



It is the Girls Friendly Society's 90th year in Melbourne, and to celebrate their birthday and the fact that the World Council and Commonwealth Council meetings are to be held here later this year, they entered a float in Melbourne's Moomba procession on March 13.

Float theme was built around a Philippines special project which GFS in Melbourne adopted for 1972. A nipa hut of the kind used by Philippino village farmers was made available by the Commercial Attache of the Philippines Embassy, Mr Pedro Reis and the Philippines Cultural Dance Group provided non-stop dancing on the float from 8.30 a.m. to 2 p.m. on the day of the parade.

All 90 diocesan GFS branches were asked to contribute flowers for the float — it needed 5000, including 800 rosebuds used in the special feature of a Madonna and Child portrayal.

People from different parts of the Philippines were represented, with Christians and Muslims dressed differently and a haulage contractor, Lou Arthur made a truck and driver available.

The World Chairman of GFS, Mrs Jean Cheshire said, "It was the happiest project we have been involved in but it nearly killed us".

Photographs by courtesy Michael Cheshire.



WCC sponsors peace deal in Sudan

A peace-making move which began in May, 1971, involving the World Council of Churches, resulted in a settlement to the Sudanese civil war late last month.

The WCC's international affairs division (CCIA) sent its director, Leopoldo Nilus, to Addis Ababa on February 15 to attend talks between representatives of the Democratic Republic of Sudan and the South Sudan Liberation Movement, the combatants in the civil war.

This culminated from work on a visit to

Khartoum in 1971 by WCC and All Africa Conference of Churches leaders. The AACCC is related to the WCC. At the time, that meeting was primarily designed to arrange aid for refugees, but reconciliation between the warring parties was on the agenda, and the Sudanese Government accepted a WCC offer to arrange talks with the rebels at which reconciliation was to be attempted.

\$2 million in aid to refugees in Sudan has flowed from church sources since 1966.

At the peace talks, which lasted from

February 15 to 27, the WCC and All Africa Conference of Churches acted as mediators. And on February 27 Mr Nilus, the church group leader, announced success.

The church group representatives were present at all the meetings, and finally joined in signing the peace agreement before it was presented to Emperor Haile Selassie, head of State in neighboring Ethiopia.

The view has been expressed in Europe that the settlement is significant far beyond the end it brings to a human tragedy seldom

reported but of huge proportions. Its significance also lies in the fact that it is an unprecedented intervention on the part of the WCC, leading to a peace sought in vain by many other bodies for six years. And it was the means by which a bloody civil war has been resolved in conference.

Colin Legum, writing in the London "Observer" from Addis Ababa, noted that the WCC's controversial race grants had made WCC intervention in the civil war possible. It had established the WCC's bona fides with both sides, and created a climate of acceptance of the church interest in the issue.

How could God be man enough to die?

"This," said Jesus, with momentous solemnity, "is my blood which is shed for . . ."

And the youngest disciple, leaning across Jesus, sleepily whispered: "There's nothing I hate more, you know!"

"Than what?" Jesus murmured.

"Than the way they glance at you before they snicker."

"Oh?"

"Perhaps they're checking to see if you're listening to what they're saying. Perhaps they want you to join in the joke, too."

"John, are you serious?"

"Too right! If I didn't know you better I'd think you were proud of the way you stifle people. They think you're so holy they daren't . . ."

"Come now, John, I only stop them laughing at things that are sick. I think I laugh just as I weep."

"Weep? Heavens, I wouldn't dare weep as much as you do."

"You make me laugh, John," said Jesus, rippling with the enormity of it, "'cos you're funny enough for the pair of us, I'd reckon."

John was laughing too, and suddenly stopped: "Good grief, I just looked at you before I laughed myself."

"This is my blood which is . . ." Jesus began again.

This year we go through Passiontide and shortly Easter surrounded by a world more interested in the personality of the historical Christ than most of us can remember before. Consider "Jesus Christ Superstar", "God-

spell", a welter of modern translations, people yearning to make Jesus more real to hippies and almost anyone else you can think of. Perhaps His death and rising should be more sobering, more shocking to us this year than ever.

His suffering, His death, and His rising. They go together. So do His dual natures — deity and humanity, holiness and hurt. God with us. God for us.

— GCD

comment

MESMERISED BY MASS MEDIA

IF YOU THINK THAT mentioning an important church function once or twice in the Sunday notices will have much effect, you will be sadly disappointed. Most people these days hear, see and read the same advertisement dozens of times through mass media before they buy a particular product. Insidiously we are all being mesmerised by the media.

At the recent Australian News Media Conference in Adelaide, Mr W.S. Hamilton, OBE, formerly Associate General Manager of the ABC, said, "Never before in the history of mankind has news been so readily available in so many forms to so many people. Our society is under bombardment from the mass media, and will not and cannot be ever the same again. This ought to be a matter of congratulations... The frightening thought is that more people also may be misinformed, that they are wandering in a jungle of information with

little chance of finding their way to the light of truth."

The church often becomes the "aunt Sally" for the "pot shots" of those who want to "knock" it. The 45 minute BBC program "The Church of England - Modernise or Perish", shown throughout Australia regrettably presented a false picture of the state of the Church of England. A spokesman was an ex-clergyman who had not worked within the church for some years. Inevitably the parson depicted in films and commercials is anachronistic, effeminate and stupid. With such an image before them, no wonder intelligent, integrated, progressive young men think twice about entering the ministry.

The entertainment world, so much a part of mass media, has the community by the throat. Subtly, advertisements continue to promote smoking as Federal and State Governments play political football. The alcohol drug, the biggest killer on the roads,

is seriously advocated for all occasions. Sex shops, given sensational publicity, attract the curious and the frustrated.

Films classified "R" provide "kicks" for kids outside drive-in theatres, with a good measure of perverted sex and bloody violence. In this atmosphere, anyone who is "old fashioned" enough to suggest retaining censorship is ridiculed for his prudishness and immaturity.

Mass media personnel are not entirely to blame. They rightly claim to supply what the public want. The fact that the Christian public, for the most part either by consent or default, is prepared to accept the material supplied, is an indication of how low community standards have fallen in recent years.

One wonders how much further the downward trend needs to go before there is a reaction. In the meantime, many in society are being exposed to the dangerous

consequences of manipulation by those whose main concern is money-making without any sense of moral responsibility toward others.

The rock opera, "Jesus Christ Superstar", is another example of clever mass media promotion. Undoubtedly, there are provocative lyrics and pleasant music (for those who like that kind of thing), but it is a complete travesty of Christian truth. The Jesus of Superstar is not the Christ of history, the Bible or Christian experience. The Gospel message had to be mutilated to provide a script suitable for the entertainment world to mesmerise the masses.

Urgent need exists for clergy and laity to be trained overseas and in Australia for this specialised job of mass communication. But every Christian may do his part now by writing to editors of newspapers, commenting on radio talk-back programs, making critical assessments to TV program managers, and daily gossiping the Gospel everywhere.

- Lance Shilton

Abp Sambell's view from Perth

"CHURCH SCENE" EDITOR, GERALD CHARLES DAVIS, INTERVIEWS ARCHBISHOP GEOFFREY SAMBELL OF PERTH.

DAVIS: Sir, I detect an Australian "thing" in the ethos of Perth which slightly surprises me coming, as I do, equipped with Eastern-States-stereotyped ideas of what to expect. It's hard to put a finger on what it is. It's different, and yet seems quite Australian. Do you think you know what it is? Is it perhaps that the West Australian settlement is younger?

ABP SAMBELL: Western Australia, of course, was a colony much longer than the Eastern States so I suppose that makes it a younger part of Australia. This means two or three things. Because its links with England remained longer they have remained longer into our time. I think there are many strands of communication that are still directly tied with England rather than with the Eastern States. I think this is one reaction to our isolation and there's still an anti-East feeling which we make up for by reaching West, and I expect this is evidenced in the Church by the fact that half the clergy of the West come from England, and of course it has been cheaper for us to bring them from England than train them here and bring them from the East. This is not altogether answering your question because it is explaining an English ethos in the West and not an Australian one. There is, of course, an Australian ethos here in the great independence of the West in its feelings about the rest of Australia. Its history surrounds two mining discoveries; gold in the early part of this century and iron ore at the present time. This brings, I think, men of independence. It has made it a bit of a frontier State. Perth's a frontier city. Frontier places attract independent, adventuring people. I suppose there is a real Australian ethos here together with a really English establishment.

DAVIS: Sir, how real do you think this establishment thing is? I was looking at some year-books. It seems Perth's percentage of English clergy is not so very different from those in some other dioceses.

ABP SAMBELL: I haven't made comparisons with other dioceses. I think I would answer this along different lines. We have never in Perth developed an indigenous ministry. I think I'm the first archbishop who hasn't gone to England within a short period of becoming Archbishop to seek out men to minister the West. More than one predecessor made repeated visits to England for this. I think in a way we're tackling an

indigenous ministry with two dozen men, now, in various parts we're training for the ministry.

DAVIS: Sir, this business of indigenising the ministry here surely can't be done just by producing a West Australian ministry. National Church, national ministry, surely?

ABP SAMBELL: I couldn't agree more with that, coming from the East of course. I was aware of a deal of movement up and down the eastern coast. The sooner the Church sees the West as part of one national church with men in and out, up and down, and across the Nullabor Plain, the better. I think I said when I came here that I was glad I was Australian, and I hoped I could continue to be an Australian as well as become a Western Australian. Yet there are times when I have a great deal of sympathy with being just Western Australian, when I think the Nullabor Plain might as well be a sea dividing this State from the East.

DAVIS: Sir, I've detected from a number of sources here since I arrived that Perth is now emerging from a crisis of confidence about parochial ministry. Perhaps a crisis that other dominations have experienced elsewhere, too. What can you say about this?

ABP SAMBELL: I think anything I say about this is prejudiced by my own very strong belief in the residential ministry, and I think I use this word rather than "parochial" because "residential" means some flexibility about the parochial ministry. I think that one of the most interesting and pleasing things that came out of the Anglican Consultative Council was the emphasis that it's basically where people reside that the Bread is still broken and the Word is still spoken, and people are still baptised, confirmed, initiated. People are still buried from their homes, not the place where they work. This home is where the crisis still takes place, where the family is. I'm convinced of the residential ministry, which needs the specialist ministries alongside to supplement it.

Certain church leaders had been saying that local ministry was finished, after all, possibly suffering from the same thing as other parts of the Church. We here are experiencing what other people have experienced overseas and in Australia, that men are moving back into the residential ministry having moved out to experience specialist ministries, honorary ministry, or some other kind of ministry. More and more men are seeing the tremendous value of residential ministry.

DAVIS: Sir, among Australian cathedrals, St George's, Perth, has been heard of a great deal recently. What do you think is the role of a cathedral in a city like Perth?

ABP SAMBELL: I think the role largely centres around the dean who happens to be



The site for a future parish centre in the new State housing estate at Lockridge on the outskirts of Perth, one of over 40 sites to be acquired by Perth's Home Mission Department in the near future to cope with the expansion of one of the fastest-growing cities in Australia (housing growth at twice the rate of Melbourne's or Sydney's at present). The Rev. Michael Challen, Home Mission director, points out the area in the harsh light of a hot summer afternoon.

there. He himself expressed his person and his own leadership, and some deans reach out to the men of the city, some to other areas of need among people out of touch with the church and can't be drawn to the local parish church but might be interested in a special program in the cathedral. The exciting thing about St George's Cathedral is that the dean is reaching out to all sorts of people through the sort of person that he is, and to theatre and drama as well as his interest in young people. He is making the cathedral a centre of drama, theatre, rock masses, pastoral concern, not perhaps for the city men but for other people. Our cathedral's role is evangelism and outreach, and I must say I do appreciate the kind of outreach going on from our cathedral. It differs, maybe, from many other cathedrals, but that doesn't matter as long as the mission of the Church is being carried out, and it certainly is here in particular areas.

General Synod - what will come from it?

DAVIS: Archbishop Sambell, we're coming up to a General Synod of the Australian Church in May of 1973. What do you see as likely to come up that's important to the national Church?

ABP SAMBELL: I don't know that I can see what is likely to come up, but maybe I can express what I hope might come up. Obviously the question of liturgical reform will come up.

I would hope we don't spend a great deal of time on reorganising the constitution of the Church of England in Australia because my concern for the national Church is that we're really a long, long way from being a national Church. We're still 26 separate dioceses, and no constitutional reform is going to make us a national Church. I would wish the time would come when sometime there might be a single national stipend across the Church instead of each diocese running its own, and its own diocesan insurance scheme which makes it impossible for a man to leave one diocese to move to another sometimes.

The sort of things I hope General Synod might be looking at are the problems which not only concern our worship but also our place in the world, and that we'd start looking at these with foresight rather than hindsight. It's a bit ludicrous that nearly four years ago we were asked to prepare a report on Aborigine land rights. The world doesn't wait four years and longer for decision on these things, and of course we'll

make our report next year to General Synod on this matter.

This is also saying that I would also wonder whether General Synod should ask if it can afford to meet every four years, and if it hasn't got to meet every two years and really get down to the business of being a national Church.

DAVIS: Sir, as a layman, I should hope that what might develop next time would be a further recognition and development of this consensus that one believes is developing between what we might term as the Liberal Catholic and Evangelical wings in the Church, a consensus that I see developing in a healthy way in those General Synod commissions that I have had a chance to get close to.



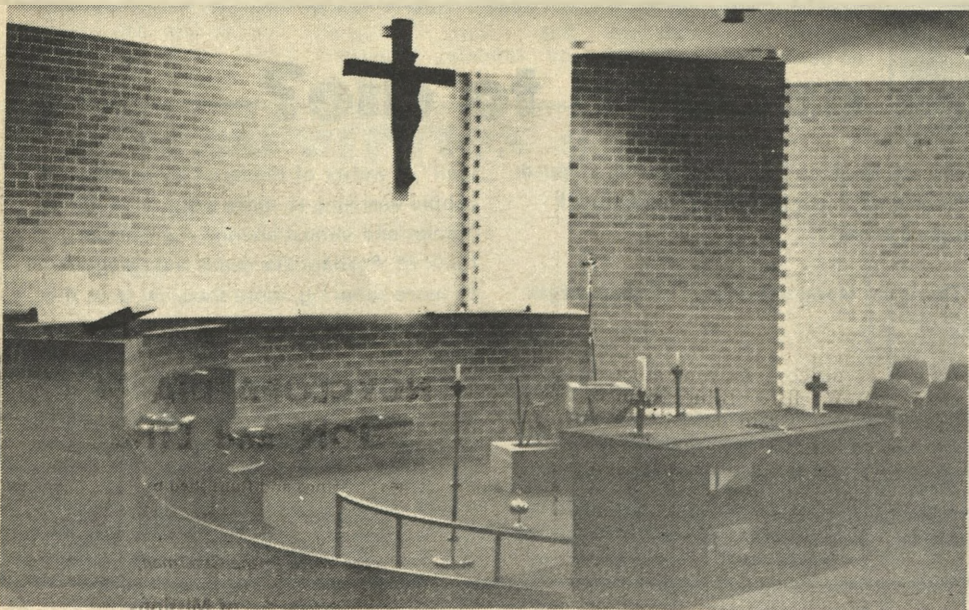
View of the site for a future church centre at Hampton, Perth. This site, recently chosen by the Home Mission staff, is yet another attempt to get in ahead of suburbia's unremitting sprawl.

ABP SAMBELL: I suppose that I can be thankful that in the West there do not seem to be tensions as far as churchmanship is concerned, so I can stand in the wings and watch these tensions in the Australian Church.

Again, I think I can only repeat that we cannot become a national Church, not constitutionally but as we share in the life and action of the problems confronting the Church. I hope General Synod does not become an argument between dioceses which want to rearrange the constitution to suit their needs but a synod that discusses issues which concern the world in which we live.

I go on, of course, and hope the question of remarriage of divorced people does not

Continued on page 7.



The new church building (interior) for the parish of the Holy Name, Mt Yokine, Perth, consecrated December 4, 1971. Worship and community as a theme are captured by action and symbol in this arresting and fresh design.

Bishop Reed anticipates 1973 General Synod

"Don't change Constitution yet, we're not ready"

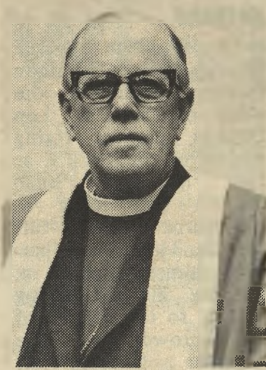
ADELAIDE: The Bishop of Adelaide, Dr T.T. Reed, has told "Church Scene" that while he sees a profound need for change in the national Constitution of the Church of England in Australia, he does not think constitutional changes should be attempted yet.

In a discussion with "Church Scene" about the Constitution and the General Synod meetings scheduled for next year in Adelaide recently, he made these points, among others:

* "I think there'll be a move to revise the Constitution in next General Synod. If this is so, I think we want a clear statement from the people concerned as to the actual things they want to do. Then we can consider setting up a commission to see what changes would allow the new ideas. This is going to take considerable time."

* "I think if I were dealing with the changes myself, I wouldn't start tampering with the Constitution at present. It's too soon. There are many people still alive who took part in the great battles we had to achieve it, and I think the time to try to change it would be when people like myself have gone to whatever reward we're going to go to, perhaps in another ten years."

* "We've seen many benefits from the Constitution which I certainly never expected to see. For instance, I feared its rigidity and said so. But with the tremendous amount of way-out action going on and unilateral - well, I call it unilateral hooliganism - on the part of some bishops who will insist on going their own way, the Constitution is, from my point of view, a very salutary brake."



"I think if you're ever going to get anywhere, we've got to organise the Church as a unity and not a federation as it is at present. I don't think we're ever going to be able to manoeuvre quickly enough for changing circumstances until the General Synod is supreme, and the whole of the Australian Church is unified. We must have let-outs for conscience, of course, but we shouldn't have to keep referring things back to the individual dioceses. "At present the four Metropolitans have,

actually, a veto on anything which might be attempted. And you've got 27 independent dioceses which can each veto anything affecting their order and government."

Test cases needed

Bishop Reed said he believed Australian Anglicans were not at present in a position to know precisely what changes were necessary in the Constitution, even to do some of the desired things now considered questionable in law.

He considered that until the Appellate Tribunal could rule upon some of the questions in doubt, no one could be sure what current opinions were cogent, and which were mere fears without ground.

He added that to delay action at present was to ask a lot of the patience of many people who conscientiously believed they ought to seek changes immediately.



The Church of England Girls Society (a society for young girls founded in WA), recently celebrated their 21st birthday with a gala dinner and invited all present and former leaders and office bearers. The climax of the evening, held at Rosehill Lodge, South Guilford and attended by 105 guests, was the cutting of the birthday cake (above). Letters and telegrams bringing good wishes to the society were received from London, Jerusalem and all parts of Australia.

The Rev. Father L. Evers (a former chairman of the Society) cut the birthday cake, watched by Miss Annetta Robotham (the dinner organiser) and Mrs Robin van Dongen (the Diocesan Commissioner).

"Wait 'till people like me are gone!"

Discussing what specific major issues touching upon the Constitution he would expect to find in General Synod next year, Bishop Reed said that three big ones quickly came to mind just from those commissions on which he has served as a member.

"Death of Marriage"

"The Marriage and Divorce Commission, for example, is going to give us a question as to whether this new-thought-up doctrine of the 'death of marriage' is in accord with the doctrines and teachings of this Church," he said.

"From the Doctrinal Commission, from which I've recently resigned because of being a member of the Appellate

Tribunal, there are going to be a number of problems coming up. For instance, should clergymen give assent to the XXIX Articles before they're licensed?

"Another one is women in the ministry. For example the Constitution (Sect. 74, Part six among the definitions) says: 'in the case of lay, but not of clerical persons, words in this Constitution importing the masculine will include the feminine'. I interpret this, as it stands, as saying this Church doesn't ever regard a clerical person as capable of being female."

Bishop Reed said he believed a major underlying change was needed in any new approach to the Constitution.

Methodist hotel plan -

Will laws on liquor be changed?

SYDNEY: Methodist Church law appears to disallow an ambitious plan to develop land in King's Cross for a hotel-motel whose profits would be used toward the cost of operating Methodist ministry in the King's Cross Mission.

The President-General of the Methodist Church in Australia, the Rev. C.K. Daws, has ruled that "since the raising of money for the church from such functions is forbidden in general terms, this would forbid the association of the church, whether directly or indirectly, with raising of money for the church or any of its activities from such functions, and this would include an association of the church with the profits arising from such functions."

The NSW Methodist Conference has approved in principle the establishment of a hotel-motel which had a licensed dining room. A survey of the possibilities of developing the land in question had shown that for zoning reasons, only hotel or motel would be practicable. With a major non-licensed hotel nearby it was considered the house would need to hold a liquor licence.

A consortium of businessmen had already agreed to help the

Methodist Church set up a foundation to develop and run the hotel-motel.

A special reporter comments: -

Methodism, from very early in its history in England, has had an immovable resistance to the liquor industry in every form. In Australian history, this has often extended to the unwillingness of thousands of small Methodist farmers to grow barley, on grounds it might be used to brew alcoholic drinks such as beer.

In recent years, controversy has surrounded the occasional report that liquor was consumed at Methodist-owned university colleges. Repeatedly State conferences have forbidden consumption of liquor, even when money profit was not intended, although there has been some relaxation in some cases.

It may be that, out of the present controversy, a further change in the Methodist Law Book will come. General Conference meets next

month. At that time all presidential rulings of interpretation of the law will be reported, and formally adopted if normal practice is repeated. But a move to change the law in this regard is expected from the King's Cross Chapel friends.

For all its strong traditions, Methodism is in a freer position than Anglicanism when it comes to questions of law. The Methodists are not bound by any immutable doctrinal base or other foundation, and General Conference is held, in Methodist practice, to be the body which makes and changes law. It is in a stronger and more powerful position than, say the Anglican General Synod of Australia.

Among Anglicans, there may be some interest in what the Methodists do about the hotel-motel scheme at General Conference, because many churchmen see Methodists as above all a pragmatic tradition capable of major changes.

ABM APPEAL FOR BUILDERS -

"Overwhelming response" says Chairman

SYDNEY: The Australian Board of Missions appeal for carpenters to go to cyclone battered Melanesia has produced an overwhelming response - more than 100 applications have been received - and no more carpenters are needed.

The sprawling diocese of Melanesia which includes the Solomons, the New Hebrides, New Caledonia, and the Santa Cruz and Ellis groups of Islands was hit by cyclones Ursula and Carlotta in January and Wendy in early February.

A tremendous number of church, school, hospital and other buildings were destroyed and ABM appealed for volunteer builders and carpenters to offer for six to 12 months service to help the battered islands.

The Primate, Archbishop Woods appealed to all dioceses to produce skilled building workers for ABM to send to Melanesia and the response to these appeals and advertisements was, in Bishop Donald Shearmans' words "over-

whelming and immediate."

Chairman of ABM, Bishop Shearman said that Melanesia's disaster fund, and the United Kingdom Government's aid to the Islands will not cover the cost of repairing the millions of dollars damage, and that ABM hopes to pay the fares of the carpenters sent to Melanesia.

"Cash gifts from parishes and church people to help pay fares would be more than welcome," said Bishop Shearman.

New worker priests for Bunbury

BUNBURY: Two men were ordained to the priesthood in St John's Albany on Sunday March 12, one a company director and the other a headmaster.

The Rt Rev. R.G. Hawkins, Bishop of Bunbury who ordained the men, said that there had been worker priests in the diocese for about 15 years. At present there were now about six who kept up their lay jobs and worked for the church on Sundays.

The two new priests are the Rev. Francis Annear, headmaster of the Manjimup Primary School and the Rev. Laurence Goodridge, an Albany company director and former bank manager.

Also in the service Dr John Hewson, an Albany doctor, was made deacon. He will continue his practice in Albany.

The Rev. F. Annear will continue to work at Manjimup Primary school until his service with the Education Department is complete. He

will then become rector of Margaret River.

The Rev. L. Goodridge (71) is chairman of Directors of Albany Advertiser (1932) Ltd, Secretary of the Albany Chamber of Commerce and a Justice of the Peace and will continue with this work while serving as priest in the parish of Albany.

- P.K. Brown



the Rev. Buddy Simpson

Carpentaria authorises a U.S. Methodist minister

The Bishop of Carpentaria has appointed an American Methodist minister as an "honorary associate minister in the Anglican Diocese of Carpentaria".

The minister is the Rev. Buddy Simpson, who has been working for several years on the Torres Strait Island of Mabuiag on scripture translation.

The appointment will enable Mr Simpson to read the scripture in church, preach, teach and baptise or bury the dead where an Anglican priest is not available for the purpose.

"Church Scene" understands this authorisation applies only in the Diocese of Carpentaria, and has been recognised by the Anglican Archbishop of Brisbane (Dr Arnott) as acceptable in a special situation in a missionary diocese.

Mr Simpson has been working on the Western Torres Strait Islands language for just two years. He was posted

there by Wycliffe Bible Translators from America.

From December 31 last he resigned from Wycliffe in an amiable climate, to make it possible for him to accept the authority now granted by the Bishop of Carpentaria, Bishop Hawkey.

Substantially, he is now able to fulfill the duties of an Anglican deacon. As a member of Wycliffe Bible Translators' team he would not have been able to take any public part in denominational worship as Wycliffe requires that its workers be considered as technical translators, not missionaries.

Mr Simpson, whose translation program is likely to take years to complete, is being supported from America. He

is not drawing a stipend from the Diocese of Carpentaria.

He has completed his study of the philology of the language, and is now analysing the grammar.

Actual translation is not likely to begin until the grammatical study is complete.

The American United Methodist Church is an episcopal church.

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The news of the Church around Australia

Allocation of the 1971 special distribution to missionary causes beyond the diocese of Canberra and Goulburn is as follows:

Diocese of the Northern Territory \$200
Diocese of Carpentaria \$200
Diocese of New Guinea Capital Fund \$200
National Home Mission Fund approximately \$200

These sums represent 10 per cent of the income from the capital of the Centenary Appeal. Three parishes merge

Three parishes merge

A Regional Council representing the parishes of Tumut, Batlow and Adelong is to be established to study ways in which the parishes can work together.

Four or five representatives will be chosen from each parish and together with the clergy and any other stipendiary officers will make up the Regional Council.

The parishes belong to the same shire and have common local arrangements affecting schooling, hospitalisation and shopping in the three towns. It seemed logical to further possible common approaches to youth work, stewardship, Christian Education and to dovetail some priestly ministrations.

No assistant for Bishop

Bishop Cecil Warren of Canberra and Goulburn does not intend to appoint an assistant bishop possibly for some years. Reasons given are in his own words: "... it is important to establish policies and ways of working which I have thought through and believe in before sharing the exercise of them with another bishop... I hope the Church in this country may give some thought to the place and role of assistant bishops before we have to make our appointment. In Australia they tend to be assistants rather than bishops. However, it is too much to hope that really significant changes can be made before the

appointment of a second bishop is needed here

All at once

The Bishop-in-Council of Canberra and Goulburn is considering the advantages of a single stewardship program at the same time each year in all the parishes of the diocese. Compton Associates will meet a group from the Council next month.

(Compton Associates of Brisbane is beginning an educational program in the six deaneries of the diocese of Grafton this year which climaxes in September. The Bishop-in-Council will have the opportunity of learning about Grafton's experience.)

The advantages of a single program are felt to be that stewardship ceases to be in the forefront of Church conversation and planning all year round; that costs of administration for a single program extending to all parishes can be drastically reduced in comparison to the one parish-at-a-time approach; and that parishes can stimulate each other by comparing progress, with consequent better results.

260 girls in new school

A new junior school of the Canberra Girls' Grammar School was officially opened by Sir John Crawford on March 25.

The Assembly Hall was named after Bishop Clements who was present during the dedication services performed by Bishop Warren. The school in Grey Street, Deakin, accommodates 260 girls on a site one-third of a mile from the Senior School.

International VIPs to lead talks on children

In early May, Sydney people will have the opportunity to hear two major contributors to the world-wide work of Scripture Union. They are Rev. A.S. Capon and Mr Colin Becroft.

Mr Capon and Mr Becroft will conduct a

special seminar at St Stephen's Church, Macquarie Street, Friday May 5, at 7:45 p.m. Mr Capon will speak on children's work and Scripture Union growth in Latin America.

Mr Capon is now Scripture Union Regional Secretary for the Americas. He worked in Canada in the field of children's evangelism, and has written two books well-known to Beach Mission members and Christian workers throughout the world: "Know How to Evangelise Children" and "Know How to Give a Children's Talk." He is best recognised for his contributions to Scripture Union "Daily Bread" Notes, translated around the world and used by 400,000 readers as an aid to daily Bible reading.

Mr Becroft was Secretary for Scripture Union in Australia, South-east Asia, and New South Wales from 1954 to 1961. He initiated the ANZEA Council and brought Scripture Union to Western Australia. He is at present Executive Director of Scripture Union in the United States, where he began a Bible Reading ministry.

During the second half of the seminar on May 5, there will be split seminars permitting Mr Capon and Mr Becroft to talk in depth about their experiences and work.

An old name with a difference

A sale resulted from the annual meeting of Sefton and Chester Hill parishioners in New South Wales - buildings and land of both parishes were sold to clear the way for development of an amalgamated parish in accordance with an agreement between the congregations in 1970.

The new building will be erected in Proctor Parade, Chester Hill, NSW. The Archbishop of Sydney has approved the name of "The Church of John Mark, Chester Hill with Sefton" for the proposed church building. It is the first time the complete name of the evangelist has been

used - previously the parish had comprised St John's, Sefton and St Mark's, Chester Hill. The use of the complete name serves to unite two congregations in a unique way.

The completed cost should be in the vicinity of \$85,000. A loan of \$20,000 will be procured to add to the anticipated local funds after sale of present properties and in addition to funds held by some organisations for the new building.

Prometheus Bound in a Cathedral

Two performances of "Prometheus Bound" are to be presented in St George's Cathedral, Perth at 8.00 a.m. on Sundays March 19 and 26.

To the ancient Greeks, Prometheus was the savior of the human race. Aeschylus wrote "Prometheus Bound" approximately 460 years before the birth of Christ. The famous Greek classic is a majestic and monumental work of tremendous power but is rarely performed because it is so difficult to stage. Prometheus is supposed to be chained and nailed to a rock for the duration of the play, a tedious predicament for both actor and audience but a way has been found of overcoming the problem. Leading artists from the National Theatre Company will perform the play and Associate Director Raymond Omodei has overcome the difficulties of seeing and hearing the drama in the cathedral by mounting the action on a series of high platforms. Settings and costumes are strikingly vivid to contrast with the quiet tones of the surroundings. A shortened version has been prepared from a translation that is particularly suitable to the heightened style of delivery that the cathedral demands.

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New Residentary Canon

Archbishop Felix Arnott of Brisbane, has announced the appointment of the new Residentary Canon, the Rev. William Frederick Carter, Rector of St Andrew's, South Brisbane since 1960.

The Rev. Alfred Stephen Jull, Rector of St Mary's, Radcliffe since 1952, was appointed new Honorary Canon by the Archbishop.

College crisis: drop in enrolment

The opening of the academic year at St Francis' Theological College at Milton revealed that there are only twelve students in training for the ministry in the Province of Queensland. The Principal, the Rev. Canon I.F. Church, admitted that the en-

rolment is a matter for real concern.

One reason for the drop is that Archbishop Arnott has expected students to have a matriculation standard before arrival at the college.

Flying parson returns

A Christian Drama Group, the Dominoe Players, portrayed the work of the Rev. Len Daniels, pioneer flying parson of the 1920's, at the Mid-Lent Bush Church Aid Rally in Melbourne early this month. The "flying parson" himself joined in, wearing his old flying helmet to the delight of the crowds at the Chapter House. Mr Daniels explained how he received his aircraft in 1922 from friends and supporters in U.K. who thought that an ex-World War I pilot with a parish nearly twice the size of England could use a plane. Rev. Eric Constable showed slides of old BCA Mission Vans, the old Moth Aircraft, old homesteads, to accompany Mr Daniels talk.

BCA Federal Secretary, Canon Theo Hayman spoke of the new challenge to the Society in the "Instant Towns," the latest being Moranbah in the diocese of Rockhampton.

Bishop Witt will be the speaker at the next BCA Rally in Melbourne in September.

Reunion weekend on Queens Birthday

An Anniversary Camp will mark the tenth anniversary of the Church of England Boys' Society District Camp at Snake Valley, Ballarat, on the Queen's Birthday weekend, June 9 to 13.

As accommodation must be limited to 60, Camp Leader Canon R.H. Pidgeon, seeks old friends of Snake Valley who have attended at least four camps over the past 10 years. In this way the weekend will become a reunion of leaders and boys who may not have seen each other for years.

The District Council is attempting to contact all former campers of Snake Valley but many addresses are now unknown. If interested please contact Mr Kevin Romeo, Camp Secretary at 5 Hopetoun St, Ballarat, as soon as possible.

Snake Valley is 19 miles from Ballarat and known as "Maxwell Park." Originally called Camp Illourea, this has been the site of many camps of the Ballarat Diocese and beyond. The Camp is being organised by the Ballarat Council of CEBS.

On Sunday, June 11, an Open Day will be held,

to which all friends of Maxwell Park are cordially invited. This will commence with an Open-Air Eucharist at 11 a.m. followed by a barbecue picnic lunch, and an afternoon of fellowship.

Tear Fund to be established

Representatives of the Evangelical Alliances and Evangelical Missionary Alliances will meet in Canberra over the weekend of May 26-28 to form a Federal Evangelical Alliance. This alliance will seek affiliation with the World Evangelical Fellowship.

The conference is to be held in the O'Connor Methodist Church and attended by evangelical leaders from New South Wales, Victoria, South Australia, Tasmania and Canberra, ACT.

The Federal Alliance will serve to co-ordinate the activities of the state bodies in approaching government departments, sponsoring visits by overseas speakers, undertaking surveys and research on matters of evangelical concern. A

Directory of Australian Missions will be published and a monthly Prayer Calendar issued.

Other projects include the setting up of a central Tear Fund to meet emergencies as they occur and a move toward unification of medical procedures.

Easter youth camp

There is to be an Easter Camp for young people at the Anglican Youth Camp "Wanbiri" at Tathra on the South Coast.

The weekend will begin at 11 p.m. on Maundy Thursday, March 30, with a special service on the beach. The cost is \$9 and anyone interested should write to: The Diocesan Youth Council, PO Box 27, O'Connor, ACT, 2601.

The Rev. Dr John Nurner of St Mark's Institute of Theology will be the speaker.

Theme will be Easter, the death and resurrection of Jesus. The camp is organised by the Diocesan Youth Council of the Anglican diocese of Canberra-Goulburn.

Frances James in China -

Will he be released soon

SYDNEY: Despite hopeful reports in the daily newspapers, little real fact about the position of the missing former editor of "The Anglican", Mr Francis James, has become available.

The London "Church Times", treating the recent news reports seriously, front-paged an edition this month with a report that Mr James' release within a month was "implied".

Meanwhile, Australian Church leaders with any information - and there are few of them - are tightlipped.

One conclusion to be drawn from the recent reports is that speculation as to whether Mr James was in China or possibly elsewhere has now faded. It is taken for granted generally that he in China, detained pending investigation or in consequence of investigations.

The evidence supporting the view that he is in China is circumstantial, but no evidence has come to light suggesting that he might be anywhere else.

It has been widely anticipated that he might appear at a Chinese border post almost at any moment.

One reason for the lack of information may be that some of those who claim information believe that any publicity of their information may provoke delays in his release.

Mr Airey Neave, a Member of the English House of Commons, and president of the Committee for Commonwealth Citizens in China, said on a BBC radio interview this month that he gave credence to the reports of Mr James' imminent release. He said that Mr James' health might be a reason for it.

A hymn

- Bright the Prayer Book that delighted
General Synod's shell-like ear;
Sweet the pop-group's beat united;
"Mod" the language; "fab" the gear.
- Round the Dean in glory seated
Hirsute clergy by the ton
Modern verses repeated,
Having lots and lots of fun.
- "Lord, our rockets fill the heavens,
Earth is with pollution stored;
Modern liturgy's the answer -
When will we wake up, O Lord?
- from Hymns Existential and Relevant by J.S. Beaverstock.

WOMEN IN ACTION LEADER

Mrs Esther Moore de Sainz



Head of the Latin American Bible Service Centre
... serving 300 million for the Bible Society

AUSTRALIAN VISIT—APRIL 7 to MAY 9

Mrs. Sainz served in Argentina for many years as a pastor's wife. She is now a widow. She has a Master's Degree in Philosophy and Letters. Mrs Sainz has studied at Princeton Theological Seminary and the Westminster Choir School. The United Bible Societies (U.B.S.) appointed Mrs. Sainz to her present position, after 20 years as a Christian Women's Leader.

Mrs Sainz speaks to Australian women about

- The Bible at work in Latin America
- The way women take a key role in distribution
- The success of "Women in Action" scripture selections

STATE DATES:

N.S.W. APRIL 8-11
Tasmania APRIL 18-20

Victoria APRIL 22-26
West Aust. MAY 3-7
Canberra MAY 9-11

Queensland APRIL 13-16
South Aust. APRIL 28-30

CANBERRA CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

requires a

TEACHER OF DIVINITY

Preference will be given to an ordained member of the Church of England.

Full details may be obtained from the Headmaster, Melbourne Avenue, Deakin, ACT. 2600.

DIRECTOR OF LIVE LINE HOBART

Applications are called for the position of Director (full time).

Commencement date - as soon as possible. Accommodation provided. Salary by negotiation. State qualifications and experience and provide names of three referees.

Early submission of applications desirable but not later than April 30. Address - 58 Melville Street, HOBART, 7000.

Problem is in southern cities, not north

Sir —
My colleagues and I read with some interest your article in "Comment" March 2, on Anglican responsibilities towards the aboriginal people of this country and are grateful indeed for your recognition of the work that has been done by the Society. I would, however, point out that other Anglican agencies, such as ABM, as well as diocesan bodies have a long record of distinguished service in this field.

I think that one might also say that any agency, Christian or otherwise, which is involved with work among aboriginal people at this time is bound to get a good many kicks and not too many ha'pence.

Much experience accumulated in the past is of little relevance in today's situation. Experimentation is necessary, and of the many experiments one is bound to make, a good number will be wrong.

Of the problems you mention, the matter of what is described in the article as 'taboos' is a very difficult one. One assumes that this refers to restrictions and restraints of one kind or another. In all fairness here, I think one should say that where the Society has any voice in this matter, we believe it right that any decision of this kind should be left to the aboriginal people themselves.

The real area of difficulty occurs when there is a difference of opinion in an aboriginal community between a group traditionally responsible for community behavior and a younger age group.

These difficulties can be accentuated if Europeans become identified with one group as against another. It seems that the wisest course to adopt here is patient neutrality while people make up their minds about what are new and perplexing problems.

Please, what is a mass?

Sir, —
If any truth remains in the old adage "little things mean a lot" I would make the plea that we avoid adding coals to the fire of religious confusion by careless use of words and terminology.

It is accepted, even by Biblical scholars, that we talk and write about "the Gospels" or "the Gospel of St Mark" or "St Luke's Gospel". Please, someone, tell me: is there ONE Gospel, the good news of Jesus Christ and His saving acts and grace; or is there a number of gospels? If the latter, which one is it recommended I accept and believe?

My latest confusion arises out of an article in your publication of February 17 headed "Rock Mass at Sunbury". The article uses the word "mass", in its singular or plural form, seven times. My simple mind was coping perfectly well until all of a sudden I read "it was not a Eucharistic service".

Being a fairly regular worshipper at St George's Cathedral in Perth, I though I was quite clear on the definition of a Rock Mass — a celebration of the Eucharistic rite with the musical setting in the Jazz and Rock mode. Am I now to understand that the expression "Rock Mass" describes an act of worship incorporating a certain kind of music, whether or not it is a Eucharistic celebration, and/or a jazz concert in which there is

a religious flavor to the words of the songs?

Perhaps what I am really trying to find out is whether the word "mass" can only be used legitimately to describe the supreme and central act of Christian worship, or is it, when prefixed by the word "Rock" some new kind of "in-thing" started by Dean Hazlewood?

— (the Rev.) Leon D. COHEN, Yokine, WA.

"THIS LAND" HAS LIST OF AWARDS

Sir, —

While the editor of "Church Scene" and the Rev. Maurice Coombs have been finding fault with the Billy Graham film "His Land", major TV networks in the capital cities have been planning a repeat telecast by public demand.

It is just possible that had the script writers incorporated some of Mr Coombs more relevant and constructive comments then "His Land" might have chalked up an even more impressive list of awards. As it is the film is mercifully free of extravagant and irresponsible attempts to link scripture with just about every current affair. The doctrine of the Second Advent certainly needs to be handled with care and not too dogmatic approach.

However, because Christians don't ever seem to be able to agree

If I may offer a personal point of view which I do not think is in any way unique, it would seem that the real

difficulties in relationships between black and white Australians are going to lie not in the north, but far closer to

home in the cities of the south. May it not be that the sickness you refer to really began in 1788?

— (The Rev.) DONALD CAMERON
Federal Secretary, CMS

Who is ignorant?

Sir —

On what grounds does C.S. Phillips (March 16) accuse the standard translators, from Tyndale to RSV, of "ignorance" in rendering *phero* as "carry" or lead and *pirasmos* as "temptation"?

Liddel and Scott quotes the latter as common usage, both in the Septuagint and NT. It is the word in Matt. 4.2, "tempted by the devil", and he is "the *pirozone*".

As "trial" the word always signifies testing or putting pressure on one's spiritual, moral, or ethical integrity, or power of resistance, for

example in Thucydides, "try" as woman's resistance to seduction. A derived word is "pirate" — a man who "tries" the resistance of a ship with a view to its capture and plunder.

The form of the negative in "lead us not" implies wish or entreaty. It is certainly a prayer to God not to lead us into such a situation as, for example, he placed Job, or that into which God the Holy Spirit "led" (some word) Jesus to be tempted (Matt. 4.1).

Rather let God drag us back from such proximity to the Evil One. The basic meaning of the word rendered "deliver" is, in fact, to

draw to oneself as one's own property, sometimes with the strong sense of "dragging" for example, as fugitive slave.

— (The Rev.) RALPH OGDEN
North Sydney, NSW

Sorry, wrong number

Sir —

For more reasons than one, I regret to say that the figure given in your issue of March 2 for the number of students in St Barnabas' College this year is wrong. We had an intake of four students in 1971, and three students this year, that is correct. But our student total was 13 last year, and it is 13 again this year. Somehow the two 13's seem to have got added together to make 26.

May the number be a prophecy for 1973! We already have a number of applications.

— E.L. RANDALL
Warden of St Barnabas' College, Belair, SA

Help needed to design chapel

Sir, —

Martyrs' Memorial School was founded in 1948 as a memorial to the Christian Martyrs (Anglican and others) who were killed in this country during the Second World War. It was opened at Sangara on the slopes of Mt Lamington, and the first school was destroyed in the eruption of that mountain on January 21, 1951. Soon after that it was re-established on the present site at Agenehambo, on the road between Popondetta and Kokoda.

The school is in urgent need of a chapel, and I am writing this letter at the request of the Board of Governors.

The school has, at the moment, 393 boys, and the chapel is a derelict building. Originally it was a double 'bush' classroom but has had

CLERGY MOVEMENTS

BALLARD, the Rev. D. — Honorary rector of Cobargo has accepted appointment as Priest-in-charge of Lake Bathurst. April. Diocese of Canberra-Goulburn.

BOSSER, the Rev. A.W. — resigned from rector of Braidwood from late April to take long service leave and leave of absence in England for 12 months. Diocese of Canberra-Goulburn.

BOOTH, the Rev. T. — from assistant priest of Corowa to assistant priest of Broken Hill. Diocese of Riverina.

BROWN, the Rev. P.J. — from assistant priest at St Saviours' Cathedral, inducted to rector of Bungendore in February. Diocese of Canberra-Goulburn.

FELLOWES, the Rev. N. — from assistant priest of St Anne's, Strathfield to priest-in-charge of Culcairn-Henty. Diocese of Riverina.

GRIFFITHS, the Rev. J.H. — from rector of Park Avenue (diocese of Rockhampton) to rector of Young in succession to the Rev. R.M. Murphy. April. Diocese of Canberra-Goulburn.

MYHILL-TAYLOR, the Rev. F. — resigned from parish of The Rock (diocese of Riverina) to return to England, end of April.

PRYCE, the Rev. W.C. — from rector of Delegate to rector of Moruya from late February. Diocese of Canberra-Goulburn.

REIN, the Rev. D.W. — resigned from priest-in-charge of Lake Bathurst (diocese of Canberra-Goulburn) to undertake teacher training in Tasmania.

RUSH, the Rev. C.W.E. — resigned parish of Holy Cross, Canberra into Bishop's hands April 3. Diocese of Canberra-Goulburn.

TONGUE, the Rev. R.T. — from assistant priest of Broken Hill to assistant priest of St Albans, Griffith. Diocese of Riverina.

ORDINATIONS

PRIEST, the Rev. G. — ordained to the priesthood in St Peter's, Leeton on Thursday, February 24 and appointed assistant priest in that parish. Diocese of Riverina.

SLOAN, the Rev. G. — ordained to the priesthood in St Paul's, Deniliquin on Wednesday March 1 and appointed assistant priest in that parish. Diocese of Riverina.

GOODRIDGE, the Rev. L.R. — ordained priest in St John's, Albany on March 12, to be worker priest and continue work as company director in Albany. Diocese of Bunbury.

ANNEAR, the Rev. F. — ordained priest in St John's, Albany on March 12, from headmaster of Manjimup Primary School to priest-in-charge Margaret River. March 26. Diocese of Bunbury.

HEWSON, Dr John Patrick — ordained deacon at St John's, Albany, on March 12, to continue medical practice in Albany. Diocese of Bunbury.

some bush extensions built on to it by the staff and student of the school. It is extremely overcrowded and uncomfortable.

The Board is hoping to be able to build a chapel worthy of the school in the near future. Our appeal is to architects or others who may be interested in submitting a plan for a future chapel to the Board of Governors.

The Chapel should be able to accommodate 500 and, to fit in with the Master Plan of the school, should probably be fan-shaped. It should have a free-standing altar, and have few structural problems. It should be suitable for a tropical climate and provide for additions, improvements and beautifications to be made in the future. Probably, only the basic structure would be built

initially, as finances are very limited.

The Board would be grateful for any plans, ideas or suggestions that readers may care to make.

Inquiries, plans or suggestions should be addressed to:

The Headmaster, Martyrs' Memorial School, PO Box 35, POPONDETTA, ND, TPNG

— A.R. MORRIS
Headmaster

CLASSIFIED ADVERTISING

LET US CHALLENGE atheism and materialism with daily Christian devotions. Family Prayer Books published by the Bishop of Ballarat, available from L.W. Lightbody, 261 Geddes Street, Toowoomba, Qld. 4350. Price 30c, plus 7c postage.

Film on Evangelist

SYDNEY: A Sydney Christian film studio has won a contract to make a feature film of the April Crusade in New Guinea by American evangelist, Dr Ralph Bell.

Dr Bell, a Negro, is to spend the month in New Guinea in a crusade sponsored by the Billy Graham Evangelistic Association, in which he is a

team member.

The film studio is Pilgrim Films Ltd, a company springing from the Pilgrim Productions group founded by CMS Jungle Doctor, Dr Paul White, as an art studio available to religious organisations.

The film has been commissioned by the Graham organisation.

on everything someone has to go ahead and express a viewpoint. It so happens that "His Land" does relate a point of view held by very many Christians.

If the film does give Israel a few more credits than her neighbors it may well be only reflecting the kind of reaction that comes to most visitors to the region. Even so would anyone seriously argue

Lost, stolen or strayed!

Presbyterians of the Hamilton district in Victoria temporarily lost most of their clergy recently.

It occurred when the Hamilton presbytery (clergy of the district, roughly equivalent to a rural deanery) travelled from a service to introduce the Rev. P. den Houting to his new joint parish of Casterton at a 4 pm service, to an induction service at Balmoral that evening.

Most of the clergy decided to take a short cut by-passing Hamilton on the north-west and became completely lost.

The induction of the Rev. L. Wood at Balmoral was delayed while the lost clergy, who included the moderator, were located.

Life Line, Brisbane

HOME SUPERVISION

Supervision is required for Life Line's Unmarried Mothers' Home. Preference would be given to a married couple. It is desirable that applicants should be committed Christians.

Nursing experience preferable
Accommodation, car supplied
Remuneration

Applications to be forwarded to:

The Director-Counselling Services,
Life Line,
Box 108, P.O.,
Fortitude Valley, Q. 4006.

ANOTHER 'FIRST' for
Australian Church Travel Service

 BOTH ISLANDS of NEW ZEALANDS
including a DAY TRIP to the GLORIOUS BAY OF ISLANDS

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- * Visiting — Auckland, Rotoura, Napier, Wellington, Nelson, Westport, Franz Josef Glacier, Lake Wanaka, Queenstown, Te Anau, Milford Sound, Invercargill, Dunedin, Tokapo, Mt Cook, Christchurch, Wanganui, Plymouth, Waitomo, Waitangi.
- * Good Hotels, Comfortable Coaches, Experienced Guides.
- * ALL INCLUSIVE COST — from Melbourne \$624 from Sydney \$594

Further information from Rev. Tom Morgan, Holy Trinity Vicarage, 106 Church Road, Doncaster, 3108 (Ph. 84-8339) or

Australian Church Travel Service

Secretary: Rev. W.M. Constable
20 Collins St., Melbourne, 3000, Ph. 63-1455-56

The second article in a series on contemporary preaching techniques

Jesus usually communicated "cool"

Of course you know: when Jesus was describing the Kingdom of Heaven to ordinary people, he spun yarns. The people said "What does He mean?" and sometimes He wouldn't spell it out. Jesus lived in an era when the means of hot communication were very limited. He therefore spoke and did not, as far as we know, write anything in permanent form.

But it was more than a matter of necessity for Jesus to spin yarns. They were the best way to convey His messages. After all, he could write.

For centuries until our own day, print was the dominant medium of our culture. Every "ism" had its writings; until it had writings it was not taken very seriously. What we may overlook is that electronic multi-sensual media (communications systems using more than just one sense — sound, sight, touch, etc.) have given a powerful alternative to print in our own time, and commercial necessity has helped to create a climate in which these multi-sensual media are tremendously powerful.

The preaching of Jesus was a multi-sensual communication. Nobody who heard him would be unaware of His personality or His physical presence. The authority of the Person did as much to make the message clear as did the words He spoke. Preaching in our churches today is generally felt to be of limited usefulness (many Evangelicals differ, though they may not always understand why they are correct) when in fact the climate is set up for it.

For centuries, when print was dominant, we used print for the Church. How many thousands of books — evangelistic, theological, philosophical — have been written to convey a bit of the Christian message? It was not a waste of time, of course, but it only touched some of the people, and was far more effective for teaching some areas of the Gospel than others.

Today it is different. Print has its uses in which it is still the superior communication form. Hans Kung could preach night and day about authority in Christian life and thousands would hear him. When he writes a book many millions read it, and millions more hear what is in the book without actually reading it. But a Billy Graham both preaches and writes, and it is the preaching which achieves most of the result.

It is worth noting at this point what preaching is. It is the confronting of many people in a specific place by one person — the preacher. This preacher has the priority call

on the attentions of those within sight and hearing: if he is a good enough communicator, he can hold their undivided attention. The people listening and watching have the opportunity to observe several things — what he looks like, the words he uses, his gestures, and often a chance to plumb his sincerity. It does not matter essentially whether his grammar and choice of English is outstanding or otherwise. It does not matter whether he is saying something simple or profound. He can, if he knows how and wants to do so, use most of the advantages of the ideal "selling" situation: person to person encounter.

Compare this with the opportunity of the writer. He has only the visual form of written words with which to convey his point. Words are logical and lined up along the page in straight rows. If the writer's grammar is bad, we are aware of it — painfully. If his facts are trite, we have no means of telling whether he is merely trotting out something from feeble memory or something which really means something to him. He does have the advantage that he can reason more closely. He can use footnotes (which enhance his authority). He can set out his facts for repeated reference. If he is a good writer, he can convey a little of himself, but we have all had the experience of meeting a first-class novelist who is a bore to talk to: a man can be selective about what he shows in his writing, far more so than he can when speaking or preaching. The dynamic of person-to-person confrontation is missing.

Who really thinks that preaching cannot be effective? There is no general reason why it should be. If it is, it is usually because:

1. The person attempting to do it lacks the flair;
2. The person attempting it doesn't understand the medium enough to use it properly;
3. The person doing it does not try to convey a message which is suitable to the medium;
4. The person doing it is using devices of communication which are not compatible with the medium.

The flair? Of course many people do not have it, although many more do. Have you ever seen a teenager drawn into a Scripture Union beach mission team, spend a few months at team meetings, and then give a memorable children's address on the beach? I have seen it many times, and I am often amazed at the dynamic of the children's addresses which result. The reason: SU have perfected some techniques of addressing children in groups, their structure allows them the ability to choose only those who can

apply the techniques, and they work at teaching the techniques. The Church in its institutional form is not always well placed. Our preaching techniques are as old as the hills, and in particular they were worked out when the Church was a different institution in many ways. We assume that every priest should be a preacher, when this ought to be a very dubious assumption on many grounds.

As an aside, I cannot refrain from commenting that I wish the clergy were not pressured to feel they had to preach as a matter of routine. How any average man can prepare two sermons a week properly without overdrawing his resources hopelessly, I fail to understand. And yet, the priest who uses a lot of visiting preachers, or puts laymen into his pulpit regularly, is often thought lazy. How stupid!

Jesus did not go in for three-point sermons. His were always one-point sermons with an open end and squirm-making directness.

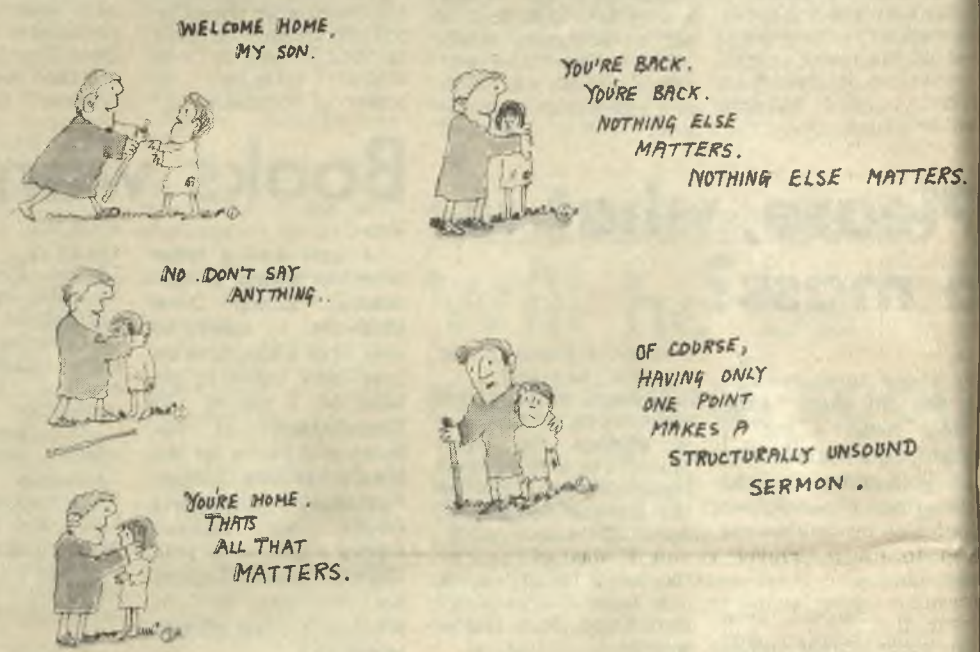
Jo Bayly in his "I Saw Gooley Fly" (Revell, 1968, about \$4) makes the point that three-point sermons have to be "hot" communication if they are given to the accepted rules. They insult the audience, and lull it to apathy and inaction, by putting

everything into neat little parcels which are sealed into sterility.

The extraordinary thing is that by taking three points to expound even a powerful parable like the Prodigal Son, we can turn that emotional story into an intellectual exercise. We do it, so often, because we want to tie the whole business down. The concept of a father running to a wayward son is too simple: we have to sterilise it with theological rationalisation when our congregations would understand about a loving father and a son in a mess and another son who thinks he can serve his father without really loving anyone.

Or again, we talk about the Pharisee and the Publican in the temple in nicely stereotyped "points" when we could paint a picture of a wretch sprawled across the communion rail in despairing pleading, with the churchwarden at the other showing perfect eucharist manners and his mind on what a good week he has had. Do we sterilise that one because we're afraid of the divine rejection of the good man and acceptance of the ruined wreck?

If there is no power in preaching it is because we do not know how to preach. In the next article in this series we will examine the techniques of sermon delivery which, by the nature of the medium itself, can work.



Preaching that works

The Christian faith is a matter of insight. No one ever talked, read or reasoned his way into the Kingdom of God. We enter the Kingdom of God when we understand any one or more of a number of insights.

Let us take the Gospel for Trinity 13, the parable of the Good Samaritan. We are to preach on it. Forgive us if we proceed from obvious beginnings, but we look at the Collect and Epistle to see what parallel insights they offer alongside the Gospel for the day. Answer (one answer; you are entitled to find another, of course): The Epistle tells us that while there is Law within the Gospel, the Promise is superior to the Law and the Law is a means to an end which is the Promise: The collect reminds us that only "true and laudable service" is a fit offering to God. The Gospel is about neighbourliness — loving one's neighbour — which, as Bishop Rayner said in his sermon outline in "Church Scene" for that Sunday, is a frame of mind and a spontaneous response rather than a law (see how it begins to fit with the Epistle?).

We could take three points. The three points would be the response of the three travellers to the sight of the assault victim:

1. We can respond in anxiety by trying to ignore the victim. Perhaps the priest has to meet the archdeacon in a few minutes. Perhaps the laymen is on his way to church. A complete failure to correctly read the opportunity is the first reaction, and one which many people might make.
2. We can respond in direct fear for ourselves and get out of the way. The Levites, the expert on the Law, remembered that he must have nothing to do with corpses, so he keeps well away. Second reaction; wrong reading of the Law.
3. The Samaritan sees his opportunity and spontaneously rises to it. Nothing to do with law! His love for a fellow man, even a Jew, dominates him.

But this is all intellectual, and smacks of hair-splitting. And, anyway, your congregation knows this parable backwards, and has certainly heard similar expositions before.

I am looking for a single point of universal application. And I want to make this point in way which will defy apathy and familiarity. I work out my point, which I will impress on my own mind, and carefully avoid actually stating in my sermon, because the people will understand the point far more deeply if they find the message for themselves from the almost-complete picture of it which I give them. (I am careful not to give them a totally

complete picture, remember, because I don't want to give them a sterile little parcel they can tuck away in their memories and forget to remember).

My point is this: if we are truly neighbourly (who is?) we will never be in danger of passing by — and since it is evident to each of us that we do not yet achieve this perfect neighbourliness we will plead repentance and a more loving heart. How to say this without actually saying it? With a story!

So I cast around in my mind and finally remember a strange incident which happened some years ago. I wastelephonedat home by some American friends with whom I had stayed in Philadelphia a few years earlier. They were Mr. and Mrs. Frank Robertson III,



who had a down-town house in that grand American city, and a winter holiday habit in Florida. Son, Frank IV, is called up to serve in Vietnam. The family is troubled, but hope against hope, and Frank is sent off with every good wish, a family prayer, and a Bible presented by Mom who is concerned for his religion. He has only been in Vietnam for three months when the Frank Robertson III telephone in Philadelphia rings one evening. Frank on the line.

"Hi, Dad, I'm coming home early, isn't that great? Hope to see you all tomorrow if I can get a through flight." Dad is overjoyed, and says there'll be a party.

"But Dad, just one thing. My mate Bob has been bashed about in the war and he's got

nowhere to go. Can I bring him home for a bit with me?"

Dad's mind hazes slightly, and he vaguely says something like "Yes, if you must. But we want to give you a great party."

"Dad, it means more to me than you know to have Bob home at our place. He's been bashed about, and he has no family of his own."

"Frank, I'll put Mom on the line and you can explain it to her."

When Mr. and Mrs. Robertson III get this far into the story they hesitate and I can't quite see why. I urge them to go on, so when the waitress has finished serving the main course, the narrative resumes...

Mom picked up the telephone having heard what went before and decides Bob is going to wreck the welcome home party, so begins to gently say no. Frank IV, becoming a bit bothered, says, "But, Gee, Mom, Bob's has his left leg and arm blown off by a mine and a veterans' home is the last place he wants to go."

Mom is looking bothered now, so Dad takes the telephone back: "Listen, son, veterans' homes are the right place for the Bobs of this world. You're close to this thing now but in a few years time the closeness will be gone and you'll still be saddled with Bob. He wouldn't be able to water-ski at Miami. He'd hardly decorate our dining table, would he? No, you'd better be realistic straight away."

The conversation ends a little sourly, and Mom and Dad reflect that this seems to happen often with young Frank IV.

Next morning a Pentagon telegram arrives. "Regret advise Frank Robertson IV died Los Angeles last night from injuries after an accident." Mom and Dad are shattered and prepare to fly across for a service funeral. When they get there, the Army doctor is kind and prepares them for a shock when they are to see Frank IV's body. They find the preparation inadequate. The body, when they see it, proves to be Frank IV, minus left leg, left arm, and plus a large facial scar. They are told that last night he jumped from the 20th storey window of his military hospital ward in a fit of despair, soon after taking a long-distance telephone call.

"Bob was really our Frank, of course," says Mom with dewy eyes.

So my sermon outline becomes this: — The Gospel is about loving other people as much as we love ourselves.

— The story of the Frank Robertson III family.

— An extremely brief (100 words at most) suggestion that neighbourliness puts obligations upon us which are too much to bear. It is, in fact, a frame of mind which flows from our self-respect (we have to love ourselves to find the standard for loving others: Mom and Dad Robertson III were unlovely people all round) and proper self-respect stems from knowing God's valuation upon ourselves first. Full stop. Period! End of story. SHUT UP!!

We then proceed into the communion service, and hopefully the prayer of humble access will mean something to some of the people today.

Or if the sermon was actually given at Morning or Evening Prayer, you proceed to the final hymn (I hope you got the collection out of the way before you preached) and you take a hymn dwelling upon the objective love of God. Try Isaac Watts or the Wesleys first, or some of the old classical translated hymns, but steer away from maudlin Victoriana like "Oh love that wilt not let me go" or you'll turn it into a weep show if your story-telling was any good. And no benediction from the preacher on the end either, or you'll reduce the whole business to comfortable "nice feelings". (You said the benediction after the prayers.) Offer a simple bidding, urging the people to acknowledge the love of God and accept it as His gift, then leave them in silence while you go down to the front door to shake hands.

I've preached that sermon a couple of times, and I can tell you that the suburban mums don't like it. They think Frank Robertson IV was unfair, but they don't forget the story. They think you're rough for telling the story in the Good Samaritan context because it hits the bone. That's why it is good preaching, n'est-ce-pas?

All this is not to say that solid expository preaching doesn't have a place. It does, but not many people in most congregations can take much of it because if it is good it tends to be rather intellectual. And it doesn't mean that the quiet and steady teaching of the Christian life hasn't a place, although I would urge that the pulpit is not the place for it. That's where you use the discussion group, the after-service coffee hour, the home meeting, the youth group.

Preach the way Jesus did, using telling stories, leaving the ends wide open, leaving people groping (but with enough clues to grope with success). Then you'll be heard, you'll get a lot across, and there's a fair chance your conservative laymen will think you're stirring. But didn't Someone else stir? So much, in fact, the "Church" got Him executed. At least we're more civilised these days.

In my name

John 16:23-33 The Gospel for Easter V

AS HE SPOKE to the disciples on that last evening, with the shadow of the cross already falling on him, Jesus promised that when they saw him again (v.16) they would no longer need to ask him questions (v.23; cf. vv.17, 18, 30). In saying this he was almost certainly pointing to the coming of the Spirit, who would be with the disciples to teach them, to remind them of all that he had said (14:26) and to guide them into all the truth (16:13).

But some scholars have seen the first part of verse 23 quite differently as a reference to prayer. The verb can indeed mean "to pray" as well as "to ask a question". "But they had not prayed to him. There is no reason for thinking that the words would have made them think at this time of prayer to Jesus,"¹ while the introductory formula "Truly truly, I say to you" in the second part of the verse suggests that it was here and not earlier that Jesus began to speak about prayer.

He was looking forward to a new economy of prayer. Many people never rise above the baby-stage in the all-important matter of prayer. A baby naturally regards the world as his oyster. He makes the tacit assumption that everything there is, is for his benefit, and in truly lordly style he makes his demands accordingly. And many people pray like this.

"The first religious experience that I can remember is getting under the nursery table to pray that the dancing mistress might be dead before we got to the Dancing Class. I really could think of no other weapon of self-defence except prayer. Not that I believed in that much; still, perhaps it was worth trying.

"But, of course, prayer did not succeed. Prayers, at least my prayers, never did. So far as I can remember, none of the dancing mistresses from whom I suffered ever had so much as a cold in the head in all the time I knew them. There they always were, that scourge of the human race; and we always had to go through the whole degrading ritual, from the first March Past with its elegant bows to Miss Radcliffe, right down to the bitter end of the waltz or the lancers."²

It need hardly be said that this is not prayer. "Prayer is not a last-minute SOS. It is admitting that we need God all the time. Prayer is not a way of getting out of a tight corner we have made for ourselves. It is owning up to our mistakes, and letting God put us right. Prayer is not a magical way of getting what we want. It is the way of finding out what God wants, and getting his help to do it. Prayer is not a way of persuading God to do something which He doesn't want, much as we like it. It is the desire that God will use us for what He wants, whatever it may cost us."³

This is something of what it means to pray in Jesus' name (vv.24, 26). The name expresses personality and character and being. The person is in the name. To pray in Jesus' name, therefore, is to pray in accordance with his personality and character. It is "to pray as one who is at one with Christ, whose mind is the mind of Christ, whose desires are the desires of Christ, and whose purpose is one with that of Christ."⁴

And God hears such prayer because He loves us. His love has made possible our love for Christ (1 Jn.4:9, 10, 19), and because we

love Christ, out of His love God gives us all that we ask (vv. 23, 27). What we ask in Jesus' name He gives us for Jesus' sake (v.23). We find ourselves in a relationship of love in which the Father (vv.23, 25-28) meets his sons (cf. Ro.8:14-17) in Christ, and they ask and He gives in accordance with the personality and character and being of Jesus.

The expression "in my name" is usually linked by Jesus with asking rather than with giving, and some scholars suggest that it should be understood in this way in verse 23 (as AV). But the word order of the Greek favors the reading of the RSV. "The meaning is that the atoning death of Jesus will revolutionise the whole situation. On the basis of the Son's atoning work men will approach God." And "it is on the grounds of all that the Son is and does that men receive gifts from the Father."⁵

And the Father's greatest gift in prayer is the joy (v.24) of His own presence. "Prayer is either a sheer illusion or a personal contact between embryonic, incomplete persons (ourselves) and the utterly concrete Person. Prayer in the sense of petition, asking for things, is a small part of it; confession and penitence are its threshold, adoration its sanctuary, the presence and vision and enjoyment of God its bread and wine. In it God shows Himself to us."⁶

Prayer in Jesus' name is the privilege of those who love Christ and believe that He came from God (v.27). The Greek preposition translated "from" in this verse may suggest that the disciples were aware of Our Lord's divine mission, but perhaps not yet aware of His divine origin. This receives confirmation if there is a change in preposition in verse 28 as some manuscripts show. Verse 28 would then express the idea of "an issuing forth from the Father as the spring of deity. No phrase could express more completely unity of essence than the true originals of these words. Thus the Lord, while He recognises the faith of the disciples, lays before them a revelation of deeper mysteries."⁷ Here we have the great movement of salvation. He came from heaven to save men and by returning showed that His saving work was done.

The disciples welcomes Jesus' plain speaking (v.29) although from where they stood on the farther side of Calvary they could not possibly have understood what was involved in Jesus' leaving the Father and then returning to him. "It is probably significant that they do not say that they understand fully all that Jesus is saying. Instead they say that they know that He knows all things. They have full confidence in Him. Christ has answered the question in their heart, and they ascribe to Him the power to do this always. There is no need for any man to ask Him. This in turn gives them assurance of His divine origin. Their confession is certainly an inadequate one, but we should not overlook the fact that they bring their words to a close with an expression of trust."⁸

But Jesus knew what lay ahead. He knew that their faith would be put under a tremendous strain and that they would soon abandon Him to the loneliness of the cross (v.32). As these events drew near He shrank from that intense and utter loneliness. It is true that in one sense He was never alone. From the moment of His arrest and His

study resource

friends' desertion He was never left alone by His enemies. When He stood before Pilate they were all around Him crying for His blood, and when He was dying He was watched and ridiculed by them. But where there is no sympathy between the individual and the crowd, the loneliness of the crowd is absolute.

This the loneliness that torments men today. Within the neurotic life of modern urbanised society, we are being increasingly made aware of the problem of human loneliness. David Riesman gives his sociological study of contemporary society the descriptive title THE LONELY CROWD. The very place where men live together - the city - is today the symbol of despair. Lewis Mumford, in THE CULTURE OF CITIES, entitles one of his most penetrating chapters, "A Brief Outline of Hell". In hell no community is possible, no meaningful fellowship, no personal relations. We cry: "Come, lonely One, to him who is alone!"

But in His own loneliness, Jesus knew that there was One who would never leave Him (v.32).⁹ His final words, therefore, are full of confidence. He warned that the world would be a place of conflict for His disciples as it had been for Him, but He would give them peace. He had overcome the world (the perfect tense suggests an abiding victory), "This statement, spoken as it is in the shadow of the cross, is audacious. The cross would seem to the outsider to be Christ's total defeat. He sees it as His complete victory over all that the world is and can do to Him. He goes to the cross not in fear or in gloom, but as a conqueror."¹⁰

This passage provides a rich quarry for the preacher. There is the theme of the coming of the Spirit who brings fullness of knowledge. But "the fullness of knowledge leads to the fullness of prayer."¹¹ So there is the theme of prayer. The disciple can pray for anything if he prays for everything in Jesus' name. And God will give him everything for Jesus' sake. The requirements of discipleship could be dealt with. Here "the twofold requirement of true discipleship is laid down to be: (1) personal devotion, (2) belief in the personal mission of Christ from heaven. The recognition of the Son depends on a right sense of His relation to the Father."¹² Faith must be informed. Finally, there is the theme of the cost and the conquest of the cross.

1. L. Morris, *The Gospel According to John* (Grand Rapids, 1971), p.707.
2. B.F. Westcott, *Period Piece: A Cambridge Childhood* (London, 1952), pp.210ff.
3. *Monthly Bulletin Hospital Chaplaincy Service*, (Toronto, Canada), March 1965.
4. Samuel Chadwick, *The Path of Prayer* (London, 1934), p.52.
5. L. Morris, *op. cit.*, p.708.
6. C.S. Lewis, *A Mind Awake* (Anthology) (London, 1968), p.146.
7. B.F. Westcott, *The Gospel According to St John* (London, 1882), p.235.
8. L. Morris, *op. cit.*, p.712.
9. See the note on Mk.15:34 and Jn.16:33 in L. Morris, *op. cit.*, p.713.
10. L. Morris, *op. cit.*, pp.714f.
11. B.F. Westcott, *op. cit.*, p.234.
12. B.F. Westcott, *op. cit.*, p.235.

- David Williams

book scene

Casting an eye ahead at the books to be published over the next few months, one is struck by the number of new titles dealing with the subject of environment. Andre Deutsch heads the list with *ONLY ONE EARTH: THE CARE AND MAINTENANCE OF A SMALL PLANET* by Barbara Ward and Rene Dubos. This work has been commissioned by the Stockholm Conference Secretariat to provide a conceptual framework for the proceedings of the United Nations Conference on Human Environment, for a meeting in June 1972 which will focus attention on the planet's capacity to continue supporting life under the impact of technological man.

Of specific Australian interest will be a Cambridge Press publication - Sir Keith Hancock's *DISCOVERING MONARO: A STUDY OF MAN'S IMPACT ON HIS ENVIRONMENT* (Aust. publication 15th June \$11.45) The book is a detailed local history of 5400 square miles in Australia's south-eastern corner, and a contribution to the current debate on the environment and the way in which man affects it.

Perhaps the most hopeful sign is the increasing recognition that the manner in which man uses his earth planet is a moral question. Muller is publishing *ECOLOGICAL MORALITY* by Bruce Allsopp and claim that it is an urgent book that breaks new ground in considering the political and moral implications of pollution and population explosion.

Coming in May from Hart-Davis is Harry Rothman's comprehensive, controversial examination of the causes and effects of industrial pollution the world over, *MURDEROUS PROVIDENCE*.

Sidgwick and Jackson will publish *PHILOSOPHERS OF THE EARTH* by Anne Chisholm. This is the first attempt, according to the publisher, to bridge the gap between the professional ecologist and interested laymen, and the subjects of concern range from the history of tortoises in the Galapagos Islands to the social behavior of the Scottish Highlanders.

The English branch of Concordia Publishing House have announced *ECOLOGY CRISIS: GOD'S CREATION AND MAN'S POLLUTION* by John Klotz. The moral issues involved in adjusting to a new understanding of our environment are strongly underlined. Dr Klotz's theme is that the problems of environmental pollution are facing each of us today as never before, and we are forced to realise that the earth's resources are finite.

From ecology to theology. A new Collins book, *MAN SCIENCE AND GOD* (\$6.90) by John Morton might be lost sight of in the flood of new titles and therefore I believe is worth special spotlighting. The author is Professor of Zoology in the University of Auckland, New Zealand, and enjoys the advantage of a dual commitment to both science and religion. It is evident that he has been strongly influenced by his fellow-Anglicans, William Temple and E.L. Mascall.

It seems to me to be the sort of book that should merit serious reviews in the Australian press, particularly the Church press. Men of science who are also men of religion are not exactly in over-supply these days and a man like Professor Morton who writes with strong conviction as well as with expertise should not be neglected. Once again my continuing theme: local effort is deserving of local acknowledgment.

Tom Luscombe

FROM ABP SAMBELL IN PERTH

(Continued from page 2)

become a legalistic question, I wish I could share with General Synod the replies I am now getting back from clergy to whom I have given permission to remarry divorced people, and show the wonderful pastoral opportunities this has given them and how the people have continued to share in the pastoral help of the Church in the new marriage. The Church is a bit like the world in ignoring the 800 million people of China for so long: it is time we realised there are broken marriages, and dealt with them pastorally rather than legally. I would hope this might be the view of General Synod that this is a matter for pastoral thought rather than legalism, or constitutionalism, or churchmanship.

DAVIS: Sir, I have been wondering for some time where the targets for Anglican ecumenical thinking and effort ought to be, because it would seem we don't have any clear targets at the moment. What's your thinking in this area?

ABP SAMBELL: I think an article by John Macquarrie 18 months ago in "Theology" started my thinking again in this area, and I think it's time the Church did start asking itself what it was looking for in the unity of the Christian Church. Are we looking for organic unity, and I must admit that for many years this was what I was looking for, and that means a single organisation. And then I wonder whether I want to happen here what has happened in Sweden and Spain and other places where there has been a single church. I believe that rather than asking what changes we need to make to our constitution in order to become part of a United Church, we should ask "Is this our goal?" "Is a uniat type of union?" as we have today with the Old Catholics, where we



An unusual sign of the Church, beside the main road past Balga State housing estate. The congregation meets in a kindergarten building at present. The sign makes sure everyone knows there is a congregation, if not a parish plant.

have full inter-communion but separate organisations and separate interpretations. I think I am now anxious at the thought that there could be one organisation representing the Church in Australia. In Australia, of course, we are in a peculiar situation, because the Methodists, Presbyterians, and Congregationalists have not only shelved episcopacy but have denied episcopacy. How we begin to prepare to become part of the Uniting Church where this has happened - and it has only ever happened in Australia: in every other uniting move in every other

country, episcopacy is accepted as having a place in any uniting church - and I think as Anglicans we're in a very peculiar position in the Australian scene, if we still believe in episcopacy, in that we're preparing for discussions with a Church where we must exclude discussions about episcopacy. However, be that as it may, I believe we must at least be examining whether the goal for Australia mightn't be three streams - the Roman Catholic stream, the Uniting Church stream, and the Anglican stream - and we work toward where we can enter into full communion with each other along the lines of the uniat churches.

DAVIS: Sir, the Pope recently made a statement about concern at ecumenical aspirations apparently running cold. Do you care to comment?

ABP SAMBELL: Very many people feel that moves for unity have cooled down in various parts of the world today. I don't go along with this at all. I think we're doing many, many things together today that we wouldn't have dreamt of doing together years ago. We have followed what Lund asked to do, to do everything together that we possibly could do. But we've gone past that today, to discussing things at depth which mightn't be so sentimental. But togetherness isn't the only thing that matters in today's world. Truth matters, and conviction matters, and these things are part of any move towards unity.

I couldn't agree more with what I think the Pope was saying that we are now getting down to discussing issues of truth. We've discovered that we can come together, but we've got to go beyond just being together. I'm not at all discouraged by the ecumenical climate. We've moved a step forward.

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South-East Asian Theological Schools conference

Australia is lucky not to be left out

STANWAY: I've been having a look at this report that you wrote when you came back from the conference you've just been to in Bangkok of the association of South East Asian Theological Schools. Certain things catch the eye at once. Just let me read from it:

"The executive director, Dr Kosuka Koyama said that current theological needs invite us to focus our attention more to noisy Chinatown than to quiet libraries. He continued, 'How can we find the reality of the widespread crises of faith and search reading in the library of Trinity College, Singapore, unless we go to the noisy Chinatown of Singapore?'"

Now this is saying in a very powerful way the kind of thing that many people are thinking. You must have had some reaction from the delegates to this statement, and what were the reactions?

COLE: The statement came out of a concern that Dr Koyama had, that we were talking about theological education without talking about the relationship of that to the life of the Church or the life of people. The reaction of some of the delegates was in favor, but I still feel they favored it more by just agreeing than by getting down to the really fundamental statement that theology, to be relevant, must get down to noisy Chinatown rather than just be in a quiet library.

STANWAY: I notice, also, that because you were there they turned their attention for a moment or two to New Zealand and Australia and really wanted to know whether we were going to go in the traditional and artificial - I notice that word "artificial" - white world of the West, or whether we were going to get concerned in the teaming millions of Asia. Was this just a statement, or did it create some reaction in the people present?

COLE: It brought quite a reaction. They all felt that Australia was standing aloof, oriented towards the West, whereas nowadays we are finding that we have to be in with South-East Asia. South-East Asian

Dr Keith Cole, Vice-Principal of Ridley College, Melbourne, recently returned from a trip through South East Asia, taking in Indonesia and Singapore, culminating in a conference of theological school leaders in Bangkok.

In this interview, Dr Cole is talking to the Rt Rev. Alfred Stanway, recently retired Bishop of Central Tanganyika, and widely regarded as one of the greatest among missionary statesmen from Australia.

delegates all felt that they wanted us to be in with them, and there was certainly a message to us here in Australia.

STANWAY: Are you doing anything about it?

COLE: Yes, we're trying to do something about it from the theological point of view. We are getting Dr Koyama to come and spend three months here in Melbourne lecturing, but also we are trying to provide interchange of lectureships.

STANWAY: Do you think that when he went on and said we would be a joyful group if we allied ourselves with them, he meant we'd be inclined to get the sort of vast vision you get when you're dealing with new and growing situations? Instead of being linked to some old and old-fashioned?

COLE: Yes, I think they really wanted us to realise that our destiny was with them and if we didn't come in with them then we wouldn't be making this joyful noise, but if we did we would be able to do things together and meet the challenge of the area.

STANWAY: Yes, it always does seem to me that Australia suffers, perhaps more than most countries, from isolation. It struck me when I first came home from Africa, and it strikes me again, that we're not close enough to any other country to feel the full impact of the new world and the new thought that's around and about us. Do you think they want this not so much because they feel they want help from us, but because they may give us a few insights?

COLE: I'm sure they feel this most deeply, far more deeply than we understand. They

feel that they can give us insights. It's not from the material advantage they think they can gain, but from what they can give us, and I think they can give them to us, as we disorient our thinking from the West and become more relevant to South East Asia to which we belong.

STANWAY: I've always found that there are things of Christ that one can see more clearly in people from other countries. In the conference, where there must have been many people from other countries there, did you get this kind of impression too?

COLE: It was delightful to meet Christians from Taiwan, Hong Kong, the Philippines from Indonesia, and to gain quite a deal of new insight from the way they approached the subject, as well as insights in the subject itself.

STANWAY: I think we are lucky not to be left out. What do you think?

COLE: I think that is quite so, too.



Bishop Alfred Stanway talking to Dr Keith Cole (right).

BSL publish book on poor

The Brotherhood of St Laurence has published the results of a survey of 150 families which sought welfare assistance from its departments.

Titled "The Have Nots" (\$2, available only from the Brotherhood), it is a technical report with a large amount of its space taken with definition of the study, and factual data about the circumstances of the families surveyed.

The sample of 150 families is generally considered a little small for generalisations about impoverished families in general, but the report means that for the first time, data is available about the families who seek help from one major agency, and why they seek it.

As with "Two Worlds" (Stockland, 85c) the Brotherhood's published study of education problems facing migrants families, the chief useful-

ness of the client study is widely seen to be in the subjective content of the many interviews as recorded by the researchers.

Here are a few of the many facts emerging about the families seeking help:

- * More than a quarter of male heads of families had been in their jobs less than two months (16.9 per cent less than seven days).

- * 36.7 per cent of heads of households claimed to be Roman Catholic, 32.7 per cent Anglican, 6.7 per cent Presbyterians, 2.7 per cent Methodist and 10 per cent claimed no religion.

- * 46 per cent of heads of households were spending between one and two-fifths of their

weekly income on rent or housing, 19 per cent were spending more than this.

- * Male heads of households were earning between \$40 and \$49 in exactly half of the families, 14.8 per cent were earning between \$50 and \$59, and 11.4 per cent were earning \$30-\$39. (The minimum wage at the time was \$38.80).

Big GFS meeting in August

Girls Friendly Society leaders from all over Australia - and also from the overseas

churches of the Anglican Communion - will gather in Melbourne in August for Commonwealth and World council meetings.

They will be meeting at Janet Clarke Hall, University of Melbourne, from August 20 to 27. Theme for the meetings is to be "Living and Loving".

The meetings will be held against a backdrop of preparations already under way. GFS has begun an extensive survey designed to find out what are felt to be the present needs of girls as GFS can meet them and how it can do so. The society is already aware that its branch members tend to be younger today than in the past.

The world chairman of GFS for the past three years has been Melbourne's Mrs F.W. Cheshire, and her term will culminate in the August meetings. The succeeding world chairman is expected to be English: her term will end with world council meetings in the UK in 1975 when GFS celebrates its centenary.

Bishop expelled from Sth Africa

The Anglican Bishop of Damaraland, the Rt Rev. Colin Winter, has taken up with the United Nations the allegations he has made about South African interference in the domestic affairs of the Church in South-West Africa.

Bishop Winter, having been first excluded from the larger part of his diocese by South African Government order, was expelled from South Africa last month.

When he arrived in London from Africa, Archbishop Ramsey, the English Primate, put his own car at Bishop Winter's disposal.

It is believed Bishop Winter angered the South African administration of South-West Africa by his interest in a strike by 13,000 miners at Ovambo during December and January.

The Bishop of Stepney, the Rt Rev. Travor Huddleston, has established a fund in England to help Bishop Winter.

The event created a stir in Adelaide, including large newspaper advertisements from Christian people concerned about the content of the musical, and demonstrations from others who deplored the performance of the show.

Bishop Reed told "Church Scene" next day that he wanted time to study the libretto before making an assessment of the show, but said it was splendid music, and he had found it stimulating.

"It's a point of view about what happened in the Passion of our Lord," he said. "It was done as seen from a purely human level, of course, but it could be just how

it would all happen today.

"It is horrifying for the Christian, but it is an inevitable consequence of the whole principle of incarnation."

"Good Muslims are horrified at the idea that any man could ever be God. Christians are horrified at this picture of our Lord and His Passion, but the Passion is an awful, frightful thing and there's no escape from that."

Bishop Reed's considered comment upon the show will be published in the next issue of "Church Scene" which will contain a theological study of "Jesus Christ Superstar" from the Rev. Dr Geoffrey H. Stephens, chaplain at Perth College, WA.

New PRO for Home Missions Society

SYDNEY: Mr Ken Harrison, Media Relations Officer for the Salvation Army, will commence work as Public Relations Officer for the Home Mission Society on April 4.

Mr Harrison directed publicity and advertising for the Salvation Army since 1967 in New South Wales, Queensland, and Papua/New Guinea. He has been partly responsible for the continuing success of the Red Shield Appeal which last year reached a record \$1,219,000.

Mr Harrison will be working in a similar field as the Home Mission Society runs homes for young people, nursing homes for the aged and deals with the poor and deprived of the community. He looks forward to the challenge of working with HMS which has been called "The Million Dollar Mission" although he regrets leaving the Army.

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