sydney synod's tight control has meant the schools are more successful than other Anglican schools in producing disciplined Christians is an interesting question which was nowhere touched upon in the big Sydney synod debate this year.

The problem this year was simple: "How can we retain control (stated as a euphemism, such as, how do we retain the Christian character) but make clear to the world the diocese is not re-

tirely responsible for their own debts.

The tightened control would come about through an insistence that certain people involved in the schools were Anglican worshippers, or communicants of other approved churches. In debate, it was alleged that some recent senior school appointments had put non-Christians in positions where damage was done, although no details were offered.

The room to move was intended through streamlining and standardising on size of council, allowing councils to be elected by synod and former pupils in equal proportions, with the right to co-opt two extra members.

But in debate, it came clear that there was reasonable doubt whether the draft ordinance — initially only applying to King's, Abbotsleigh and Shore — had any legal effect on the matter of synod liability for school debts.

Pressed to be clear about this, Mr Neil Cameron said there would be no actual change in law,

had obtained the archbishop's consent for his speech. He is chairman of the Diocesan Board of Education.)

In fact, the stated purpose was to corral the three available schools in the new ordinance (on the assumption that they would consent) and then press the rest to follow if they would. It is among "the rest" that the liability risks lie more obviously, since King's is incorporated under Act of Parliament, and so is Shore.

The legal effectiveness would come when "the rest" — or as many of them as could be persuaded — put themselves under the ordinance, and let the diocese off the liability hook.

'Full-blown'

The debate was a full-blown, classical affair in the grand manner as only Sydney can usually find the debaters, or the energy, to stage. (A senior synod layman said the



The Archbishop of Sydney, the Most Rev. M.L. Loane, presents his presidential address at the beginning of the 1975 Sydney Diocesan Synod.

Moves for women churchwardens

Sydney synod decided this year to ask for legislation to be prepared so that women could become churchwardens in Sydney.

The motion, brought forward by a layman (Mr R.G. Davies) carried on the voices after debate, by about a three-to-one majority.

In the debate, Bishop Donald Robinson argued that since the ministry of a warden was primarily that of order, it was a pre-eminent contemporary example of an "elder" in New Testament terms, and therefore inappropriate to women.

Among those who argued effectively the other way was Dr Alan Cole.

One argument advanced against appointing women wardens, by Canon J.R.L. Johnstone, was that on the rare occasion when a clergyman misbehaved, the detail of his misbehaviour might sometimes be such that no women should need to be concerned in the disciplinary actions which followed.

Schools outlay over \$¾ mill

Anglican schools have needed no less than \$800,000 of cash from the Diocese of Sydney to make up deficits in the present decade.

Blue Mountains Grammar School — now acquired by King's School — needed \$300,000. The SCEGGS group of schools, whose affairs are not yet completed, are expected to need a further \$500,000.

Most of the money has been made available from the endowment of the see. This is the capital set aside in early days to earn an income from which the diocesan bishop of Sydney and his working expenses and staff could be paid.

While it is administered by three trustees, initiative for its distribution beyond the archbishop's own needs lies with the archbishop.

Leaders in the Diocese of Sydney are saying that Bishop Donald Cameron, who has chaired a special committee set up to make the best of the schools' difficulties last year, has done an outstandingly good job in saving four of the SCEGGS schools and, to date, improving the outlook of the fifth (Darlinghurst) whose future is now in the hands of creditors.

'You're on your own, kids!'



"You're all so suspicious!" Mr Lloyd Waddy told the Sydney synod with a wide smile, in the course of a light-hearted, well-taken final speech on the schools debate.

What were the suspicions? This is what our cartoonist thought he meant.

sponsible for the debts when affairs go wrong?"

Mr L.D.S. Waddy, an old boy of King's, was the man with the task of bringing down the ordinance which, it was hoped, would both tighten the control a little further (and amendments fore-shadowed would have tightened it more again), allow the schools' councils a bit more room to move in administrative matter, and make the schools en-

and Bishop Donald Robinson pounced on this to denounce the whole move as ill-considered and dangerous. He also pleaded that any change in the schools ought to stem from a considered overall educational plan, rather than a late attempt to escape from liabilities.

(In Sydney, assistant bishops are free to differ from their diocesan bishop: on this occasion Bishop Robinson said he

"Mother of Synods" had more experience at it: he didn't seem to know that Sydney is not the first of Australia's dioceses to have a synod, but he wasn't going to admit that Sydney's was the daughter of any other synod.)

In the end, synod decided by 263 votes to 156 (with about 80 abstentions) to defer the legislation to next year, to allow further consultations.

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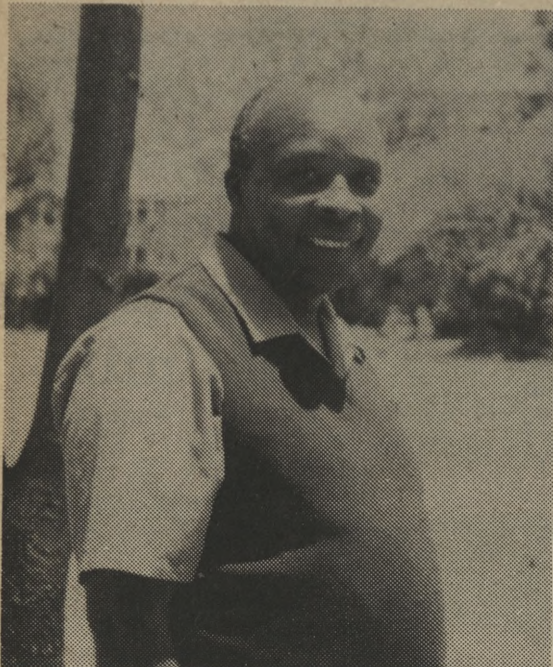
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● Archdeacon Magua

Mission in reverse

Two Anglican leaders from Kenya are just completing two months of inter-church deputa-tion in Victoria, in the diocese of Melbourne and Gippsland.

Bishop Henry Okullu of the Diocese of Maseno South is an outspoken critic of political life and has written a widely read book "The Church and Politics in East Africa". He claims that "corruption has been a major factor in the downfall of every

Government which has collapsed or been ousted by a coup" in Africa.

In his comments on Kenya he says "... with its economic fluidity and acquisitiveness it creates great inducements for bribery."

He also warns the Church that "a government that does not want to be criticized, say by the Church, can become too friendly to it. Political leaders can blind the Church and dull its sense by merely stressing freedom of worship and thereby making it sound like a

deal between Church and State".

Archdeacon Sospeter Magua was a Council Health Inspector before Ordination in 1953. He has travelled widely and is Kenya's representative on the Anglican Consultative Council — a world wide body. He is a keen member of both the National Christian Council of Kenya and the Evangelical Fellowship of Anglican Churchmen.

The visitors were due to meetings in Sale, Warragul and Foster on October 22 and 23 at the conclusion of their deputa-tion.



● Bishop Okullu

Big bill for Church in England

**Despite more efficiency*

Members of the Church of England will need to give nearly £20 million more next year than in 1973 if the English church's needs — estimated at £92 million — are to be met.

Broken down to an increase per member (on the church's electoral rolls) this would actually amount to an increase of 20p per week.

These figures are contained in the report of the Archbishops' Advisers on Needs and Resources, published early this month

and due to be debated at the General Synod meeting in November.

The first priority, the report suggests, is the \$55 million needed for the stipends, working expenses, housing, pensions and training of the full-time ministry.

Also listed is a necessary £28 million for wor-

ship and buildings, and £9 million for education and central and diocesan activities.

Full-time diocesan clergy are now 900 fewer than two years ago, the report notes. It endorses the conclusion of a 1974 report on the deployment of the clergy that, with the trend to earlier retirement and the higher average age of clergy, the Church must expect a smaller full-time ordained ministry over the next few years, in spite of an increase in the number of ordinands.

The cost of maintaining worship and buildings has not risen at the same rate as inflation, which the report sees as a sign that church members have grasped the need for economy.

It suggests pastoral re-organisation, and inter-parochial and ecumenical cooperation to help save expenditure on buildings. In the past three years 330 unwanted churches have been declared redundant in pastoral reorganisation schemes.

Titles: 'into dustbin'

Bishop of Southwark, Dr Mervyn Stockwood, wants to abolish most ecclesiastical titles. They are ridiculous, alien to the spirit of the age, and out of keeping with the teaching of Jesus, he wrote in his "Southwark News". "Like gaiters, they should be dumped in the dustbin of pompous ecclesiastical absurdities," he said.

The title "the Reverend" has no scriptural precedent, though he concedes it may need to be retained for convenience. But "must we really have 'Most Reverend' for Archbishops, 'Right Reverend' for bishops, 'Very Reverend' for deans and provosts, and 'Venerable' for archdeacons?"

"These designations may appeal to those who think that the Church should vie with the State on the matter of honours, but they are out of keeping with the teaching of Jesus and alien to the spirit of the age."

Outreach in all dioceses in India

Bishop N.D. Samuel, the moderator of the Church of South India, spoke of missionary outreach by every diocese of that church, when he visited England recently.

Missionaries have been involved in work outside India since soon after the union of churches (including Anglican) in 1947. For six years from 1952 Indian missionaries were in Papua, and a leprosy mission and translation work is done in Thailand.

Lay evangelism among Hindus of all castes was showing good results, he said. Hundreds of thousands, mainly in family groups, were coming into the church.

Bishop Samuel was also questioned about the significance of Christian ashrams for evangelism. There are now over 30 in the Church of South India, aiming to present Christ in an Indian way.

He said that the traditional form of ashram was no longer significantly related to the total life of society. Instead a new type of community was needed in India — a community of families living together with a simple and closely knit style of life, but related more directly to that of people in general.

But he was strongly critical of young people from other countries who flock to India and attach themselves to some guru, thinking to find an

alternative sort of life to the Western rat-race.

Bishop Samuel said a sign of a new era in the CSI was the reconciliation of the diocese of Nandyal. This diocese entered the CSI on July 6, ending a schism of a quarter century.

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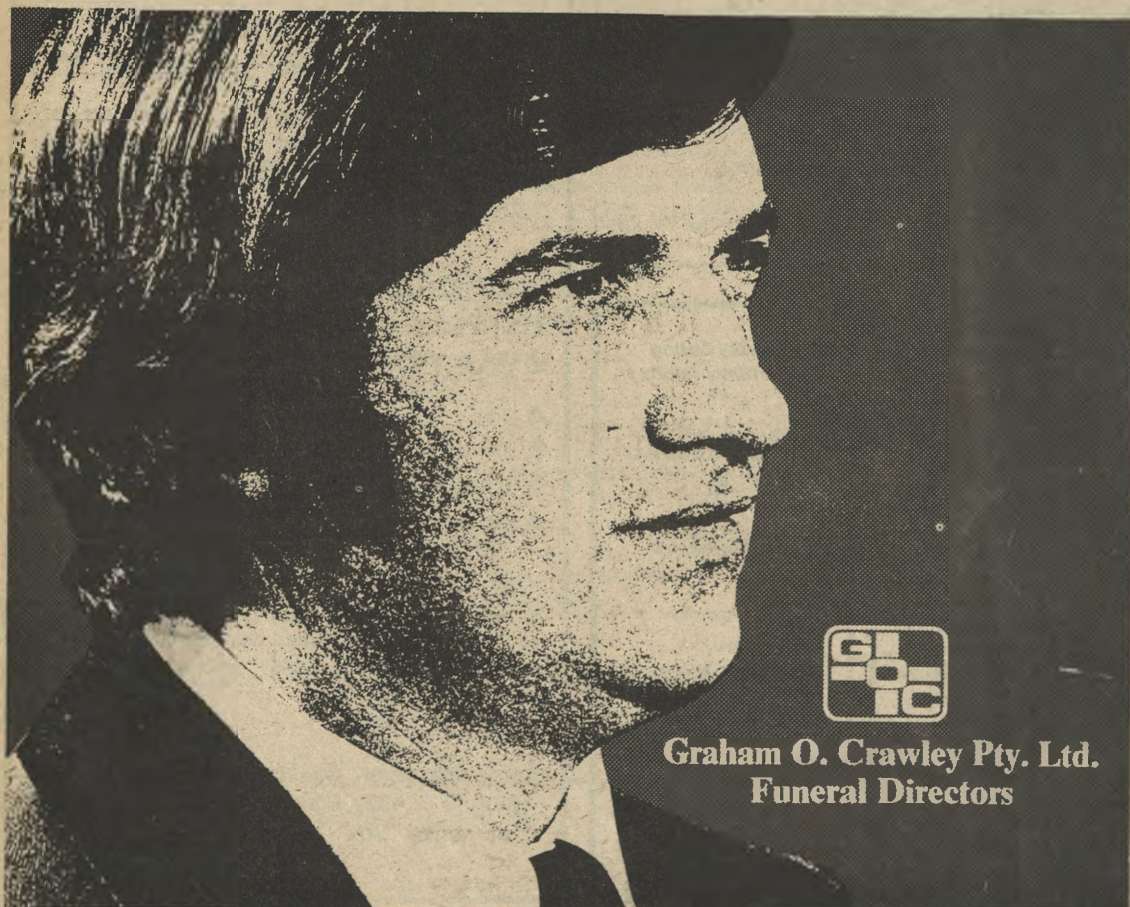
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GFS leaders converge on Melbourne

Lay deacon experiment in Perth's rural areas

3 year trial



Members of the national executive of the Girls' Friendly Society were guests of the Primate and Mrs Woods during their meeting this month, over the same weekend as the GFS centenary service on October 12 in Melbourne.

Pictured at Bishops Court they are: (Back row) Miss G. Macdonald (NYCA representative), Mrs Woods and the Primate (who is federal president of GFS), Mrs L. Sanders (federal chairman, of Coff's Harbour) and Mrs F.W. Cheshire (Victorian representative and past chairman). Front row: Mrs R.E. Davis (federal literature secretary and WA representative), Mrs F. Arnott (Queensland representative), Mrs K.H.

Bright-Parker (GFS historian, of Melbourne), Miss M. Crosby (treasurer, of Melbourne), Mrs F.A. Slack (federal secretary and NSW representative), Miss A. Ebbs (editor of "Cooee-Link", of Melbourne), Mrs R.C. Campbell (distribution secretary and SA representative), Mrs E. Featonby (vice-chairman, Tasmania) and Miss P. Franklin (leadership training, from Melbourne).

Why Sydney makes heavy weather of its schools

From GERALD DAVIS

The beginnings of Sydney's church schools stem from days when the only effective education available to many people was what the church provided.

In the early days of this century, particularly under Archbishop Wright, the diocese combined a conservative, pro-establishment attitude to the community with its evangelical concern for the souls of the community's individual members, and if questions were asked about the relationship between the Church and status schools, they did not need to be taken too seriously.

Today the Wright legacy is well and truly dead, as the poverty enquiry debate of 1972 showed, but a new kind of establishment pressure continues.

Something like 100 members of Sydney's synod (total membership 800) are elected or ex-officio members of schools councils in Sydney. A greater number of synodsmen (including many clergy) have children in the church schools, some on preferential fees, many making sacrifices to meet fees.

Target

The synod representatives on the school council are one of the targets of the proposed ordinance, in fact. One of the reasons some schools have been trouble-prone is that their councils are not balanced with members of overlapping skills and competences, being too often the random result of a voting ticket and the well-meant but ignorant voting of synod members for each other.

The vested interest in church schools in Sydney

now is not the one which might be alleged in, say, Melbourne, where pure conservatism or Erastian ideals account for most of the pressure to retain links between Church and schools. Perhaps, instead, it is parents heavily committed by their sacrificial choice to the idea that church schools are somehow better, or synod members who enjoy playing business directors in a sizeable business when the school council meets each month.

Courage

Archbishop Loane's attack on the system, by backing the proposed ordinance, was a move of considerable courage when the background is understood.

Claims were made that the ordinance was weak, badly directed and so on. It should not be overlooked that a campaigner of Archbishop Loane's experience, with his track-record of doing his preparations with painstaking care, would be most unlikely to put his investment on a horse with three legs.

However, not one of the assistant bishops in Sydney declared his support for the draft ordinance in the debate. And it seemed clear that Archbishop Loane had not succeeded (perhaps not tried?) in getting support of the "heavies" on the diocesan standing committee before synod.

Gippsland school of prayer

In St Paul's Cathedral Sale, Gippsland, on September 27 a day of learning about prayer was held. It was attended by representatives of clergy and laity from the four regions of the diocese.

Bishop G.R. Delbridge introduced the theme of prayer — stressing its importance in the life of the individual and the Church.

Head Deaconess Andrews spoke on the theme "God speaks — man listens."

"The primary task of the Church is to glorify God by leading all mankind into life in Christ and this always involves a continuous advance in the practice of prayer in the Spirit," she said, quoting Dietrich Bonhoeffer.

The deaconess outlined the Anglican Fellowship of Prayer, which has spread throughout the US and Canada.

Canon F.W. Hipkin spoke about "Road Blocks to Prayer", which he illustrated from a long life of experience in the Christian ministry.

In the afternoon Mrs Roma Reave, a priest's wife spoke on "Prayer and Family Relationships", which she was able to illustrate with many references to her own experience as a wife and mother.

During the final session the three speakers formed a panel and were asked questions on prayer.

At the Holy Communion service at the close of the day, the Dean of the Cathedral spoke on the God who can be trusted: can we be trusted?

All who participated in the day were keen to hold regional conferences on prayer.

25 years service

The Resettlement Department of the Australian Council of Churches is to hold a thanksgiving service for its 25 years of service to refugees.

The service will be held in St Paul's Cathedral, Melbourne, on November 9 at 7 pm and Archbishop F. Woods will be the preacher.

80,000 refugees from many countries have been settled in Australia through this department, and the ACC hopes that many of these will join in the service.

Susan Young joins the Church Times

Miss Susan Young, until last year public relations officer for the Diocese of Papua New Guinea, becomes news editor of "The Church Times", London, this month following the retirement of Mr John Trevisick.

Perth diocese is to experiment with lay deacons in rural areas in the near future, and Archbishop Sambell included details of their appointment and duties in his synod charge this month.

A lay deacon is to be licensed on the nomination of the rector of the parish, and will be such a person as has the full confidence of the local people as well as his rector. His license ceases at the commissioning of a new rector in the parish.

He will be required to prepare for his duties by reading and study according to his circumstances.

Normally a lay deacon will serve in his home centre of worship.

Under the rector's authority he may be called upon to prepare families

and candidates for baptism, and for confirmation, to make sick calls, to preach and to read morning and evening prayer, to assist in administering the chalice, and to represent the rector as a referral person in his priestly and pastoral duties.

The scheme is to begin soon, and be reviewed for its effectiveness or needed changes at the end of 1978.

One of the results of the Social Questions Group in Perth diocese is the booklet "Great Expectations, on Inflation and all that", made

available during the recent diocesan synod.

Inflation and Indexation

The debate on the inflation question was lively and issued in a recommendation from synod that every Anglican in the diocese consider the moral and theological issues raised by inflation and indexation.

As a first step it recommended:

- (1) a commitment such as that recommended by the English 'life-style' movement;
- (2) the study of Bishop Taylor's book 'Enough is Enough' individually and in parish groups; and
- (3) The study of the Henderson Report on Poverty in Australia, or at least the summary of that report.

A 'change of course' for ecumenism?

The World Evangelical Fellowship Theological Commission has made a plea "for a change of course on the part of the ecumenical movement so that it is steered again by the authority of Holy Scriptures as expressed in the confessional foundation of the World Council of Churches".

The statement was released in relation to the World Council of Churches Assembly in Nairobi next month.

It stated the conviction that it was the "true task of Christianity constantly to relate the Gospel of Jesus Christ to the world and the world to the Gospel".

"During recent years some Christians, feeling faith to be remote from reality have begun to adapt the Gospel to the world's needs in a way which increasingly has left God out of the picture. Their idea of the new world is at heart a man-centred, man-conceived one and some have lost touch with the spiritual centre of Christianity.

"As evangelicals, together with a growing number of other Christians, we are now anxious to see Christendom find and express again its true identity."

"We plead for a change of course on the part of the ecumenical movement so that it is steered again by the authority of the Holy Scriptures as expressed in the confessional foundation of the World Council of Churches.

"Such a change would quicken the movement and win back the confidence of many who have been concerned and disturbed by the developments of recent years. We believe that God's wisdom which comes from his heavenly mind and infinitely spacious heart is more up-to-date and better meets the needs of men today than our own ideas.

"This wisdom will make men who are transformed by Christ take unexpected and intelligent action for the welfare of humanity. With that perspective we pray that the forthcoming Fifth General Assembly of the World Council of Churches may turn to the source of strength which God has opened up to us in Christ, if only we listen to His Word and Spirit."

Churches' research officer

Three Church agencies have jointly appointed Dr Geoff Lacey as a Research Officer on trade and development in preparation for the forthcoming United Nations Conference on Trade and Development (UNCTAD IV) which is to be held in Nairobi in July 1976.

The three Church agencies are Action for World Development, the Division of World Christian Action of the Australian Council of Churches and Australian Catholic Relief.

The announcement was made in Sydney by Dr Don Badger, chairman of the committee which is supervising the work of the project.

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"Watch that Capstan, and the head..."

It all started when Canon Peter Dawson (then a missionary in Tanzania, now CMS overseas secretary in Sydney) and his wife, Marie, heard about a ministry in Thailand which used tape recorders and cassettes. Encouraged by their bishop they began a similar work. An initial four playback machines, and one recorder, has now grown to a library of 1,000 cassettes and 300 machines in use on any one Sunday.

Mrs Dawson told that story at a seminar conducted by the Association of Christian Technicians in Sydney this month.

● Pictured above, Godfrey Gamble aroused interest at the seminar explaining wear and maintenance points on a cassette machine.



The Rev. Neil Adcock, immediate past president of the South Australian Baptist Union, welcomes Mrs Edith McKay, the newly inducted president. Mrs Adcock, daughter of a manse, and wife now in another, becomes the first woman to hold such a post. She was actually elected a year ago, in an election also fought by two men. She believes her position makes her neither an authority figure nor a mere figure-head: "hopefully, I will be in a position of leadership, representing the Union at official functions, but I want to be used to talk with the people of God always looking for Him to guide".

"What right to hold alien divisions?"

— PHILOSOPHER ASKS ACC EXECUTIVE

"With what right do we maintain divisions which were created as far from here as we can possibly go?"

Lecturer in Philosophy at the Australian National University, Dr Richard Campbell, posed this question at a recent meeting of the Australian Council of Churches' executive committee in Sydney.

Dr Campbell challenged those present to ask themselves: "What does it mean to confess Christ and serve the world in this place?"

Dr Campbell attended the 1974 meeting of the World Council of Churches' Commission on Faith and Order in Accra,

Ghana, and had been invited to lead a discussion on "The Nature of the Unity we Seek" at the ACC Executive Meeting.

but to seek a conciliar fellowship in which diversity is taken up and inter-related, not squashed.

"Our model for unity must surely be that out-

lined in Acts Chapter 15. We must seek to understand how differences can be recognised in a way that still manifests our underlying and unshakeable unity."

Gone dead

In his introductory remarks, Dr Campbell outlined two reasons why he felt the ecumenical movement had gone dead. "The attack on the institutional church of a few years ago has now yielded to a bypassing of institutionalism to find ecumenical experiences outside of the local church.

Students and young people especially are caught in a double movement of reacting against their ecclesiastical background and yet also experiencing a fascination in religion, but without churchmanship responsibilities."

"And secondly, the drawn out process of formation of the Uniting Church in Australia has tended to hang up the ecumenical debate. This has resulted in a feeling of 'If that's what Unity is all about, then we're not interested' " commented Dr Campbell.

Media role for Sydney bishop

Bishop John R. Reid has been given by the Anglican Archbishop of Sydney, Dr M.L. Loane, special tasks with regard to mass media.

The tasks include developing personal relationships with people engaged in the media industry, representing the Anglican Diocese of Sydney at media functions, and co-ordinating the tasks of the three diocesan media units — the Anglican Radio Unit, the Church of England Television Society, and the Anglican Information Office.

The announcement of these new tasks coincided with the release this month by the Anglican Information Office of a booklet by Bishop Reid titled "If there's a God, I can't find him", which is a transcript of a radio interview he gave recently in Adelaide.

Young people both right and wrong

"I get angry when young people attack me for the sort of world in which they supposedly don't like living when they are basically referring to its materialism," Archbishop Sambell told Perth synod.

"I get angry because they very much welcome and use all its materialism.

"If they didn't enjoy all the advantages of technology — and there are advantages — I would take them more seriously. I doubt if, on the whole, our young people would have been happy living 200 years ago.

"I accept their criticism if it means we are not passing on any kind of spiritual heritage, the use of leisure time, the opportunity for creativity, the ability to develop as full persons in a world of integrity and justice and peace and love — in fact in a world where spiritual expectations not only rise above, but are also met as readily and adequately as material expectations."

Three unity themes

Dr Campbell went on to outline his views on unity under three headings — Context, Consensus, Conciliarity.

"Stemming from the Bible, we have come to see ourselves as historical in character. But it is too easy just to leave this understanding in the abstract. If it is true, then the Gospel will have a different meaning for different people because their history is different.

"In this connection, I must express my growing sense of dismay at how far the Australian churches in general are from being able to address the contextual peculiarities of our situation. We can recognise the distinctive character that is a product of our history and our situation, but as a people we have not yet succeeded in articulating what it is. Contextual theology in Australia is thus doubly difficult; we need first to uncover those basic concepts in terms of which Australians understand themselves, and then we need to develop theological models which genuinely speak to people in this situation. That task we have hardly begun."

Dr Campbell also pointed to the considerable consensus on baptism, eucharist and ministry that has been achieved by the World Council of Churches and asked the question: "How can this consensus which is emerging, be filtered down to the local church."

Dr Campbell suggested that the aim of the ecumenical movement is not the creation of a monolithic organisation because that "would be a denial of freedom and diversity,"

SMALL NOTICES

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GBRE chief abroad

The director of the General Board of Religious Education, the Rev. Alan Baxter, will spend the next two months in a study tour of the USA, the UK, Italy and Israel, and attend the Nairobi assembly of the World Council of Churches as a fraternal delegate of the Australian Council of Churches.

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Challenge to Union fails

A legal challenge to the proposed Uniting Church in Australia, reported in the last issue of CHURCH SCENE, was rejected in the NSW Court of Appeal on October 7.

However, the court's verdict is too late to allow leaders of the Methodist, Congregational and Presbyterian churches to reverse their earlier decision to postpone inauguration of the new church for a further year, to June 1977.

At least one group of local churches has decided it can't wait so long. Woollahra Presbyterian, Double Bay Presbyterian, Woollahra Congregational and the Village Church, Paddington have decided to form a united parish as from January 1, 1976.

Whatever were the feelings between the litigants in this month's court case, the line-up of lawyers was certainly ecumenical.

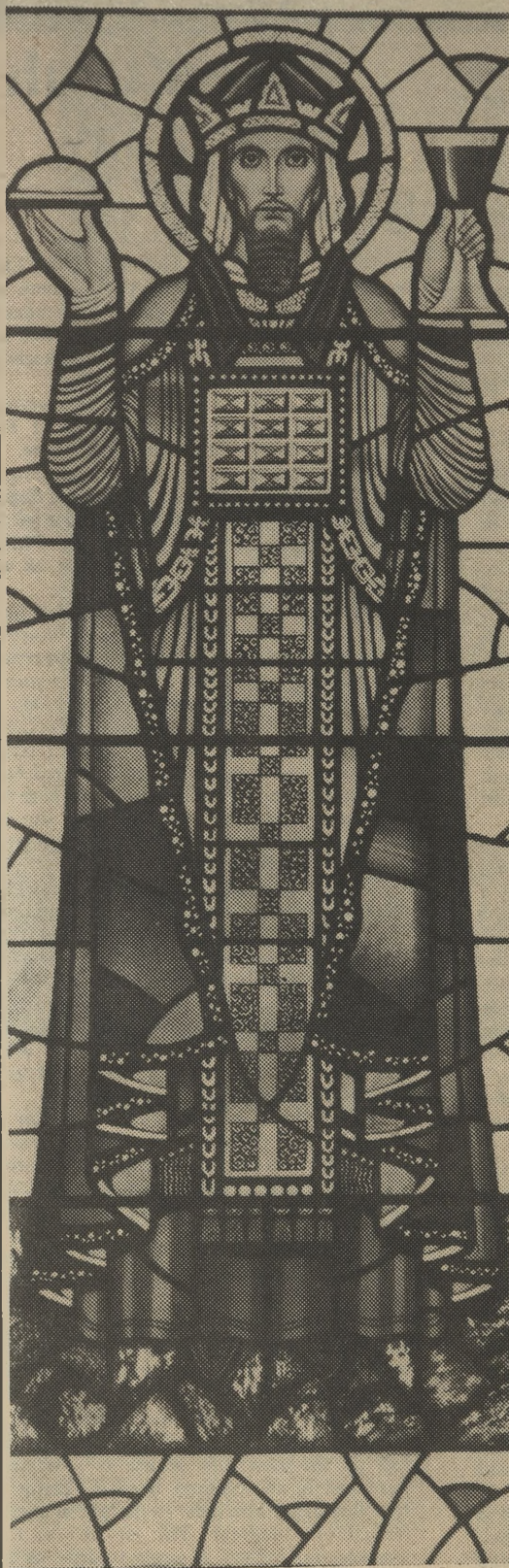
The two barristers pleading the cause of the continuing (anti-union) Presbyterians, Mr Tom Hughes, QC, a former Commonwealth Attorney-General, and Mr T.P. Lonergan, are Roman Catholics.

The pro-union case was argued by Mr Forbes Officer, QC, Mr Ray Northrop, QC, both Presbyterians, and Mr R.A. Conti, an Anglican layman.

An Anglican, Mr K.R. Handley, QC, was a defendant. Mr Handley, a member of Sydney Anglican Synod, is chairman of the commission appointed to divide assets between continuing Presbyterians and the Uniting Church. A non-Presbyterian was appointed to this role to ensure impartiality.

Willochra parishes at 'point of hope'

Irish art for Brisbane



It was "a real family gathering" in Bishop Bruce Rosier's words, when the Willochra diocesan synod met in Port Augusta at the end of September.

The diocese is now looking towards the diamond jubilee celebrations in Port Augusta on November 2, a "Diocesan Family Day" when 1,000 are expected to gather for the Holy Communion, a picnic lunch, and booths and displays. The Primate, Archbishop Woods and Archbishop Keith Rayner of Adelaide will attend the celebrations.

Bishop Rosier noted in his charge the strengths of the diocese, brought especially to his attention as he visits every parish and rural deanery in connection with the jubilee.

"The parishes are at a point of hope. In every parish are men and women who know the love of God, who live more humanly and more fully because their life is open to God. Such people have found the truth of Jesus. The power of the Holy Spirit of God, the presence of God has enlarged and enriched their lives.

"Against quite a tide of greed, a rush to have lots of goods, they have found that the heart of the matter is not in number of possessions but in a true, trustworthy character.

"Against quite a tide of unbelief they have found that doubt and faith belong together and make more sense of life than any narrow point of view be it pointed, scientific or cynical. Against a tide of selfishness and despair they have found joy in being aware of, and reaching out to others.

"The truth of the Gospel, the good news of Jesus, is known in the lives of such ordinary people in our parishes. The strength of the diocese is in such people.

"Such life in Christ, life in the Spirit, is fed by regular worship and by meeting, discussion, argument and support in small groups — and is fed by the wise leadership of our clergy and other parish

Bishop points out strengths

leaders. In the present times we are not everywhere finding it easy to maintain the familiar way of working our church — a building for a congregation and a full-time minister.

"Such maintenance of ministry is costly and can only be met by a serious, considerable and regular offering of money. But since anything worthwhile needs to be saved up and paid for, so I am sure that parishes can meet their due needs provided we calculate our giving as a response for all that we have received — life, salvation, the love, power and presence of God. And if some parishes cannot maintain that kind of familiar way, then we shall need to be brave enough to try ways new to us but not to the church in its long experience, local lay or part time priests, worship in private homes," he said.

Marriage

In its business session, the synod asked the Willochra representatives to the General Synod "to consult with The Social Questions Committee and to bring their results to the next Willochra Synod with the intention of then bringing before General Synod a Canon, resolution or other measure recognising that there are different views regarding putting asunder in marriage, and also the remarriage of divorced persons, in Anglican churches and accordingly expressly giving room for divergent practices within the Church of England in Australia, including, if it would appear that such legislation would contravene the present Constitution, measures for any change needed in the Constitution by virtue of such legislation.

"This is on the grounds that this Synod acknowledges the statements of our Lord Jesus Christ that in marriage

"Those God has joined together let no man put asunder"

"Whoever divorces his wife and marries another commits adultery against her; so too, if she divorces her husband and marries another, she commits adultery."

Mark Chapter 10 : verses 9, 11 and 12.

"But also accepts that these statements are differently interpreted within the diocese so that some say there must be no putting asunder or remarriage, and others that there ought to be no putting asunder or remarriage, but if there is then the church ought to recognise divorce and regulate remarriage.

Nevertheless in noting that there are two such interpretations, the Synod does not decide that one or other or either of the two are correct interpretations."

Four- letter Baptist

Minister of Blackburn Baptist Church in Victoria, the Rev. Rowland Croucher, has written a letter composed only of four-letter words to the Australian Broadcasting Commission.

Mr Croucher is the Victorian spokesman for the Festival of Light.

Mr Croucher's letter was one of hundreds received by the A.B.C. current affairs program "This Day Tonight".

Peter Couchman, compere of the program, invited the letters following news of a more liberal attitude permitted to A.B.C. discussion programs. Four-letter words may be used "on the rare occasions where the subject-matter may require and justify the use of these expressions".

Mr Croucher's letter reads: "DEAR SIR, LET'S STOP ABC'S RASH IDEA! SOME WILL WANT MORE PORN; MANY FEAR THIS MOVE! LOVE WHAT WILL HELP ONE'S MIND: THIS WILL HURT! KEEP YOUR KIDA FREE FROM SUCH EVIL! PORN WON'T HELP THEM FIND TRUE LOVE. KILL THIS PLAN!"

Mr Croucher was invited to read his letter on "T.D.T." and defend his position. He said most languages have "taboo words", and as languages are constantly in the process of change, such expressions may have more serious connotations in one cultural context than another.

Two conferences for charismatics

In view of large attendances at last January's national Charismatic Conference in Melbourne, two regional conferences will be held next January to replace it, in Brisbane (Jan. 19-24) and Adelaide (Jan. 26-31).

2,000 delegates are expected, and registrations from every state and overseas have already been received.

The 1976 conferences are sponsored by The Temple Trust. The director is the Rev. Alan Langstaff. The Rev. Dennis Bennett and his wife Rita from the USA (authors of "Nine O'Clock in the Morning" and "The Holy Spirit and You") head the list of international speakers.

Australian speakers include Methodist evangelist the Rev. Dan Armstrong, Roman Catholic charismatic leader Brian Smith and the Rev. Peter Vacca, pastor of Bethesda Christian Centre, Adelaide.

CLINICAL PASTORAL EDUCATION — 1976

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Twelve stained glass windows arrived in Australia from Ireland this month for the church of St Thomas Aquinas, St Lucia, Brisbane.

The windows cover a total of 420 sq. ft. (30 sq. metres) and the net weight is 1,344 lbs.

Eight of the windows are for the newly built Blessed Sacrament Chapel while four are for the nave of the church. Subjects of the windows include:

Christ as King and Priest,
The Sacrifice of Melchisedech,
The Resurrection.

In association with Irish Stained Glass Ltd. Mr William

Dowling of Dublin spent nearly twelve months designing and working on the windows.

William Dowling previously worked with the famous Harry Clarke Studios in Dublin from which 80 per cent of production was exported around the world, much of it to Australia and New Zealand.

The traditions established by Harry Clarke Studios are now being carried on by Irish Stained Glass Ltd. Apart from religious work they are working extensively in individual portraiture in stained glass.

They also specialise in antique stained glass by removing and renovating stained glass windows from old churches and buildings generally.

● One of the windows is shown above. The theme is "The Sacrifice of Melchisedech".

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CHURCH SCENE

The present threat to family life deserves our fear, and response

It is a truism to say that the concept of family is under strong attack in Australia. It is also under attack in the fellowship of the Church — not because Christians are seriously questioning it, but because they live in an infected world and the infection is all too contagious.

CHURCH SCENE this week covers four parishes in Brisbane (Pages 15-18) in which we were fascinated to discover that three of the four rectors have seen as an immediate target the making of Christian life and worship into a "whole family" affair. This is not a simple concept which boils down to calling one service each Sunday a "family service" so no one gets upset when little children squirm and squeal — it is a much deeper, wider idea which dictates parish programs including family luncheons, house groups, and genuinely family worship in church (interestingly, while Sunday school continues).

In our diocesan news round-up (Page 19) we report that the Diocese of Rockhampton has adopted a family strategy for missions, using the ABM Fellowship as the focus and means.

These are intuitive moves, made locally without knowledge of what others are doing: we raise the question they might be inspired moves. The Christian family — nuclear husband and wife and children, and extended to take in cousins — is under attack. The number of clergy marriage collapses we hear about is just one sign of this. The strain between adolescents and parents in every part of society (including ours) is another sign. We have marriage guidance facilities. We have tried youth groups (with great elan in the 1950's, remember?). These particular palliatives have a place, but it is a total family feeling that is needed.

The South Australian Government recently produced figures that every day of the week ten husbands abandon a wife with children, and four wives abandon a husband with children. That is South Australia alone, and no one could imagine the figures are significantly better elsewhere in Australia. Some of those fractured families will be Anglicans, a few of them clergy households.

Committing ourselves as Christians to a virile defence of the family principle will not happen through synod resolution (as if it were that easy). It will happen as local Anglicans work harder at enjoying more of their own family life gifts, and arranging that different local Anglican families will share together more. Perhaps our isolated observations in Queensland this week give a pointer to us all?

Mr Fraser did the damage before he meant

Responsible Australians — including many who would dearly like to see the Whitlam Government replaced — will by now be thoroughly alarmed at the naked power struggle in Canberra (which may well have taken a decisive turn by the time the reader receives this edition).

The disgrace of Mr Connor, following upon that of Dr Cairns, and the inability of the Labor Party to finally clear its position in the loans affair, is quite bad enough. Many will feel — with ability to make good argument for their case — that the Whitlam Government might responsibly resign.

But the combination of a conservative Opposition group seriously proposing to destroy a Government elected for three years by frustrating it, and the political councils of the same group urging conservative State Governments to sabotage election procedures (by asking for non-co-operation between the Queen's State and Federal representatives) must go down in history either as the beginning of the end of "responsible parliamentary government" or the worst piece of political irresponsibility in the Liberal Party's history. Before a final decision on whether to block Supply, Mr Fraser had allowed the damage to be done. Every Government in future with no control of the Senate — and every State Government in the same dilemma — must surely now find itself in real danger of defeat every time it needs supply. Mr Snedden must take heavy responsibility for starting the erosive process last year. Meanwhile, Mr Fraser has poured acid on a national political ulcer. In our view, he has less right to high political office now, or in the future, than he would have us believe Mr Whitlam has now.

Earlier this year, we asserted bad rules make for bad football. This particular bad football threatens our parliamentary democracy very seriously indeed.



Thanks, a thousand thanks

By Bishop G.R. Delbridge

I was at a church barbeque recently. Everyone had started to eat as if they had a right to the food in front of them, when I heard a small male voice say with a perplexed tone "Aren't yuh gunna say grace?"

Look up Psalm 116 and you will find it is all about saying grace or giving thanks. This song is a song of praise to God.

The writer of this song points out that gratitude to God leads to a new attitude to both God and man. This then flows on to action well described in the words of the hymn that there must be "praise in the common things of life".

I have been helped by three entirely different events where this psalm was part of the action of the day. I hardly ever go to the city of Sydney these days. Last time I was there I found my way through the thickening "concrete jungle" to the corner of Hunter and Castlereagh Streets.

I crossed over to the oasis, paved round with Hawkesbury sandstone, where these two streets meet Bligh Street. The paving was broken only by three or four poplar trees standing sentinel around an obelisk to mark the place where the first Christian church once stood. This building made of wattle and daub was built by the fair hands of the Rev. Richard Johnson himself.

The obelisk tells us more, it indicates that on the first Sunday after the British had arrived at Port Jackson, Mr. Johnson conducted a service under a Moreton Bay fig tree near the water's edge, and preached a sermon on Psalm 116, Verse 12. "What shall I render unto the Lord for all his benefits towards me?" What that frail English chaplain said on this day in answer to this question we do not know, except that a Naval lieutenant, writing in his diary, said that "it was a right good sermon". You will agree with me, I suppose, that if a sailor thought it was a good sermon, it must have been indeed outstanding!

Did Richard Johnson go on and speak on the rest of the verse (13) "I will take the cup of salvation, I will call on the name of the Lord" and on (14) "I will pay my vows in the presence of his people"? We do not know, but for our part it comes through that the only way we can thank God for his goodness is to receive "the cup of salvation" from Him. In other words, we cannot give God anything, we can only receive from Him yet again. It is clear that to call upon Him in thanksgiving brings about a new relationship (14) "I will call upon the name of the Lord". Therefore, we must act responsibly as Christian men and women in our hearts and in our actions.

The next occasion to which I would refer is the use of this psalm as recorded in the Gospel. It is both in Matth. 26, V.30 and the parallel passage in Mark. At the end of the celebration of the passover, Jesus and his disciples sang a hymn. This hymn (it is thought by scholars) included Psalm 116. It was part of the "Hallel — the Thanksgiving". Years after, Paul on reflection says "This cup of salvation which we bless — is it not the communion of the blood of

'Aren't yuh gunna say grace...?'

Christ?" (1 Cor. 10-16). Gelineau in his little book of psalms says that now "where sin abounded grace more abounded" (Romans 4, V.20) and "the sacrifice of the son of God has no bounds. Through him our thanksgiving exceeds even our deliverance".

There is a strange connection between that first Christian service held at Port Jackson under the Moreton Bay fig tree.

It is fascinating to note that according to Archdeacon Whittington in his book of Bishop Broughton that Lieutenant Clark, one of the officers who came with Governor Philip, reported in a letter to his wife that he was asked by the Governor as follows:—

"Major Ross sent to ask me if I would be so good as to let the Governor have our marquee to take Sacrament in, which I did not refuse, and I am happy that it is to be my marquee — never did it receive so much honour. Oh, my God, my God, I wish I was fit to take the Lord's Supper. When it pleases Him that I return home, the first thing that I will do shall be to take it with you, my dear Betsy. I will keep this table also as long as I live, for it is the first table that ever the Lord's Supper was eaten from in this country".

There is one thing more. There is an almost forgotten service in the Book of Common Prayer. It is called "The Thanksgiving of Women after Childbirth", commonly called "The Churching of Women". This service was evidently intended to be used almost immediately after the birth of a child or certainly just prior to baptism. It seems strange to read the rubric or instruction given for such an occasion:—

"The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct; And then the Priest shall say unto her,"

In this Service, after prayer, the priest says Psalm 116, while the woman reflects on the goodness of God to her:—

Your servant, Lord, your servant am I; you have loosened my bonds. A thanksgiving sacrifice I make: I will call on the Lord's name. (Verses 16 & 17).

Does she think of the deliverance from the dangers of childbirth, or is her mind and heart full of the new life which is sometimes described in the column headed "Births" in the daily paper as a 'gift' — the 'gift of a son' or 'the gift of a daughter'. This service is an act of thanksgiving indeed. It ought to drive us back to think about that birth, the gift of God's son, for in it "we beheld His glory, the glory of the only son of the Father."

Praise and thanksgiving is an element missing in life today. This psalm ought to drive us back to saying "Thank you God for your love and grace to me and to mine".

Tasmania rejected women priests

Sir,

What a biased correspondent you must have for your Anglican news from Tasmania.

Or have you yourself omitted a full coverage of important decisions made at the recent Anglican Synod?

Your front page of September 25 gives prominent headlines to the deplorable action of a retired bishop in Rochester, New York, who has "ordained" four more women to the priesthood.

Your second page gives prominence to a twentieth-century follower of Wesley, that eighteenth-century individualist whose love of indulgence to his own private whims took precedence over whatever loyalty he may have had to the Church of his baptism. This good lady you report as saying that "Christian feminists should throw aside the theology of the Church."

I presume she means the Anglican Church, as her own has already "thrown aside" such fundamental New Testament theology as Our Lord's teaching on divorce.

How strange that you should give such prominent coverage to these things when not one inch of space was given to the above Synod's decisive rejection of a proposal to press for the "ordination" of women to the priesthood!

Does the absence of such coverage mean that your editorial policy is to omit news which is not in agreement with the views of CHURCH SCENE? Is it your policy to give prominence to acts and words which I believe the vast ma-

YOUR SAY

majority of Australian Anglicans repudiate, or are you afraid to publish any news which may offend those for whom New Testament teaching and Apostolic tradition mean nothing?

(The Rev.) J.R. Brown, Rector of Trevallyn, Tasmania.

(The writer is correct in stating that we failed to report — at its undoubted news value — the Tasmanian synod's decision rejecting ordination of women to priesthood. However, he is not right in assuming CHURCH SCENE failed to do because of any attitude on the question of women's place in the Church. A matter which impresses us is that a comparison of CHURCH SCENE and its overseas national Anglican contemporaries will show we are giving less space to reporting the women-in-ministry debate than they are. This is simply because less is happening here, and we do not believe the issue is as deeply felt here at the moment. Our failure to report Tasmania's synod decision was simply because our report from the synod did not mention it. If the time should arrive when CHURCH SCENE forms a view about specific roles for women in ministry it will say so where it is clear it is purely our opinion. — Ed.)

COMMENT

Liberty 'where it counts'



● Mrs Dienert

Still room for witness in the open

Practical Evangelism — Lance Shilton

Do you remember the old-fashioned open-air meeting when a band of zealous Christians were permitted by City Councils to stand on street corners and tell the world at large what Jesus meant to them?

A few musical instruments, not the guitars and folk tunes of today, but the portable organs, the accordians and violins attracted the passersby to stop, look and listen.

Then followed a sentimental song from a Gospel Hymn Book, a personal testimony and a simple message in street language pleading for those listening to come to Jesus. That all sounds rather old-fashioned and unrelated to the Seventies. But it was confrontation evangelism.

Today few people have time to hang around the streets. They either race by in their cars, or they are rushing to catch a train or bus. There isn't time anymore to stand and stare, let alone to stop and care.

But there is time for confrontation evangelism through the media. People have plenty of time to relax while watching their television screen or listening to their transistor radio, or reading their newspaper while commuting to work, or glancing at the glossy magazine while waiting for the dentist. That's where our evangelism needs to be focused — on the millions in their leisure hours and waiting moments.

Apart from the statutory time still available to the churches on Radio and TV there are opportunities for Christian witness at other times in the news and current affair programs debating a variety of topical issues.

This is usually focused on controversial issues, but the fact that Christians are identified in the midst of the conflict confronts those who may never see the inside of a Church building with the challenging implications of the Gospel. Usually this is looked upon as pre-evangelism. It helps to prepare the mass of people for the personal witness of individual Christians throughout the community, who acting like light and salt permeate society with their Christian witness.

If Christians are alert enough and obedient enough to the leadership of the Holy Spirit, they will take full advantage of the opportunities raised by their neighbours, work-mates, and members of their families when they discuss what they have seen on the TV or heard on radio, or read in the press.

It has been a great encouragement to me to know that so many now are using these opportunities effectively. Recently a viewer of a TV Church Service wrote to say that while watching and listening to the address on Commitment, there and then at the TV screen he

gave himself to Christ. Let us prove the power of prayer in confrontation evangelism through the media.

Opportunities for front-line evangelism still exist in our universities and colleges. Demonstrate the relevance of the Gospel to social, moral and political issues on the campus and you will not lack an audience. In the atmosphere of free expression so cherished at tertiary institutions, we need to buy up the evangelistic opportunities.

There is no excuse for inhibitions about religion anymore. The new openness in discussing sex and all its variety of perversions surely must mean that we all have a right to be heard when we talk about the Christian Faith, even if some of our opponents consider it odd-ball, anachronistic, and irrelevant. Let us confront them with the power of the Gospel.

There are still opportunities for open air preaching.

My recent experience at the Domain in Sydney confirmed this opinion. About 200 people gathered in brilliant sunshine on the green lawn; no pulpit, no prepared script, and no holding back. For over an hour questions were fired by a noisy crowd of belligerent gay libbers, revolutionaries and Maoists amid a tirade of abuse heavily laced with four letter words and obscene comments.

After the usual 'what right have you got to ram religion down our throats' and 'why don't you stop persecuting homosexuals', a man asked sincerely 'how can you be sure there is a God'. I replied, 'There are strong arguments for God's existence but our minds are not big enough to prove it by our own reasoning. God has revealed Himself to us through the Bible and by sending His Son Jesus Christ. Take Him at His Word. Accept Him as your Saviour and He will give you all the proof you need.'

At the conclusion of the gathering I was approached by many people for personal counselling, some of whom had deep, sincere needs. That was the important part. I came to the conclusion that when people, aimlessly wandering around in parks with deep problems, see and hear those who are prepared to stand up for the faith, they are inspired with confidence to come and seek a solution to their problems.

What an opportunity it is to point them to Christ. The old fashioned open-air meeting is still up to date. There are opportunities old and new for effective confrontation evangelism.

If women's libbers really want a piece of the action and a share in the leadership of the world, they can find it where it really counts most . . . in the spiritual arena.

That's where Millie Dienert believes she's found it. And she says there's room for many more.

During the last few years she estimates that she has travelled some 70,000 miles a year in her work as International Consultant to the Christian Women's Clubs of America and International Prayer Chairman of the recent Congress on World Evangelization held in Lausanne, Switzerland.

In the area she knows best, Mrs Dienert doesn't think Women's Lib has any case: "I don't think women have been discriminated against in the Church". She feels that ever since the time of "Lydia", a woman whose household provided a haven for the Apostle Paul and who was a respected merchant of dyestuffs in her own right, women have carried the main burden of church operations and handled the "nitty gritty details". "They have really risen to prominence in church affairs in the last few years", she adds.

"I think that if you have the right perspective, you're not concerned about being in the background. It's laboring together for a common

cause. And if that common cause is the Person of Jesus Christ, I don't think it matters where you're laboring."

Mrs Dienert will be speaking at a series of meetings arranged next month in all states by the Christian Women's Convention International.

Mrs Dienert got into the really active part of her spiritual ministry six years ago when she was asked by the Billy Graham organization to tour Britain in advance of his London Crusade. Her task was to get the women of Britain behind the Crusade in prayer, and 9,000 homes participated.

She regards herself as the product of several miracles because as a child she stuttered so badly that she had to be privately tutored for speech, and through her later years God has miraculously spared her life in several extremely serious automobile accidents.

Why all this activity that takes her away from her loved ones so much?

She says: "Because God has a purpose in my life, and He does His work through those who are willing to be channels of His purpose."



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- 2. FLY AWAY** in a sleek, modern jet plane for 2 nights in Singapore, 2 nights in Bangkok, land touring similar to the above with 7 days free time in London (this may be extended by prior arrangement) and return via Hong Kong (3 nights) and Manila (1 night). This 60 day Tour will be hosted by GEOFF RAYMOND, Senior News Caster with ABC Channel Two. Leaving in June, the cost will be \$2795.00.

SPECIAL ANNOUNCEMENT —

During 1976 Church Scene will again sponsor an A.C.T.S./Sitmar Cruise Group in lovely TSS FAIRSTAR giving members the opportunity to visit places of Missionary interest. Ports of Call will include Brisbane, Finschhafen, Wewak, Madang, Rabaul, Honiara, Espiritu Santo, Suva, and Auckland. Sailing from Sydney on Wednesday July 28th 1976, the ship will return on Saturday August 21st. The Group will be accompanied by The Rev'd. Peter Hill and concession air fares to and from Sydney are available. A GROUP CONCESSION FARE IS ALSO AVAILABLE for Members, but reservations must be made through our office for this to apply. Fares are from \$504.00 (plus 10% oil surcharge). Send for our Brochure giving details of all A.C.T.S./Sitmar Groups for 1976.

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ADVANCE NOTICE

Our coach tour to West Australia left in October fully booked. This tour will be repeated leaving on October 3rd 1976 — make your reservation early and avoid possible disappointment.

For information on all Cruises/Tours, Brochures and Booking Forms contact Miss Nita Intvold

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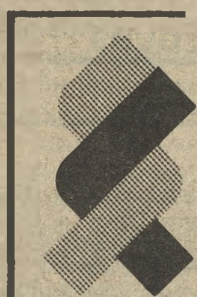
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Twenty-seven Australians (Adelaide to Brisbane) sailed from Sydney on July 18 in the CHURCH SCENE/Australian Church Travel Service cruise of the South Pacific, on T.s.s. Fairstar this year.

Twenty-three of these were Anglicans who had booked largely in order to visit the cathedral cities of the Diocese of Central Melanesia (Honiara) and Polynesia (Suva).

The cruise took them from Sydney to Brisbane, the Whitsunday Passage, Cairns, Honiara, Lautoka (Fiji), Suva, Auckland and home to Sydney, Adelaide and Melbourne travellers were flown to Sydney on special flights with full transport between ship and airport, and Brisbane passengers joined there, and disembarked there on the Fairstar's next cruise.

Several members of the party have had close

connections with the Australian Board of Missions in the past, including a former member of the Honiara cathedral staff (the Rev. Edgar Wood), and a former Archdeacon of Suva (the Rev. Geoffrey Sexton).

Next July, the Rev. Peter Hill (our long-standing back-page columnist) and his wife will lead another tour party on a cruise on the same vessel along the northern coast of PNG.

● The company of committed Christian (Anglican) folk of a range of ages; loneliness is inconceivable;

● The stimulation of daily worship; this year the group opted for a communion service alternating daily with a Bible reading, but next year's group will make its own decision about that;

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'Church Scene' plans a cruise in 1976

Again, CHURCH SCENE is sponsoring a cruise for which Australian Church Travel Service acts as primary agents.

Again, we have nominated a chaplain, and a tour leader (last time the Rev. Geoffrey Sexton as chaplain, our editor Gerald Davis as leader: this time the Rev. Peter Hill as chaplain, his wife Paddy as tour leader).

The cruise runs 24 days from Sydney to Sydney, from July 28 to August 21 (1976).

In addition to our 27 accredited group members this year, three more people wanting to join us booked by mistake through an agent other than Australian Church Travel Service: unhappily, they missed out on the group discount, although naturally we made them most welcome in our activities.

WARNING: We announced the 1975 cruise seven months beforehand, but still some members booked so late they had limited choice of prices and berths. T.s.s. Fairstar seldom sails with many unfilled cabins, some cabins are much more desirable than others, and early booking is your insurance of a good booking (at whatever price).

Berths on the ship are at a wide range of prices, but for reasonable comfort an all-in cost of about \$28 a day (including tips) is about average. This covers all meals, all on-board entertainment (apart from liquor and gambling, if you want it!), and between-meals coffee if you don't care for tea.

During the day there is plenty of free time for reading, yarning or snoozing, yoga, group meetings, and daily chapel services. Every evening there is cinema, a musical show, or a more intimate discotheque with a good Latin band.

Most cruises normally spend no more than two consecutive days at sea, so this leisure is punctuated by the more active shore expeditions.

Food is lavish and (if you let your steward advise your choice from the wide selection) of high quality.

For younger people there is a swimming pool, and deck games, and the age range of cruise passengers is wide.

Some of the 1975 Pacific cruise members were photographed as the Dean of Suva cathedral, the Very Rev. Ron Williams (in the centre of the group) welcomed them. The new part of the cathedral, consecrated last year, is to the right of the picture.



● ABOVE: A house in suburban Suva.



Sitmar Cruises PAPUA NEW GUINEA CRUISE

July 28 - August 21, 1976

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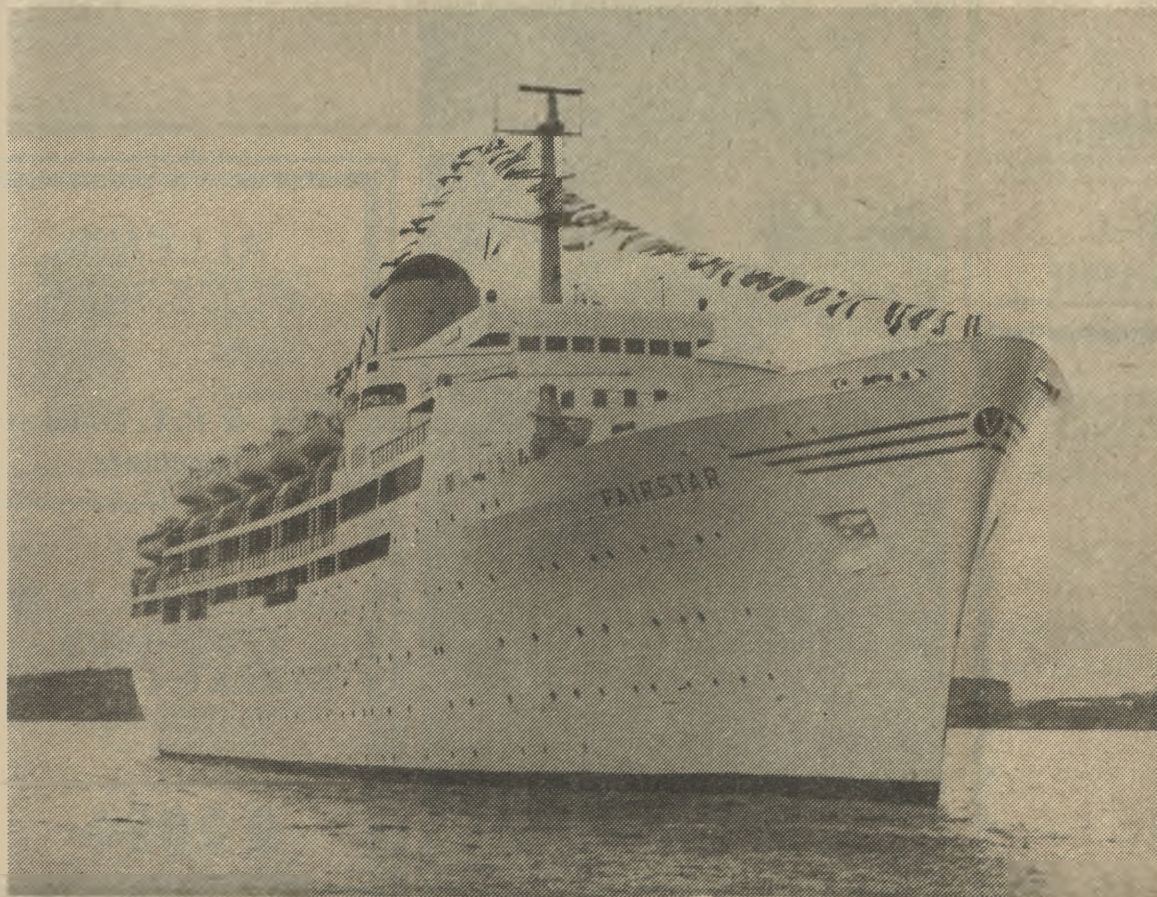
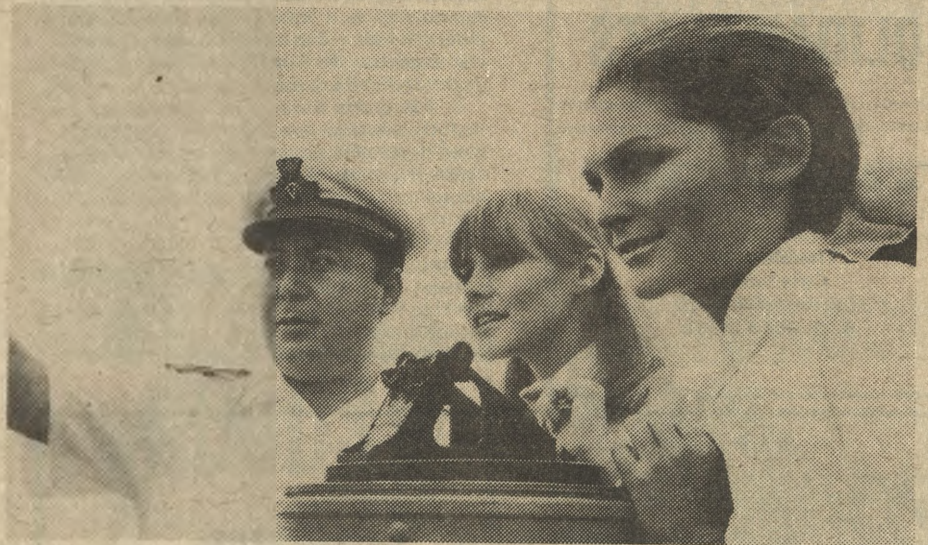
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COOMA

Children gathered in the front of the nave at St John's, Cooma.



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Mission on 'down to earth level'

Cooma, a town of 9,000 people, nestles in the Australian Alps. It has Australia's highest-altitude commercial airport, it buzzes with tourists all year round.

It has been the administrative centre of the Snowy Mountains project since soon after World War II when work on that project began; for years, Cooma people spoke of their community as a 'mini-United Nations', and indeed it was — the labor force and engineering expertise for the Snowy scheme were drawn from all around the world.

It is a pretty town, more sophisticated in its facilities than most of its size. Despite the wind-down of the Snowy scheme activities, it shows no signs of fading, and tourism will almost certainly ensure a lively pulse for the future.

How has the local Anglican parish fared in all the bustle and activity of the Snowy scheme, and the growth of the town from 2,000 to 9,000 people? Answer: it has emerged strong, outgoing, and lively — and is almost a model of shared ministry between clergy and lay folk.

For the foundation of the parish life as it is today, you have to go back 15 years to the incumbency of Frank Woodwell (now Archdeacon of Goulburn). The Woodwells (his wife being vital in his ministry) unlocked the laity of Cooma.

Initially, it was largely in manual labor — the Woodwells had laymen up ladders cleaning the high ceiling of the church, and otherwise renovating the attractive little church high on the highest hill in town, but that was only the start.

The Woodwells were followed by the Rev. Fred Hart, who encouraged the lay folk further, and kept to the course Frank Woodwell had set, while adding his own flavor. Then, two years ago, the Rev. Lyall Turley went to take a month's locum tenens appointment, and stayed on as rector. He, too, has held to the course, again adding his own generous pinch of salt.

There is little about the life of the parish which is unique or even notably different except the dimension of the lay involve-



The old church, with a National Trust classification, has its original shingle roof.



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PARISH PROFILE

"Outgoing and lively"



The Rev. Lyall Turley, extreme left, with one of the discussion and study groups.

ment. The parishioners are still perfectly human, despite their achievements.

Focus of the parish life is, of course, the normal Sunday services. There is an early communion service (about 30-40 communicants) and a mid-morning sung eucharist (160 worshippers the morning we were there: we were told that was a few more than usual).

There is evensong (5:30 pm in winter, 7:30 pm in summer) which gets a dozen worshippers out. There is a Sunday school, a kindergarten of about 30 children, and a primary school group of 20-25 which the parish council is thinking about at the moment.

During the Sunday morning there is also an adult Christian education group — currently working through a series of studies under the general title of "The Bible — its mystery and message", which is really a study of the themes of revelation and theology taken in the broadest outline. The group is fairly new, but has settled down to a stable 15 people.

On a Wednesday afternoon there is another study group — women this time. This group started last year when some parishioners in Cooma North got troubled at the questions posed to them in a philosophy reading group they belonged to. They needed answers for humanist questioners, so they set up a Bible study group to find them. It meets for a term at a time to look at issues raised by the members.

The rector, Fr Lyall Turley, says: "They won't meet without me, I'm afraid. They say they just don't want to air their own views. They want quite specific help at times. It began with 'If God is love, how can there be so much trouble?' and we've looked at things

such as how a mother talks to her 16-year-old daughter about pre-marital sexual relationships."

There is the usual CEBS and GFS, but one wonders how normal they really are. CEBS is led by a recently-arrived Evangelical burned up about the mission of the Church in the world, and Lyall Turley (himself from an Anglo-Catholic tradition) easily found common cause with him. So the CEBS leaders see a lot more to their task than merely entertaining boys.

The internal organisation of the parish is a model of what the new diocesan ordinance on parish administration in Canberra and Goulburn was created to make permissible.

There is a central parish council which meets to plan and watch the overall life of the parish, concentrating on concepts and ideas, and a string of committees to look after detail and plumbing. In the near future, for instance, the parish council will be meeting with the local high school headmaster (a Roman Catholic) to talk about the Religious Instruction work in the town's schools.

For Lyall Turley and his people, this is a real issue. Just on 47 per cent of the children in the high school are designated as Anglican. Clearly the Anglican personnel cannot cope with all of them, so the Baptist and Lutheran clergy help out with the Anglican children.

Would the parish like to get out of Christian Education? Lyall Turley gives an emphatic "No! I still say no, realising all the philosophical and political problems about it." And there are problems, as the Baptist and Lutheran clergy have found — to their discouragement.

"The schools work is to hear the kids and build relationships for what can be made of them in wider situations," says Fr Turley. "After two and a half years, it is beginning to bear fruit."

This shows several ways. There has been some frustration among the fourth form students who are not interested in the high school curriculum, and proposals have been aired for the technical school (a tertiary institution, normally) to offer some courses which would be part of a new course for the high school. Lyall Turley has been co-opted onto the advisory body working to set this up.

And a youth group with a difference has arisen — the "Alleluia" singers and players. This group of about 30 youngsters is less of a youth group than a worship resource which happens to concern the younger people. It began from a rock opera, "Joseph", staged by the high school students a year or two back, which parishioners enjoyed and which gave Lyall Turley an idea. This month, the Alleluia singers were due in a Melbourne parish to help in a mission.

The activity of the lay folk in the spiritual ministry of the parish is a little hard to put your finger on — real as it is — because what is happening is that lay men and women are working with the rector in the normal things that clergy do. Furthermore, Lyall Turley's ambitions are that this should intensify, rather than that novel lay-run activities should be introduced.

Confirmation preparation, for instance, is a joint effort between the rector and a lay leader. The layman has been both teaching and figuring in the considerable efforts to build social relationships with the confirmands at camps.

Again, in preparing for baptisms, parents and god-parents are required to undergo preparation — a feature of which is that lay folk talk to them quite straightly about what being a Christian is all about.

At the moment, lay people are not normally involved in the marriage preparation counselling — whether rector or curate conducts the wedding, the couple are expected to attend five counselling evenings before the wedding.

It would be easy to say that Cooma must have an unusually big number of theologically literate lay people. There is no ground for saying this — it has the usual handful, plus many more who are not at home throwing around the jargon of Zion.

Perhaps the successive clergy of Cooma's present era have been unusually gifted in choosing people for particular jobs. But it is also clear that the mission of the church in Cooma is being worked out in the down-to-earth issues and terms that ordinary Anglicans understand.



adopted to Compton diocese-wide stewardship principle, Cooma needs a crew of lay visitors to call on the households of the congregation and its fringes four times a year. Cooma has made a significant outreach out of this... which it could not have done if the lay folk had not been prepared to work hard and well.

The parish also has a lay-dominated liturgical committee which has done the study and thinking which has led to the present liturgical practices of the parish — "Australia '73" for the major service on Sundays, 1662 for the early service. (Perhaps "lay dominated" is the wrong way to say it: It's not a matter of lay people over and against ordained — not in any way at all).

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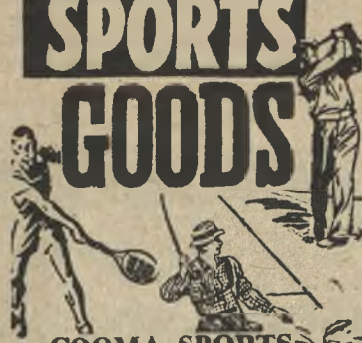
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If you were to drive from Brisbane to the Gold Coast on the Pacific Highway, you would enter one of the Anglican Diocese of Brisbane's major growth areas a few miles south of the City at Holland Park.

Today, you drive for miles through new, growing suburbs. In the 1930's, that whole area half way to the coast, plus some islands in Moreton Bay, were all the responsibility of one man — the remarkable Canon Miles.

Canon Miles was rector of Brisbane's Windsor parish. A man of great energy, he created the "Anglican Mission" — a Sunday run from Windsor which took in Holland Park, Mt Gravatt, Beenleigh and the Bay islands. The area was not heavily populated of course, but the fact that one man was willing to take on so much has

earned him a place in history. He is a legendary figure in the area today.

When Canon Miles died, the Anglican Mission collapsed. At the end of the 1939-45 war, the Parish of Holland Park was created, running from Holland Park out through Mt Gravatt to Rochedale, where it met the border of Beenleigh.

In the 1960's Mt Gravatt and Rochedale were created a parochial district, and the new parochial district of Sunnybank (then more a rural scatter than an outer suburb) was set up. In 1963, the Rev. Robert Ament was made vicar of Mt Gravatt, and the Rev. Keith Rayner vicar of Sunnybank. For each it was a first incumbency.

"Vicar Rayner", of course, has gone on to high responsibility elsewhere, currently being Archbishop of Adelaide. "Vicar

Ament" was promoted to rector of Mt Gravatt in 1967, and left parochial ministry in 1972.

In the late 1960's, Mt Gravatt was broken up again, this time to put Upper Mt Gravatt and Rochedale into a new parochial district which received full parish status in 1974, with the Rev. Leslie Duncan (a priest of late vocation who has never served in any other parish) passing into the rector's title, just as he had earlier passed from assistant curate Mt Gravatt to vicar Upper Mt Gravatt.

The next few pages tell the story of what has happened, and what's ahead, for those four parishes as they are now:

Holland Park,
Mt Gravatt,
Sunnybank,
Upper Mt Gravatt.



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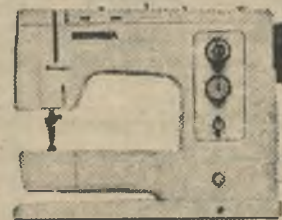
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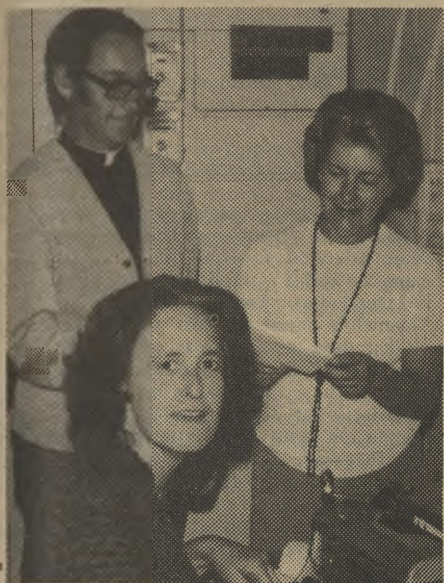
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FOUR GROWTH PARISHES

Sunnybank — money is the word, but permissiveness the worry



The Rev. John Naumann, Mrs Keith Bishop (whose husband was running the stewardship campaign) and Mrs Jean Morrison in the vestry at the back of the Sunnybank church. At right of the page is the "churchyard" at Sunnybank, showing the old church (right), the modern hall complex (centre) and rectory (left).

Sunnybank parish is a sprawl of randomly-settled bits and pieces of outer suburbia, a parish so large the vicar can't tell you how big.

It takes in Sunnybank Hills, Runcorn, Runcorn Heights, McGregor, Robertson, Acacia Ridge, Calamvale, Algester. Most are small centres, named after estates from which the land was sub-divided.

In general, the parish is in two sections — Sunnybank and Acacia Ridge, separated by a major transport corridor and an industrial property zone.

Like Holland Park, Sunnybank has known a hiatus period of about a decade, after rapid growth in the few years Archbishop Rayner was its vicar a decade ago.

But the pressure is on now. This month, the parish has the Methodist Department of Stewardship in for a canvas. Against a 1974 parish income of \$22,000, the target is \$117,000 over three years, plus some capital gifts to make a quick start on the building of a new church at Sunnybank.

Under the present vicar, the Rev. John Naumann who has only been there since last year, the parish has returned to two-clergy staffing — in fact the Anglican parish began to recover an edge of bite at about the time the fading of 1971-72 building boom was beginning to hurt in the district.

With three centres for weekly Sunday worship, plus another twice a month, the main church St Barnabas at Sunnybank has slightly odd service times: 6.45 a.m. holiday communion, 8.15 a.m. family eucharist, and then a



5.30 p.m. folk mass with guitars. The day starts with the Interim Rite, the family service uses "Australia '73" sometimes, and the folk mass does always.

The vicar, John Naumann, sees three things to do in the near future:

* See a new church built at Sunnybank, because it is urgently needed for accommodation.

* Have Acacia Ridge established as a separate parochial district as soon as it can be justified in financial terms, because there are tensions in working two dissimilar areas as one parish.

* Build Sunnybank (after losing Acacia Ridge) to be able to afford a second priest on its own.

Meanwhile, Sunnybank has a Sunday school of 200 children, 80 in the GFS, 87 in the CEBS, 220 girls and women in a physical

culture group, and a new Mothers Union group that is big and active.

Fr Naumann believes there is a rising interest in religion visible in the parish.

"Partly, I think it's a reaction against the materialism of the 1960's and partly a reaction against permissiveness by parents worried for their children. It wouldn't be true of the beer and football crew, of course.

"But I find contact being sought by people wanting healthy things for their children to do, and also some increase in enquiries during the week about service times although some of that would be due to people moving in.

"People are becoming more aware of the importance of religion in human life because they can see the alternative more clearly now, and it's all around them."

Mt Gravatt: "We need to build 'body life' and gifts"

Mount Gravatt — now the single-centre St Bartholomew's, well-placed in the big Mt Gravatt business centre — is well on the way to stability with a spacious new brick church opened last year.

Its rector, the Rev. Jim Holbeck, has two clear goals he is working to achieve:

"We need to build up our 'body life' in the congregation, having more sense of family about our work.

"And we must allow the development of spiritual gifts among the people."

In fact, the parishioners will be feeling another immediate task which the rector doesn't talk to the press about: the rectory is

hopelessly unsuitable, among the most unpleasant rectories to live in in any of Australia's capital cities.

The rectory is, however, a problem of the short-term, since steps to acquire another one are already under way, and would have been complete some time ago if planning had not gone wrong. But, at the moment, the problem is unsolved, and that Jim and Carol Holbeck and two little children survive in it at all says something of their toughness.

"Somebody said the other day that we might have to put an annexe on the back of our new church because so many people are coming," Mr Holbeck told CHURCH SCENE. "I thought it was a pity if people were thinking that way, because I'd like to think we can develop the life of the parish as a family, making use of cell-groups and house-churches for some purposes, so we come together at the parish church as a family.

"I don't see the house-church as any replacement for the parish church, but a complement to it. When families have come to Sunday worship as families, we have found all the members of the family were more willing to come."

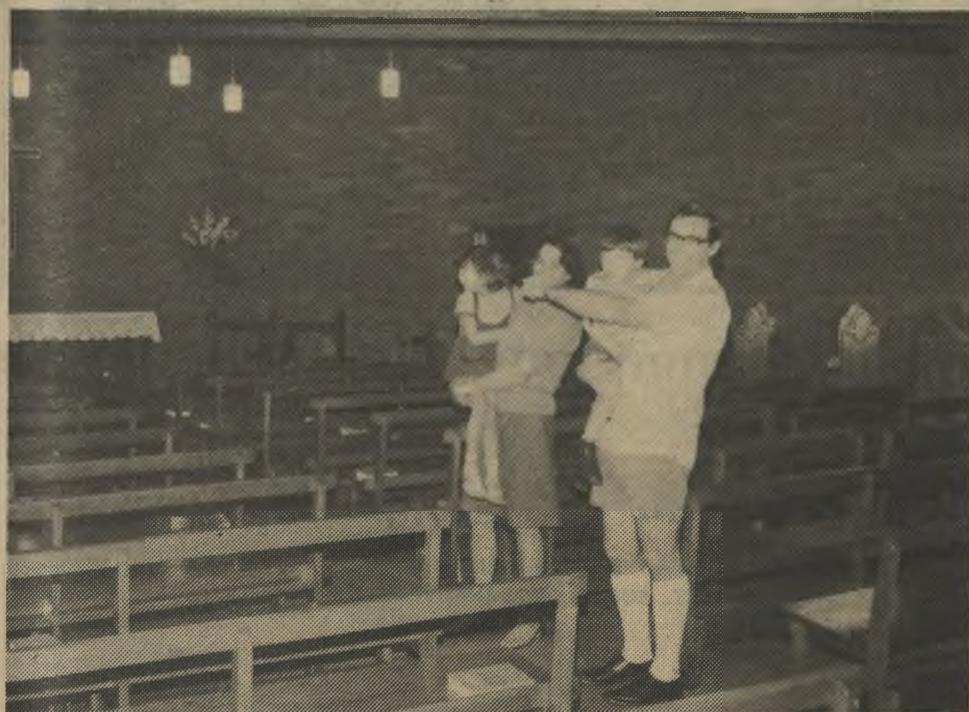
Mr Holbeck recognises the advantages that an attractive new church building offers for the time being, but isn't satisfied that the building entirely explains a change of atmosphere he is noticing...

"The new building, and having Sunday school held at the same time as the main morning service, has meant there has been more family interest. People seem more open now, and I'm not sure whether it's a change of attitude or not. They seem more committed when they come than they used to be."

Mt Gravatt still has areas to be built up, despite strong growth in the last four years, and yet it is also an old area. There is a school on the highway near the church which celebrated its centenary last year. And there are unusually high proportions of pensioners in the parish, as well as big numbers of deserted wives because of housing commission grouping of them.

Clearly money is no great worry in the parish. Mr Holbeck estimates the average weekly giving at \$200, but he couldn't

remember last year's annual figures, and since they're meeting diocesan obligations, stipend and building loan commitments comfortably, and giving to extra-parochial purposes, he's not thinking about money.



The Rev. Jim Holbeck, and wife Carol, with their two children in the new Mount Gravatt church.

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St Matthew's, Holland Park, is the only one of the four parishes which could be said to have achieved a basic stability yet. It has satisfactory buildings (the brick church is, in fact, very pleasant). It has no major financial worries. It has a smoothly working staffing team with a lay parish worker in a unique situation of usefulness.

The basis for today's strength was laid in the later 1950's when the Rev. John Harrison was first vicar, and then rector in an eleven-year span from 1952.

"John Harrison was a gentle sort of person, but he got things done," recalls the present rector, the Rev. Frank Knight.

"He built the present brick church. The foundation stone was laid in 1957, it was dedicated in 1958, and in 1963, when Archdeacon Chittenden was the rector, it was consecrated because it had been fully paid for, shortly after John Harrison left the parish."

The '60's and early '70's were quiet years for Holland Park, under two fairly short incumbencies. The parish settled down to being a two-clergy parish.

It had begun to run a little slowly by June, 1973, when the present incumbent was installed. In fact, the curate had to go soon after Frank Knight arrived because the parish could not afford to pay him. This was probably more serious than it appears at first sight. The curate concerned, the Rev. David Binns (not to be confused with a priest of similar age in Dio. Melbourne at present), was the focus of the little adventure to be found in the parish at the time.

Fr Knight inherited a pattern of few week-day activities. There was a small women's guild, good at raising money, and a small Mothers' Union group which had no contact with the guild; GFS was barely surviving, and the CEBS and CEMS had both failed.

Fr Knight says "I'm not a believer in lots of parish organisations. I think we do better to concentrate on families, parents. Children may have a bad patch in their 'teens, but with two church-going parents there's a pretty good chance they'll come good. The thing is to get the family worshipping as a family."

How has he gone about this?

* In July 1974 the Methodist Stewardship Dept. was invited in to do a planned giving canvass. The money improvement was such that the parish was able to consider a curate again. In fact, it got a layman.

* Mr Ernest Wieck, 52, sold up his farm some years ago to go to St Francis' College, Brisbane, to train for ordination. It didn't work out in the terms of normal institutional systems. Mr Wieck lasted only 12 months, and quit. He still felt a vocation to ministry, but he knew he didn't have the academic habit.

At the stage when Fr Knight was ready to take on a curate, Mr Wieck became available, Fr Knight was impressed with him, and took him on. "He may not have a Th.L., but in sincerity, faithfulness and knowledge, he's got what it takes."

Mr Wieck — "I'd have no hesitation in saying he does the job of a lay deacon — everything except burials" — fits well into the ministry of the Holland Park parish, and thoughts of a curate are dead for the time.

* Parish luncheon groups have been held, usually focussed on some special theme like overseas missions. Family home discussion groups have been tried, with only moderate success ("people seem to get on better in the parish hall!"). And last month, Archbishop Keith Rayner came up from Adelaide to take a week-long parish mission.

The mission went well: 200 communicants at the initial service, and 120-130 attending meetings every night of the week. Most people were locals, and the tentative fear of the Holland Park people that Anglicans from Wynnum and Sunnybank (where Abb Rayner was incumbent in the past) would swamp the place were unfounded. In particular, the family groups involved in the mission planning were consistent attenders.

And what's ahead?

* More parish luncheons, because they work well.

* A conference on the parish council's role.

* A parish camp next year. There was one this year, intended for children, but parents came too and it worked well, so the idea will be extended next year.

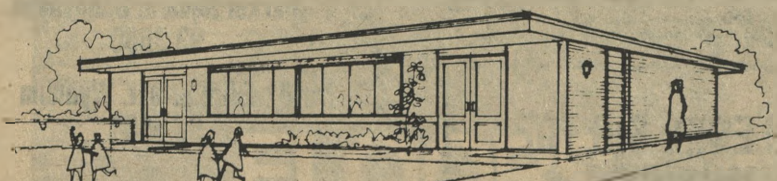
Meanwhile there are two worship services each Sunday, at 7.00 a.m. and 9.30 a.m. "Australia '73" and the 1928 Interim Rite used with one at the earlier service for three months, switching over for three months. Each congregation gets the experience of each liturgy that way.

"There is a fifty-fifty split reaction to 'Australia '73'," says Fr Knight. "Some people abhor it and some applaud the change, but all turn up anyway, so give them their due for that."



The Rev. Frank Knight, present incumbent of Holland Park, in the well-placed, impressive church in Logan Road which was fully paid off in a few years.

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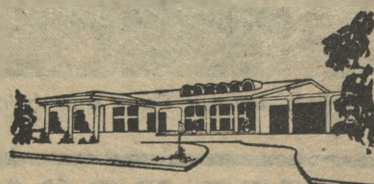
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FOUR GROWTH PARISHES

Upper Mt Gravatt:

"Our women are dominant — perhaps we are fortunate"

Of the four parishes, Upper Mount Gravatt is the newest, the least settled, the most diverse. The major centre, St John's, opposite the Garden City retail complex, has a different "feel" from St Philip's, Rochedale, a couple of miles away and more rural than suburban. The Rochedale congregation draws together a normal scatter of churchmanship traditions, while St John's is more consciously Evangelical (and two members told us they wished their rector were more clearly a committed Evangelical).

And there's the clue to Upper Mt Gravatt: the rector, the Rev. Leslie Duncan.

At 55, Mr Duncan has another career behind him. He went to China as a missionary with the old China Inland Mission after World War II, then served in Singapore for the (CIM) Overseas Missionary Fellowship where he and his wife Elizabeth hosted a missionary guest-house.

In Singapore, with missionary leaders from six continents constantly passing through with news and analyses of everything happening in the world, Les Duncan was in touch with the wide world — "20 times more than I can be today" he will add now. An accountant by prior training, graduate of St Francis' College, Brisbane, an "evangelical in the Charles Simeon tradition" (by which he excludes as well as includes), he has as wide an interest range as you'll find.

"My basic thought about the Church and family is that the family has to be the basic unit in society. There is very good precedent in scripture for the family — at worship, at play — and the Jewish festivals tended to be family affairs. In theological terms we find precedence for the importance of family in the basic idea of the family of God which is so central. There is very good reason to think of the family-oriented Church — in its outreach, in its minor activities, in its worship, and in its service," Mr Duncan said.

"I am inclined to think that at the moment young-marrieds with children at the growing stage, and with mid-primary school age children, are becoming rather more family conscious because they have seen the breakdown of the family in modern society. They are possibly looking back to the time of their own childhood.

"Now I think we of the Church need to be aware of whatever are the trends in society. Looking back over the seven years I've been here I would say there seems to have been an increase in young people, and young people with families, coming to worship services, particularly those who are really family-oriented.

"What we have been trying to do here over the last few years is to develop the family, and societal, aspects of church life."

Does this mean a family eucharist on Sunday morning?

"The view that we share here — rector and people — is that we like to think of parents and children coming together in worship, and that the services provided by the Church — not just the worship services but all the service of the Church — are related to the family as a whole. We would want to be sure there was something in the liturgy which is meaningful to everyone in the family who can read or can understand. Therefore language should be simple, easily understood, and there should be a worshipful sense in the whole thing.

"We feel that even services directed at the whole family — so that children feel part of it all, as well as their parents — are well worth experimenting with and developing. It seems to be the whole family should have something to discuss when they go home.

"Even in areas where we separate out — the children go to one place, and other people to other places perhaps — the whole program is related so when the children get home they will talk about something that relates to what other family members have been considering.

"We haven't arrived at that point but we're setting there."

Les Duncan has a strong view of the importance of women in the Church, but it is not quite the same view as those who usually talk about this matter...

"I notice that the women have a very, very important role to play here, and I suggest if one looks carefully across a broad spectrum, the initiative can be seen to be coming from the women in our parish, supported in some cases by the husbands. The women seem to be more aware of the erosions of value in society at large, and so are more concerned about them.

"There has to be a very big place for women in the life of the Church at this point, for instance. We have women take the children's story in the family service, and give a hand with the craft work, although the husbands do help. We think here in terms of using the husband and wife team. It seems a great pity if only ladies are identified with the Christian faith, but there are a large number of very able women whose capacities we simply cannot afford not to use."

And women's Liberation?
"No, I'm not talking about Women's Lib at all. I do find that women tend to be dominant: don't mean domineering, note! I said dominant. They tend to have the initiative and the drive. I'm not sure why. Perhaps it is just a particular area here, where many women seem

to have had qualifying backgrounds. But one senses that if there are things that need to be done, if there are ideas that need to be thought through, if there are constructive criticisms needed, the women are the activists, and often the initiators.

"The difference between this and Women's Lib. is that the women realise they are functioning as part of the families they come from, not in estrangement from husbands whom they respect, and I see no signs that the authority of the man of the house is threatened. But the women can still tend to be the opinion-makers and driving force. Perhaps I am fortunate, or unfortunate, here in this area. I don't know about that, but I know that you don't have to decry the role of fathers and husbands here when you point out how important women have been to the life of this parish.

"Men have found their role here in other ways, but in terms of developing family sense and family life in the parish, it has been the women who have had the initiative."



At right, a cup of tea (or coffee, or cordial) outside the church after the main morning service at St John's, Upper Mt Gravatt. Brisbane's genial climate makes this a pleasant possibility which southerners would envy.

Below, gathering for church at Rochedale, a far outer suburb which still retains a rural character.



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Missioners, Brother John Charles and Archdeacon Viliame Hala'api'api, of the Diocese of Polynesia.

Growth, change in Mt Waverley

"What came out of it? Was it a success?" is the question put endlessly to priests after their parishes have just had a parish mission.

The Rev. Bob Butterss, vicar of Melbourne's Mount Waverley parish, St Stephen's, has

been closely questioned, too, on the results of this month's Teaching Mission in his parish, and although he hesitates to make a final assessment on an event so recent, he can already name some areas of growth and change.

He looks to see an easing-off of parish demands on the overworked core-members of the parish: preparations for the mission week had involved 100 parishioners, setting a pattern for spreading lay responsibility in the parish more widely, and he hopes this wider involvement will continue. After all, "the real church work is done in the world rather than on church property," and a more lively laity would allow core-members to vary their style of commitment.

"We might be more ready now to let some unnecessary things die quietly without exhausting ourselves trying to prop them up," Fr Butterss said.

As well as core members, the week's mission had impact on a larger group well-disposed towards the church who regarded themselves as 'belonging'. "I think that many in this group will be more specifically committed to the Christ life, more disciplined about prayer, sacrament, bible study and serving in Christ's name," he said.

"A teaching mission is a building up of the faith, opening up new and more demanding ways of service. We are now in a better position to look at the more difficult task of evangelism... contact and communication with those quite outside the stream of church life. We won't contact them by saying 'come', only as we respond to our Lord's command 'go'. This is more individual work."

But the mission is still continuing, at the level of lay visitation. "One month before the mission, over 100 lay visitors made personal contact with parish families. Not all the parish is covered in this way yet. But in three months time, when the next visitation takes place, I hope that the whole parish is contacted in this way. Such a program of low-key pastoral concern must undergird the life of the parish," the vicar said.

Planning with a purpose

St Stephen's parish, Mount Waverley, in Melbourne diocese, planned more than 12 months ahead for the Teaching Mission. It came as a natural follow-on to a planned giving program, and a lay committee for "Mission and Renewal" drew in involved lay people at many different levels.

In an interview the vicar, the Rev. R. Butterss, explained the parish's choice of missioners: Brother John Charles SSF and Archdeacon Viliame Hala'api'api, of the diocese of Polynesia.

"Viliame made a tremendous impact upon our parish when he served on the staff here in 1971. He came to learn from us, but we soon found that most of the learning was on our side. "Brother John Charles was already well known to some of us as a scholar and teacher of some repute, with a lively wit and imagination. It was he, too, who ordained Viliame while he was Bishop in Polynesia. We could not resist making use of this link, and the way they complemented each other was superb," Fr Butterss said.

In immediate preparation for the mission, Brother John Charles visited the parish during August to meet some of the people, and Archdeacon Hala'api'api arrived two weeks prior to Mission Week and visited extensively in the parish.

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NEWS FROM THE DIOCESES

ROCKHAMPTON

ABM "Family Fellowship"

A "Mission Fellowship Weekend" for the diocese during September has resulted in the ABM Fellowship — until then not a visible fellowship, just names on paper — becoming the "ABM Family Fellowship", of families as well as individuals, the first set of office bearers consisting of whole family.

As well as giving a grouping to the young people who would have been Comrades or members of the Order of St Andrew in earlier days, the fellowship will give a continuing association for missionaries returning home.

PERTH

Goldfields follow-up

Two projects on the Eastern Goldfields have been organised as "follow-up" to Celebration '75.

One was the Godrush Mission, recently conducted by Bishop Witt. The other has been a major production of Handel's "Messiah".

The "Messiah" has brought together some 70 singers from Kalgoorlie, Boulder and Kambalda in a wonderful fellowship. These include Roman Catholic sisters, clergy and people of many Goldfields churches, and others; also nearly 100 girls from Prendeville College and the Goldfields Boys' Choir.

Other groups have been hard at work sewing nearly 200 costumes, rehearsing tableaux and designing the set.

Mr Stanley Brown (ABC Regional Manager, and St John's Cathedral

organist) is the Musical Director. He was Organist of the Church of the Holy Redeemer, Jerusalem, in wartime, and this gave him the idea of a live presentation of the "Messiah", vividly portraying the role of the Holy City through the ages of history.

CARPENTARIA

Summer wear needed

The Bishop of Carpentaria's wife, Mrs H.T.U. Jamieson, has asked CHURCH SCENE to make known the need of the cathedral guild on

Thursday Island for good used summer clothing.

By their jumble sales the guild women raise money for cathedral purposes and help not-so well-to-do Thursday Islanders buy clothes at reasonable prices.

They have a ready sale for babies' and children's wear, and for men's and women's wear, these specially in big sizes. No shoes or thick goods, please.

Mrs Jamieson says goods should be sent by post to the Secretary, Cathedral Guild, PO Box 79, Thursday Island, Q, 4875. If requested, the guild will reimburse the sender for postage.

ST ARNAUD

Cathedral status on record

The diocesan synod for St Arnaud, meeting at Maryborough recently, decided that the cathedral status of Christ Church, St Arnaud, should not be forgotten after amalgamation with Bendigo diocese.

Some time before July 1, 1977, a stone is to be fixed in the wall of the cathedral, recording the years of St Arnaud's separate existence, the cathedral status of Christ Church within that diocese, and the names and years of office of the three bishops.

NORTH-WEST AUSTRALIA

New home for the bishop

On August 17 the Bishop of North-West Australia, Bishop Witt, solemnly blessed a new bishop's house in Gladstone, his see city.

The new building replaces a house originally used as a maternity hospital and subsequently a guest house.

The WA Anglican newspaper "Anglican Messenger" carried this story of earlier houses occupied by bishops of the North-West:

"An interesting history could be written on the houses occupied by the Bishops of North West Australia.

"The first, it is said, was haunted by the ghost of a Portuguese sea captain who had hidden a fortune beneath it before his bloody murder.

"The foundation stone of the second (laid with Masonic ritual) has a spelling mistake in its scriptural text which only the keenest eyes can determine.

"The third was built originally for shearers' wives to have their babies away from the hazards of the bush and later became a guest house.

"When the present bishop moved into it he was somewhat rattled to discover that in every bedroom was a notice urging the immediate payment of accounts.

"Its function as a guest house never really ceased as almost every clergy family has spent some time in it, much to the delight of the children, who, after a year in the bush, found a large rambling house right on the side of the Indian Ocean an ideal place to start their holidays."

The report notes that the new bishop's house was blessed free of debt.

SITUATIONS VACANT

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- knowledge of various aspects of S.U. and capacity for field work is needed to live in Canberra and work with the Regional Committee to
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For initial interview, please contact the N.S.W. General Secretary, Norm Bennett, 129 York Street, Sydney. Phone 290 1944, or the Canberra Chairman, Mr Bill Higgins, A.C.T. (062) 48 9314.



DIOCESE OF WANGARATTA

The following notice is inserted in accordance with the new policy of the Diocese of Wangaratta of advertising all vacancies: The Parishes of Tallangatta and Rutherglen will shortly require Rectors. Suitable priests are invited to submit their names to the Diocesan Administrator, The Very Reverend D.L. Thawley, Bishop's Registry, 39 Ovens Street, Wangaratta, 3677.

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Rev. A.R. Patrick,
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giving details concerning experience, etc. Further information concerning the position can then be forwarded.

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Conditions including four weeks' annual leave, superannuation, travelling allowance and a salary to be negotiated. The desired age range would be 35 - 45 but exceptional applicants outside that range would be considered.

Applications and enquiries to:
The General Manager,

CENTRAL METHODIST MISSION,
210 PITT STREET, SYDNEY 2000.
Phone (02) 61 8741

SCENE AND HEARD...

On the Reformation ... and Calvin's Stomach, Luther's litre of ale and a certain cow ...

Psychiatrists can make what they like of it, but S & H's favourite doodles are triangular boy scouts, circular ladies, and square brass plates for his front gate.

Nicely etched in gothic they read variously, "The Rev. Dr. P.T. Hill, Th.Dip., Theologian Extraordinaire to H.M. the Queen", "The Most Rev. Dr. Peter Hill, Th.Dip." and "Peter Hill, M.A., D.D., Th.D., Ph.D., Th.Dip."

Perhaps his predilection for pretentious brass plates owes its beginnings to the shock of elation he received when he learned that he'd passed his Church History paper at first sitting. (How is still known only to a most sympathetic examiner and the Almighty Himself.)

Maybe deep down in his subconscious he harbours delusions of academic grandeur. Maybe he should write a thesis. Maybe it should be an historical thesis. Maybe.

His only problem is that he always found it easier to remember trivia than the heady stuff of which history is made. For example, he always remembered the cow, but never the English monk, old what's-his-name, who owned it, or what he did apart from looking after it.

He recalled without any difficulty Martin Luther's party piece in which he drank a litre of ale while his friend recited the Lord's Prayer; but had no end of trouble remembering what was written on that historic document he nailed on the door of St. What's-its.

Neither did he forget reading with great sympathy of the ailments of Calvin which, according to one historian, included constipation and dyspepsia. And he irreverently wondered whether a dish of All-Bran on the good John's breakfast table, and a packet of Rennies in his chosen pocket, mightn't have changed the whole course of Reformation history.

And that made S & H wonder whether trivia really is trivia and whether it isn't the cows, the ale, and the constipation that are, after all, the stuff by which history is really moulded.

Old what's-his-name might never have done what it was he did if it hadn't been for his cow; and who knows what Luther might have been like without his litre of ale.

As for Calvin, everyone knows how tummy troubles upset the temper and make the sufferer difficult to live with. Servetus, for one, found it impossible, finishing up at the stake; a fate he might have avoided if Calvin had been regular.

Then there was the Genevan Councillor who was made to walk the city dressed only in his shirt, because he was critical of Calvin's attitude. Was this harsh treatment of a city father caused by an acute bout of indigestion? And the country parson — would he have been summarily unfrocked by a Calvin who'd enjoyed a pleasant lunch on the day of their disagreement? S & H thinks it most unlikely.

Who knows? "Peter Hill, M.A., D.D., Th.D., Ph.D., Th.Dip." may not be a doodler's brass plated dream after all. Maybe what he thought was trivia is not trivia after all; and maybe it plays a bigger part in shaping history than he once thought.

Maybe he should write a thesis on the really important matters of history, like what's-his-name's cow, Luther's party piece, and Calvin's ... and the way He works through it — or in spite of it.



Albert Furtney plays on while wife Marjorie offers food.

Encore!

From London, Ontario, comes an item of news that goes well with the fifty hour twenty minute sermon recently reported on this page — 22 hours of 506 hymns!

Congregation members gave encouragement. Girls of the parish sold coffee and doughnuts. The church board chairman administered back massages. And Albert Furtney played on.

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Who else would play every verse of every hymn in the Anglican-United Church hymnal at one sitting?

Mr Furtney, director of Christian education and music at Dundas Street United Church, decided to do something different for the church's 50th anniversary. Different it was.

He sat down at 1 p.m. on a Friday afternoon to begin the first verse of the first hymn. At 11 a.m. on Saturday — 22 hours later — he completed the last verse of the 506th and last hymn.

Throughout it all, his wife sat at his side and members of the congregation showed up to give encouragement.

Visitors to the church signed the time of their visit together with comments like "Hang in there" and "You gotta be crazy!"

At hymn 506 Mr Furtney announced he would finish with hymn 101: "There is a green hill far away." The congregation joined in the singing.

Reported CANADIAN CHURCHMAN, "Then they gave him a standing ovation. But Mr Furtney refused to respond with an encore."

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