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STEWARDSHIP CONSULTANTS TO ANGLICAN CHURCHES SINCE 1957

Decide on women's ministry Melb. told

New attitudes to vocations

The commission on "Women in Ministry" recommends positive encouragement of women's vocations to full-time ministry, and identical selection and training, alongside men.

Stipends for women should be commensurate with those for men of similar experience and responsibilities.

The report draws attention to the age group 30-50 from which women of maturity and breadth of experience could be recruited for full-time or part-time ministry. It notes that some in this group would "be keen to approach such opportunities on a voluntary basis within the life of their own parish". Non-residential courses with pastoral training supplementing theological study are suggested.

On deployment of women in ministry, the report says a new flexibility and adaptability is needed. "Women may well produce the kinds of gifts that enable a considerable diversity of life-style and work, and the opening up of new opportunities for service."

The commission rejects the arguments that to open up new opportunities for women's ministry will restrict the number of men offering and the number of jobs available for men or women: "Where God calls men and women through the agency of the Church to a ministry within that Church, the means will be available to support that ministry."

Melbourne's synod in October is to be asked to take steps to precipitate a decision on theological issues involved in ordaining women to the priesthood.

The report of the diocesan commission on "Women in Ministry", released late last month, is now under consideration in the regional conferences of synodsmen preparing for the synod.

The eight members of the commission recorded their opinion that there are no conclusive theological reasons why women should not be ordained to the priesthood. "If Synod is of this opinion, the time is right to say so, and to initiate further consideration of

this matter by the national Church," they said.

The commission found that uncertainty regarding the admission of women to the priesthood was "a locked door at the end of each corridor" it had been asked to investigate.

The commission's brief was to enquire into the fostering of women's vocations to full-time ministries, and to examine the recruitment, training and deployment of women in the diocese.

"By far the most significant factor governing the number of suitable and well qualified women offering for full-time service in the Church is the limitations which the Church places on ministry available to them," the commission said.

"Women who have genuinely felt a call of God to the priesthood have no option but to suppress the call and to channel their gifts into a less fulfilling area of ministry."

By its barrier to ordaining women, the Church implied that "although a woman's qualifications and ability may be undoubted, because she is not a man her ministry must be less than total, more of the nature of a shepherd than a shepherd."

The commission's chairman was Bishop Gerald Muston, and the other members Deaconess Elizabeth Alfred, Mrs S. Chesterman, Miss L. Clarke, Mother Faith, CHN, the Rev. J. Stewart, Dr Max Thomas and Deaconess Elsie Wells.

The motion to come before Melbourne synod following the southern regional conference last week is to be moved and seconded by Bishop Muston and Dr Thomas. It reads:

"That this synod takes note of the recommendations of the commission on "Women in Ministry" that the Church declare its mind about the ministries open to women; and reminds the Church of the request of General Synod in 1973 that the Church should give further study to this matter; and asks the Archbishop to make available to synodsmen relevant material for this study including the report of the General Synod commission on doctrine, "Ministry of Women", so that adequate discussion may take place at the regional conferences in 1976."



Dr Thomas chosen for Wangaratta

The Rev. Dr Max Thomas of Melbourne has been chosen as sixth Bishop of Wangaratta, to succeed Dr Keith Rayner, now Archbishop of Adelaide.

He is at present Stewart Lecturer in Divinity at Trinity College, University of Melbourne, a member of the United Faculty of Theology of that university, and Consultant Theologian to the Archbishop of Melbourne. As chaplain to the Canterbury Fellowship, he has the care of an extra-parochial congregation of 80-90 people which worships in Trinity College chapel.

As a theologian Dr Thomas has contributed to ecumenical interchange in the last four years in two areas: as a member of the joint working group of the Australian Council of Churches and the Roman Catholic Church, a group which produced papers on baptism, marriage, and authority and moral decision; and as one of four consultants to the Australian Anglican bishops holding theological conversations with Roman Catholic bishops on the eucharist and the ministry.

Ecumenist

"Ecumenical dialogue shows many aspects of Anglicanism to be obsolete or obsolescent," he said last week. "But this church does have a positive and valued contribution to make, in terms of the Anglican experience of faith."

Present-day engagement in this tradition of spirituality has occupied him increasingly over the past year, he said. Liturgical revision is needed, but in itself does not renew or recreate the Church's worship. So he has taken a lead in conducting a series of "eucharistic workshops", schools of prayer within the context of a celebration of the eucharist, in various parts of Melbourne.

"I am becoming more and more convinced of the importance of family religion in renewing the Church at the level of worship," he said.

"When we come together as the Church for worship, we bring what has been nourished in us through the week. Meaningful family prayer, flowing into private prayer and preparation for the eucharist, will renew our corporate worship."

"I can foresee one very proper concern as bishop in encouraging this renewal."

Dr Thomas is the son of a priest, and two of his brothers are priests, in Casino and Toowoomba. His father, the Rev. Charles Thomas, was rector of Cook's Hill parish in central Newcastle for 15 years, and the rectory was "home" during Dr Thomas' student years at the University of Sydney and at St John's College, Morpeth.

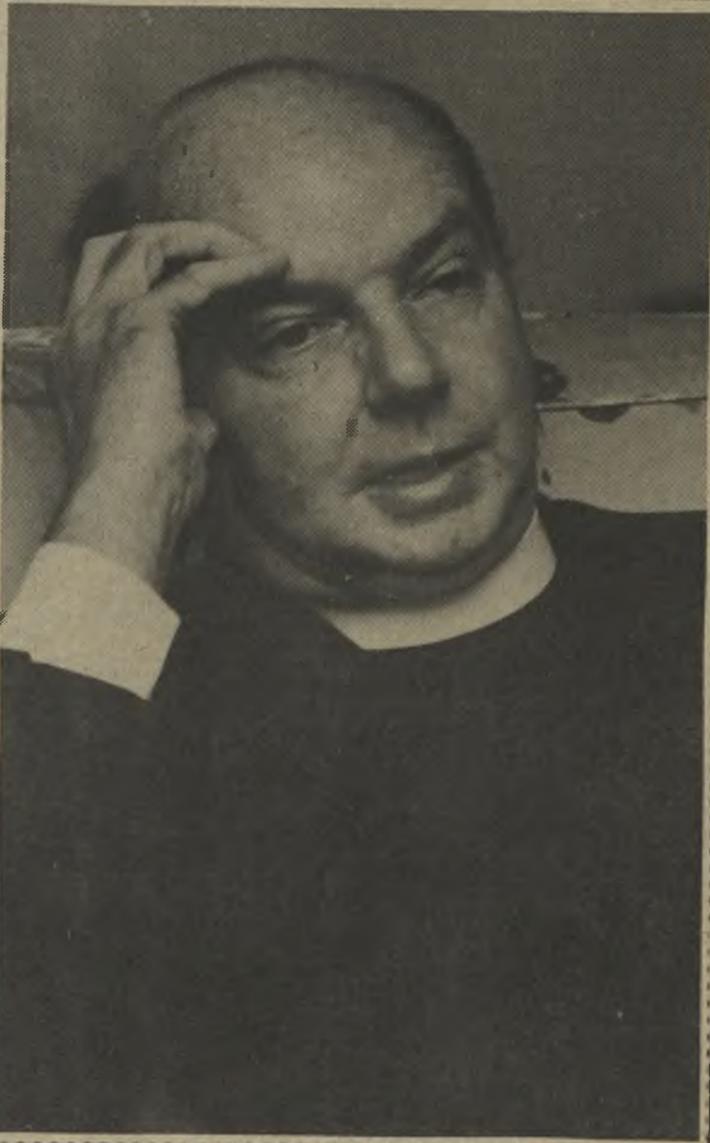
He married Elaine, the friend of high school days, whom he describes as "a teacher by vocation" . . . and she has kept up her professional interest with part-time teaching in recent years. They have three children, Helen, 20, a cadet on "The Age", Mark, 16, in fifth form, and Gregory, 13, in first form.

Dr Thomas served curacies in Newcastle diocese and England, and was rector of The Entrance (diocese of Newcastle) for five years. He spent four years in the USA, gaining his doctorate in theology from General Theological Seminary, New York, and lecturing in Greek and theology.

His consecration is expected to take place on December 20 (the feast of St Thomas transferred) in St Paul's Cathedral, Melbourne. He will then be 49.

OUR MAN IN ROME, AT HOME

● Dr H.R. Smythe, "representative in Rome of the Anglican Communion", and director of the Anglican Centre in Rome, has just been home to Australia on a brief visit. He spoke to clergy in Melbourne last week of "a very special vocation" for the Anglican Church. Our story, page 2.



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CHILDREN'S HOME REDEVELOPED

A re-development project for the Clarendon Children's Home, Hobart, is now in progress, to cost \$400,000 on completion.

The first stage, a new administration block, was blessed and opened on July 6.

At present there are 19 boys and girls in the care of the Church at Clarendon.

Pictured at the service of blessing last month are (from left): Mr R.P. Whitehouse (treasurer), the Hon.

W.C. Hodgman (warden of the municipality), the Rev. R.P. Upton (administrator of the home), Mrs D.J. Upton (matron), Bishop H.A. Jerrim (assistant bishop of Tasmania), Lady Burbury (patroness) and Mrs E.J. Cameron (president).



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AN 18

VOCATION ROME, BUT STILL 4 REAL QUERIES

Dr Harry Smythe, director of the Anglican Centre in Rome, spoke of a special vocation for the Anglican Communion in relation to the Roman Catholic Church, when he visited Melbourne briefly this month.

But he said there were still testing questions that must receive an answer before the "organic unity" goal should be considered.

"For 400 years Anglicans have learned to live together with our tensions and diversities," he said. "The Roman Catholic Church is just beginning to acknowledge the fact of diversity within itself. We have something positive to offer from our own experience of contradiction and suffering."

"Anglicans also contribute to unity from the humaneness of their tradition," he said. "What counts ultimately for an Anglican is not a set of propositional beliefs about God, a dogma of any kind, an institution however venerable, a tradition, a principle, a morality or even the Church. What counts is man himself, whom we are called to love and serve as he is, in order that he may come to be something like God."

He suggested that in these days of challenge and extreme danger to the faith, neither Anglicans nor Roman Catholics could allow themselves "the painful liberty of schism."

But there were four important areas in which Anglicans should obtain answers before organic unity could be achieved, he said:

1. Concerning 'Unity in Diversity'/'Pluralism'/'Hierarchy of Truths':

"If this principle is now admitted to be valid in certain areas of the Church's life, what is lacking which is truly and undeniably and provably catholic in the Anglican Communion? In what sense after the (Vatican II) Decree on Ecumenism, are Anglicans not fully members of the Church?"

2. Concerning freedom of intellectual enquiry:

"Do Roman Catholic scholars of today feel positively encouraged in their researches, wherever these may lead, by centres of ecclesiastical authority? How can Anglicans be encouraged to see the Petrine office or curial authority as other than merely watchful and at worst negative and circumscribing?"

"For Anglicans there is a self-authenticating integrity about intellectual enquiry, even when it may lead to conclusions contrary to traditional doctrine. Do Roman Catholic authorities fully accept this as part of our attitude and inheritance, and would it be considered worthy of respect in the future unity which we both seek?"

3. Concerning authority: "It would be extremely difficult for Anglicans to accept papal primacy in a sense which allowed the Pope to be more than 'primus inter pares'."

Would this be acceptable for 'organic unity' with our Roman Catholic brethren? What kind of authority other than pastoral should Christian men seeking maturity want?"

4. Concerning a married priesthood: "Anglicans have had this experience for 400 years and regard it as a

positive gain from the tumult of the Reformation. If, however, the discipline of an unmarried clergy is to remain intact in the Roman Catholic tradition within the future 'organic unity', what kind of training should be given to seminarians and clergy in order to preserve and enrich their affective life? This question has a special importance for an Anglican because certain forms of 'catholic asceticism' — which are really deformations of it — remain deeply suspicious of 'the natural instincts and affections implanted by God', as the 1928 Prayer Book positively and nobly calls them. All of us have to learn to love 'even as I loved you' (St John 13.34). God Himself, we believe, is primarily a Lover."

Thais help refugees

Thai church workers are aiding more than 4,000 refugees from Vietnam, Cambodia and Laos who entered the north-east part of the kingdom in the last few months. There are an estimated 22,000 such refugees in Thailand at present.

Led by the Rev. Somchart Cha-umthong, vice-moderator of the Church of Christ in Thailand, church teams are distributing 120 sacks of rice each week to the refugees.

St Francis' College mid-term outreach to Goondiwindi

St Francis' College, Brisbane conducted a mid-year mission to Holy Trinity Church, Goondiwindi, near the border of NSW and Queensland, in July.

The theme of the mission was built around the parable of the Prodigal Son, and it was entitled "Way Bound for Heaven".

Lively discussions followed the nightly community singing and mission service as parishioners asked questions of the missionaries, Canon I.F. Church, Fr. T. Brown S.S.M. and the Rev. I. Shackleton.

The activities attracted attention from many points of the far flung parish, even from the neighbouring parish in NSW at Boggabilla, some of the members of the team later repaid the New South Welshmen's compliment with a visit to the

Toomalah Aboriginal Settlement as the guests of the Rev. I. Ransome.

The main thrust of the children's mission was through the catchy "Charlie Brown comes to Town". This use of characterisation with a glove puppet theatre proved an effective medium for getting across gospel stories, prayers and introducing lusty singing. The puppet figures also participated in a eucharist held for the primary school children.

The high school segment of the mission was assisted by great co-operation and friendship, both from the staff and students of the school. Contact with the

students was mostly through informal means like lunchtime discussions in small groups on the grass, or cups of coffee from our lunchtime coffee shop and pop music stall.

A small group of students challenged by these discussions assisted in the celebration of the eucharist at the school and also prompted the holding of an ethics discussion in the senior English class. The week was rounded off by the holding of a "Record Hop" which was organised jointly by the students of the mission team and the parish youth group for the local high school youth.

CLERGY MOVES

BALLARAT

WHITEHEAD, The Rev. W.C., vicar of Ballan, to retire on September 29. GEDGE, The Rev. L., of Creswick has returned to Canada.

PERTH

COOK, The Rev. J., rector of Dalkeith, to be rector of Victoria Park from August 28. SEXTON, The Rev. M., chaplain to Guildford Grammar School, to be rector of Mount Lawley from September 5. VEDANAYAGAM, The Rev. D.L., of the diocese of Madras, to be assistant priest at Subiaco for 12 months. NEWMAN, The Rev. D., rector of Wangan Hills, to be chaplain and warden of St Bartholomew's House as from July 1.

WATTS, Canon J., rector of Wembley, retires from active ministry on August 24.

GIPPSLAND

RICHARDS, The Rt Rev. R.E., to be locum tenens in the parish of Traralgon during the rector's long service leave.

NORTHERN TERRITORY

GINNS, The Rev. R.W., rector of Tocumwal-Finley, diocese of Riverina, to be rector of Tennant Creek.

RIVERINA

HOORE, The Rev. D., was inducted as rector of Borellan-Weethalle on August 7.

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'Lifestyle' theme in festival

St James' Church Traralgon uses the occasion of its patronal festival each year to demonstrate that the rector calls "the parish life-style".

This year a music festival featured the La Trobe orchestra, and the art exhibition and competition for religious art was well attended. After all, says the rector, we have a church building designed for secular/religious contact — let's use it! Over 2,000 visitors attended the week's programs.

Pictured is Clare Maglen receiving her award for religious art from Blyth Johnson, architect of the building complex at St James', with the rector, Archdeacon G.M. Ross in the centre of the group.

Church's role: Changing history — Dean

Almost any other time than mid-July might have been better for a parish mission in Moe, diocese of Gippsland, with cold winds and rain sweeping the Latrobe Valley for the whole of the week.

Yet attendances totalled over 1,400 for the week of special meetings, and the parish feels all its plans and preparations were more than justified.

The parish clergy were not very enthusiastic when members of study groups originally suggested "a mission to encourage further mission", the rector, the Rev. Richard Morris, admits. But the ground movement led to a parish weekend away,

prayer groups to back up the mission got to work, banners and notices were printed, music organised, and the missionaries invited.

Dean St John Edwards of Grafton was to take the evening services in Holy Trinity Church, and the Rev. Graeme MacRobb, rector of Mirboo North, the children's mission each afternoon at St Luke's.

"The New Way of Living" was the theme of Dean Edwards' addresses, on such topics as "Love ... let's begin", "Calling ... let's decide", "Help ... let's trust", "Task ... let's work", and "Awareness ... let's act". There were many opportunities for laughter as the dean liberally larded his serious subjects with humour.

The main talk was followed by a practical ses-

sion in which the missionary, by means of models, illustrated important aspects of Christian life — bible, Anglicanism, the eucharist, and planning. After supper many returned to the church for a chat with the dean.

At the children's sessions, the missionary taught the basics of the faith through the action

creed, stories, songs, and a puppet theatre. Even on the worst day, over 90 children were present.

The final eucharist of the mission was the climax of an inspiring week, with the concluding note in Dean Edwards' address: "Who are you? I am a Spirit person. Where do you live? In God's world. What do you do? Change history."

GREEKS CUT ROME BOND

The Greek Orthodox Church has broken relations with the Roman Catholic Church in protest against the latter's naming of a new bishop of the Uniats in Greece, Ecumenical Press Service reported this month.

The announcement was made by Archbishop Seraphim, primate of the Church of Greece.

Since the death of Bishop Hyacinthe, Uniats metropolitan of Greece, the Orthodox Church had sought to persuade the Vatican to leave the post vacant in the interests of improving relations between the Greek Orthodox Church and the Roman Catholic Church.

However, on July 28 Pope Paul VI named the Rev. Anargiros Printesis as the bishop for Catholics of the Byzantine rite (Greek). Archbishop Seraphim said this decision was contrary to the spirit of co-operation

which had come to characterize relations between the two churches.

"Uniats" is applied to churches of Eastern Christendom in communion with Rome. They are located throughout the Middle East with the largest group in the Ukraine. The Greek branch numbers approximately 1,200 members.

In other overseas news

Apartheid continues

Steps taken by the South African government to relax racial discrimination as part of its attempt at detente with its black African neighbours were termed "superficial" by the National Conference of the South African Council of Churches last month.

A resolution, passed without a dissenting vote, attacked the government for continuing "drastic apartheid measures such as the plan to move 200,000 people to yet another vast dumping ground at Committees Drift" in the Cape Province.

It also condemned government attempts to "terrorise many of its internal critics and opponents into silence".

The council said further attempts to impose totalitarian control over the people would in the end "only help to hasten violent confrontation".

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Postage rates threaten 45 church papers

The 100 per cent increase in bulk postal charges for religious and charitable publications threatens the continued existence of many members of this section of the press, the Rev. Tony Nancarrow, National Secretary for the Australian Religious Press Association, said last week.

The increase announced on July 31 will take the cost of posting a religious newspaper or magazine to 6 cents per article from February 1 next year. In some cases where the weight of the publication exceeds 50 grams the cost will be higher.

"The Australian Government seems bent on perpetuating the myth that the Postal Commission can and should be run at a profit or, at least on a break-even basis," Mr Nancarrow said.

"Overseas experience makes it quite plain that no postal service can operate, nor should it operate, on income derived directly from users.

"That postal charges should be borne exclusively by the users of the service is very illogical thinking.

"The postal service exists to benefit the entire nation, and considering its importance within the economy it also benefits those who do not use it at all."

The Government seems bent on limiting its budget cuts to education and its other social welfare programs, by eliminating a subsidy to the Postal Commission, he said.

"Figures demonstrating the financial performance of other postal services around the world would indicate that no other Government has been able to eliminate such a subsidy."

Great Britain with an area of 94,209 square miles and a population of 588 people per square mile lost £142 million between 1962 and 1972.

Switzerland with a land area of 15,941 square miles and a population density of 384 lost money every year between 1962 and 1972. Its total deficit was 980 million Swiss francs.

"In the face of these figures how can Australia hope to run its postal service at break-even or a profit with a land area of 2,967,741 square miles and its population of 4.41 people to the square mile," Mr Nancarrow said.

While acknowledging that some increase was justified, Mr Nancarrow said that the enormity of the rise could result in the implementation of the law of diminishing returns.

"When postage becomes too expensive, religious, trade-unions and non-profit organisations will be forced to look for other means of distribution. Failing that they will cease communication entirely."

The 45 member publications of the Australian Religious Press Association are faced with a \$250,000 increase in their annual postal bill.

"It is quite obvious that many of our members just won't be able to afford it," he said.

1 1/2 million Australians and their dependents are relying on the government's sense of justice in its framing of the budget to be brought down next week, David Scott, president of the Australian Council of Social Services said this month.

"These people depend on pensions and benefits. But they do not have the organisation and resources of industry, unions, breweries, teachers, doctors and public servants to bring pressure on the government and public opinion," he said.



Mr David Scott

Mr Scott said that budget cuts in expenditure should not be across the board. "There should be positive discrimination in favour of low-income groups."

If there was to be no worsening of the situation for low-income people the following provisions should be made, he said:

- pension increases that lift the base rate to 25% of average weekly earnings in line with the Labor Party's promises.
- abolition of the seven day waiting period not covered by unemployment and sickness benefits.
- financial assistance for low-income earners among Australia's 28,000 deserted fathers.

- doubling of child endowment and the abolition of tax deductions for children, to help finance endowment increases. (Child endowment has been wiped out by inflation and is now only 1.3% of the minimum wage for a man with a wife and two children, Mr Scott said.)
- postponement of further abolition of the means test to reserve funds for base rate pension increases.

- an increase of 20% in the \$375 million provided for public housing in 1974/75 to maintain the present level of construction after three years of disastrously low public housing construction. (There are more than 90,000 people on Housing Commission waiting lists.)
- adequate funding of day care services for children of working mothers, particularly for children whose mothers work because of economic necessity.

- tax deductibility for child minding costs incurred by working mothers.
- fully finance the first stage of the \$490 million three year program for technical colleges prepared by the Australian Committee on Technical and Further Education. "This is the neglected area of education that is now critically important when there are nearly 100,000 unemployed under the age of 21 and most are unskilled," Mr Scott said.

Religious liberty — do we know what we mean?

Church-state relations, both at home and overseas, were the subject of Archbishop Sambell's letter in this month's Perth "Anglican Messenger".

He wrote of the recent expulsion of yet another Anglican bishop from South Africa, Suffragan Bishop Wood of Damaraland, and said:

"Among the newly independent states of black Africa, few governments deny religious liberty. Most allow propagation of religious beliefs. But they will not allow the kind of religious liberty that implies a prophetic vocation of national criticism.

"The church must not criticise the state. Such criticism is seen in the same light as political opposition and as a destructive, disintegrating force in countries engaged in nation building.

"There is little difference in religious liberty as practised in black and white Africa. Nor is this new. From the earliest days, Christians have had to come to terms with secular rulers.

"The question, of course, is what is the ideal form of relationship between church and state?"

"We belong to that European tradition that takes it for granted that the church has a right to be tolerated but maybe also the right to a privileged position.

"We often see religious liberty as being equated

with the well being of the church and our church. Religious liberty has two prongs to it — its relationship to the state, but also that which is concerned with the liberty of everyone to practice their own religious belief.

"We need to continue to pray for the church in the third world countries, as it struggles to be the church



Archbishop Sambell

and to raise a prophetic voice.

"But while we are concerned and very often critical about both the church and the state over there in those countries, let us think occasionally what we mean about religious liberty between church and church and church and state in our own."

Adelaide AWD helps Sri Lanka

Action for World Development members in Adelaide are to promote an independent tea-selling movement in Australia, to help poverty-stricken workers on tea plantations in Sri Lanka.

The group is importing tea from a workers' co-operative in Sri Lanka, the Shramadana Movement, to ensure that profits return to the tea workers directly, and not to the British tea industry and its shareholders.

The group aims to show that Australians can do something positive to relieve Third World poverty, by undercutting the trade structures that help perpetuate it.

The tea project is also seen as a way of informing Australians about world

development issues and leading to action in other industries where workers also suffer wage injustice.

Other AWD groups in Sydney, Melbourne and Brisbane are also interested in the idea.

Cost of tea imported in this way is likely to be between 70 and 75 cents for a 250 gram packet (just over 1/2 lb) which is 25 cents more than commonly bought tea in Australia. The tea imported will be of high quality.

A member of the Adelaide group, Dr Chris Cumming, said that at this

price the alternative tea marketing will not be much of a threat to the companies now profiting from the less than subsistence level wages paid to tea plantation workers.

Dr Cumming anticipated resistance to the importing by shipping firms connected with the tea companies.

Early response to the scheme in Adelaide has given the AWD group reason to think it will be a success. "People are really thrilled to know they can do something positive," Dr Cumming said.

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U.S. CHURCH'S AID HAND SHAKE

Overseas aid to the tune of over three million dollars is to be raised by the U.S. Episcopal Church to provide an endowment for Cuttington College, Suacoco, in Liberia. The president of Liberia is to be one chairman of the campaign, Presiding Bishop John Allin another. The 85-year old college will receive an assured income for faculty and student purposes. Money is also to be raised in Liberia.

● Pictured are Dr Oscar Carr, development executive for the U.S. church, and President Tolbert of Liberia, completing the Liberian side of the campaign planning.



Serving in "Summer '75"

Orientation for "Summer '75" was held recently in Epes, Alabama, at the headquarters of the Federation of Southern Cooperatives.

The week long orientation marked the beginning of an eight-week summer work experience for a group of 17 Black students at Cornell University.

Through "Summer '75" Black students are returning to the south to learn and assist under the guidance of community organizations. The students will be developing an awareness of the values

of urban living in relation to southern values.

The project is composed of young Black men and women of varying ages and backgrounds, some as young as 18 and a few over 30.

BELOW: Jim Jones, FSC deputy director (right foreground) explains FSC printing operation to the group.



The Vatican has reaffirmed its opposition to women priests, in a communique issued last month.

The statement followed a meeting of Roman Catholic and Russian Orthodox theologians, held in the northern Italian city of Trent late in June.

The Vatican announced that the delegates had "re-affirmed the traditional teaching of their churches concerning the conferring of the sacrament of the priesthood only on men."

Vatican reaffirms: 'No' to women in Priesthood

"As a result of the many dialogues which are taking place concerning the ministry of the Church, it is clear that serious study should be made by Catholics and Orthodox together on the question of the role of women in the Church, and of the reasons why their service does not always receive adequate expression.

"It was felt that the teaching of the two churches concerning the Blessed Virgin Mary and veneration of the Mother of God provide us with additional help toward arriving at a deeper understanding of this question."

Meanwhile in the USA the American Church Union, an association of catholic Anglicans which has taken the extreme conservative position on the issue of women's ordination, last month made a case for a General Council of all the churches with bishops in apostolic succession, to rule on the ordination of women to the priesthood.

The ACU has framed a resolution to be brought before the various diocesan conventions, thence to the general convention of the US Episcopal Church, that the four heads of churches call "a general council of the one, holy catholic and apostolic church."

This would involve the Archbishops of Canterbury for the Anglican Communion, the Pope for the Roman Catholic Church, the Ecumenical Patriarch of Constantinople for the Orthodox churches, and the Archbishop of Utrecht for the Old Catholics.

The resolution reads:

WHEREAS, by tradition dating back to the Council of Jerusalem in the first century, the Church has called for a General or Ecumenical Council to treat with questions of universal concern, and

WHEREAS, a diocesan, provincial or national council has no authority to alter catholic faith or order, nor can such an inferior council legislate for the whole Church, and

WHEREAS, for the past 2,000 years, no branch of the one, holy, catholic and apostolic Church has authorized the ordination of women to the priesthood or the episcopate, and

WHEREAS, various groups within each of the branches of the Church catholic have proposed such a change in the tradition and practice of the Church, and

WHEREAS, unilateral action by any one branch or national church on such a fundamental question would be inconclusive and divisive, and

WHEREAS, only a General or Ecumenical Council of the whole Church can treat with such a question of universal concern.

NOW THEREFORE be it resolved by this diocesan convention that General Convention of the Episcopal Church be memorialized to request the presiding bishop of the Episcopal Church to ask the Archbishop of Canterbury, the Bishop of Rome, the Ecumenical Patriarch of Constantinople and the Archbishop of Utrecht to issue a world-wide call for an Ecumenical Council of the one, holy catholic and apostolic Church for the purpose of resolving the question of the ordination of women to the priesthood and the episcopate.

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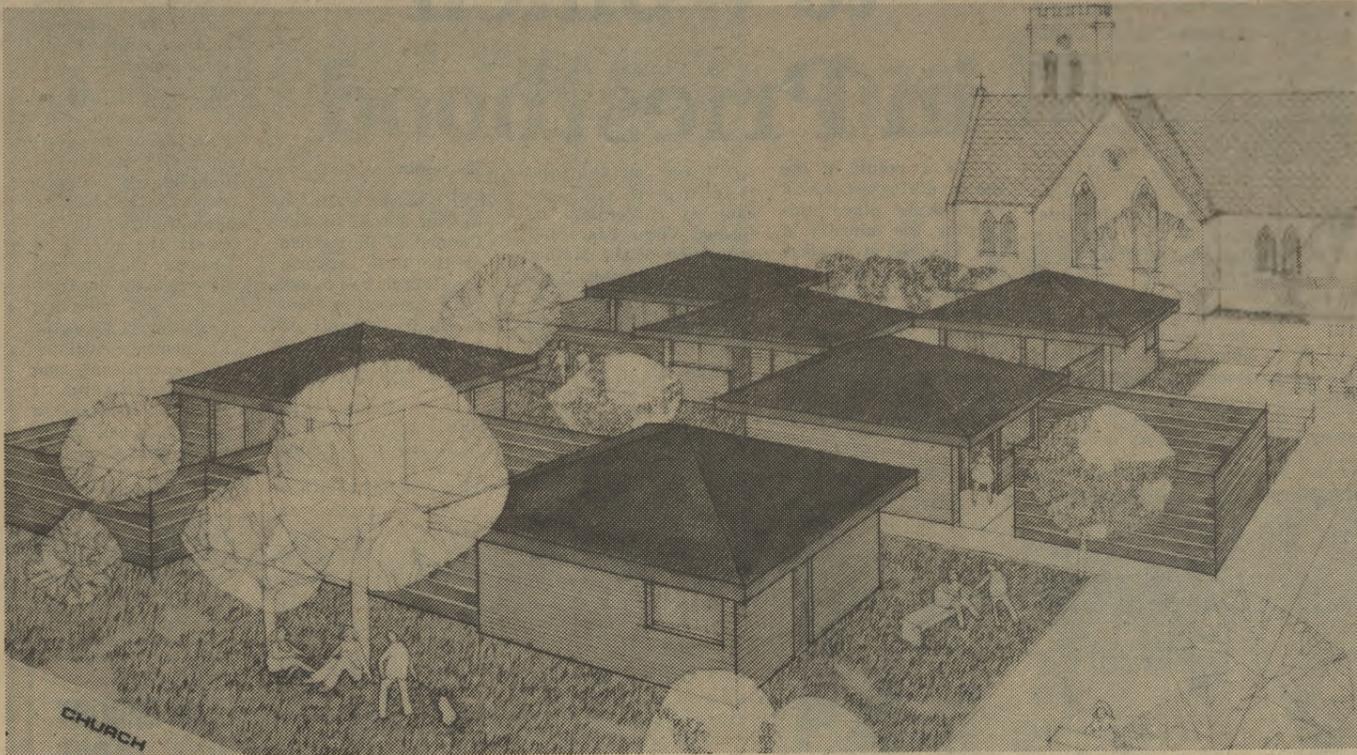
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Force 10 is a joint programme of Australian Council of Churches and Australian Catholic Relief. Recent projects include agricultural development in Tanzania • teacher training in Rhodesia • Aboriginal leadership training in Darwin.

Two retirement villages for Bathurst



The Synod of the Diocese of Bathurst has approved the establishment of two retirement villages, one at Dubbo and the other at Grenfell.

Eight cottages are nearly complete at Holy Trinity, Dubbo, and it is planned to build others on church land at a later stage.

A large sum of money has been given by Mr and Mrs Livingstone of Grenfell to build a similar village on the church property in that town.

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A view of Dubbo, the largest parish numerically in the Diocese of Bathurst.

The Venerable N.J. Eley has been rector for the last eight years and has done much to further the pastoral outreach of the parish. He will shortly be taking up a new appointment as Archdeacon of Newcastle.

Archdeacon Eley's successor will be Canon Gordon Morrison, M.A., Dip.Ed., Th.L. who is at present Rector of Broken Hill in the diocese of Riverina. Canon Morrison was trained at St John's College, Morpeth, and ordained in the Diocese of Adelaide.

Since 1957 he has served in the Diocese of Riverina, at Wentworth and Broken Hill. It is anticipated that he will take up his new appointment at the end of October.

'Significant' study on Creation narrative

"Creation." Claus Westermann. SPCK. Pp. 123. \$4.65

First published in German in 1971 and now lucidly translated by the Australian Jesuit, John J. Scullion, this little book on the first three chapters of Genesis will charm the general reader and edify the expert.

Its importance is such that it is a very great disappointment to have no index provided. Short of making one for himself the reader needs to underline something on every page. For often the explosive nature of some statement bursts on one days after reading it, with the result that time must be wasted looking it up for further consideration.

Fortunately the style is repetitious. The author is so clearly master of his subject and writes so smoothly that the eye and mind appear to absorb his comments without effort or strain. The repetitions stop one from going too fast and hence from taking for granted the revolutionary nature of what is written.

The book sets out to give an explanation of the Creation narratives in the first three chapters of the Bible and limits itself strictly to this task. There is no specific discussion of structure or contemporary background, though these are subsumed and, where necessary, referred to, throughout the exegesis.

The author takes tribute from the form-critics in that he elucidates what a story or pericope meant as it took shape and was passed on from person to person. But he is no less indebted to the redactionists in that he insists that for proper understanding of the material we must enquire what its meaning is just here, even, indeed, in the context of the whole Bible. It should be obvious that whatever a passage meant originally and in isolation, that meaning is at least modified by its use in a particular context and by a specific group.

Westermann claims that the theology of the Evangelical Church concentrated more and more on man, becoming cut off from reality. He asks, "What sort of a God is he who does everything for the salvation of man but clearly

**BOOK
SCENE**

has nothing at all to do with man in his life situation? What can be the meaning of a salvation history which has nothing at all to do with real history?" The Old Testament, he writes, knows no other reality than that established by God: Hence the study of God as Creator and of His creative activity is all-important for sound Biblical knowledge. For this study much material is available, but here Westermann is content to limit himself to Genesis 1 - 3.

Obviously he must come to grips with the problem of mythology, particularly with Bultmann and the "demythologizing programme". In doing so, he argues that Bultmann discussed myth only in its secondary stage, wrongly seeing it as in opposition to history, whereas it must be regarded as a reflection on reality.

As he proceeds to expound the text with such thoughts in mind, Westermann shows it to be a quarry of new riches valuable both to the theologian and preacher. It is as though new light shines upon every biblical sentence. Not only does the author see things whole, but in doing so, rescues much that has been neglected. Creation and redemption are inextricably united and are both found in the work of Jesus. Hence he can conclude with the astonishing statement that "the Gospels are not merely an introduction to the story of the Passion". In the first part of the Gospels, he claims, Jesus restores what God has created, hence redemption and creation cannot be separated from each other.

This is a book to be welcomed and studied as an important and significant contribution to religious understanding.

C.C. COWLING

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Churches join in new service to community

The members of all the Christian Churches in the City of Bathurst have joined in the establishment of a marriage and family guidance service to operate in the district. At a well-attended meeting in the Methodist Hall on July 16 a constitution was adopted. Funds are being raised to provide for a full-time director and some part-time counsellors. The president of the service is Mr M. Leslie of the cathedral parish. Accommodation for an office and counselling centre has been provided by the Bathurst Polyclinic complex.

Some of the members of the Interim Management Committee (above) are: Messrs C. Ellis, J. Wishington, M. Leslie, Mrs J. Rowe and Sr Kay Tyers.

Bathurst Diocese feature

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Historic church celebrates past

Centenaries are two-a-penny nowadays but a sesqui-centenary is still an occasion of some significance.

On Trinity Sunday Holy Trinity Church, Kelso, in the city of Bathurst celebrated the 150th anniversary of the foundation of the parish with a Parish Eucharist at which the Archbishop of Sydney was the preacher and the Bishop of Bathurst the celebrant.

Clergy assisting included Archdeacon of Broughton the Venerable C.E. Ussher, Archdeacon Ellis, who recently retired after 25 years as rector of Kelso and the present rector, Canon R.J. Vincent.

Kelso was the first inland settlement in Australia, having been established soon after

the explorers crossed the Blue Mountains.

The foundation stone of the church was laid by Archdeacon Broughton just before his return to England. When he came back as Bishop of Australia the church had been completed so it has the distinction of being the first church in Australia to be consecrated by a bishop. Broughton's official signature, "W.A. Australia", appears in the parish register.

In the burial register there is an entry recording the burial of Captain Greenwood, "murdered by bush-rangers", followed by a list of five names "hanged for the murder of Captain Greenwood".

For most of its history, Holy Trinity has been a village church on the outskirts of the city, but now it is in the heart of a fast-growing residential suburb.

Thanksgiving Program

Bishop-in-Council of the Diocese of Bathurst has requested the Bishop to summon a special session of Synod to discuss a proposal to conduct a thanksgiving program in the diocese next year. It will be concerned with both stewardship and pastoral care.

The Synod will be summoned to meet on October 11 at Dubbo, to consider the proposal.

Development assistance

Some of the Government's R.E.D. Scheme money has been allocated to church projects in the Diocese of Bathurst.

St Michael's Home for Girls at Bathurst has been granted the sum of \$2,600 to employ labour in re-painting the buildings and developing the grounds.

The parish of Coonamble is receiving \$22,720 for the renovation of its parish hall, which serves the whole community, and \$1,945 for the painting of a church hall at Gilgooma, a small country centre. The grant will be administered by the Coonamble Shire Council.

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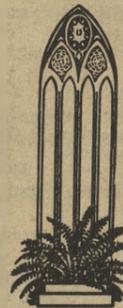
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Headmaster to move



For the past nine years, Mr S.P. Gebhardt has been Headmaster of All Saints' College, Bathurst. He has now accepted the position of Headmaster of Geelong College.

During Mr Gebhardt's time, All Saints' College has made considerable advances in the academic sphere and a number of new buildings have been erected including a library complex and a Sixth Form residential college. He has done much to encourage the boys in music and the arts.

The College Council has decided to admit girls to the school next year, the first non-Government school in Bathurst to go co-educational.

Mr Gebhardt will be leaving at the end of this year.

(Photo: Western Advocate)

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SCENE

What legal safeguards do we want?

Our next General Synod is less than two years away. The agenda paper has not yet been prepared, but one can see the issues which may well find a place upon it. Perhaps another effort at remarriage of divorcees in church, perhaps a move towards ordination of women, perhaps a move to begin unity talks with another denomination, perhaps a move to tighten our currently slack discipline of membership and initiation, perhaps a move towards accepting an all-Australian Prayer Book.

Each of these issues has common elements in that they touch upon the doctrine and worship of the Anglican Church in Australia (which raises doubts whether we may, constitutionally, make any moves on them), and are current issues elsewhere in the Anglican Communion as well as here.

Each issue has proponents and opponents. For the moment we would do well to look beyond any one issue of reform or change, and focus upon the confused legal position which would follow any attempt by next General Synod to adopt any change on any one of them. Section 4 of our Constitution expressly binds us to the 1662 Prayer Book, forbidding us anything which would "contravene any principle of worship or practice laid down in such standard". Twenty years ago our General Synod could not have agreed to any Constitution without that safeguard. Today's problem is that the safeguard is extremely comprehensive, and we do not know how to apply it. Is Series III an illegal communion rite because its writers have stated in writing that it widens the theological significance of the communion service beyond the position of 1662? The question is a good one because it must be answered before we know whether we may take a Prayer Book which is any more innovative than Sunday Services Revised.

The problem is that to ask that question in isolation from the other questions about what the Constitution will allow is likely to lead us into the kind of legal morass we have already found on remarriage of divorcees.

We are convinced that there is real danger to Australian Anglican unity to attempt to resolve any questions of specific reform in practice, doctrine or worship upon which the Constitution may be held to pronounce unless we tackle review of

the Constitution itself at the same time. There will be those who fear we seek too much. The Constitution was agreed to with the greatest of difficulty, and with Archbishop Geoffrey Fisher's careful intervention when all seemed hopeless. But it was 1955 when the Constitution was adopted by General Synod, and much has changed since then. So that while a safeguard of Anglican doctrine and worship still has a place in our Constitution, it is less certain whether the safeguard we now have is still the appropriate one.

The Anglican Church is changing, right around the world. The English General Synod has made a number of profound changes which our Constitution would seem to prevent us making. The North America cousins have done much the same. Perhaps they are all mistaken. But the Australian Church is changing, too. Old battlefields lie mercifully deserted, and current contentions are being faced more peaceably, for which we should all be profoundly thankful.

The fear that haunts us is that moves towards specific changes will build up into an irresistible force of expectancy only to be confronted with the immovable object of a Constitution whose review we have been assigning to the "too hard" basket. If that should happen, the danger of an explosion would be acute, and Australian Anglican unity would be a dead letter.

Clearly great patience is already necessary, even if a quick start on a constitutional review is now made. This kind of patience is no more than we have a right to anticipate, but we would do well to realise that there are limits to patience. It is a well-known theological aphorism that "not to decide is to decide still": postponing the moment when we begin to grapple with constitutional reform will soon be irresponsible.

Vietnamese in Australia

Watch this space five years from now. We shall be the wiser for knowing the results of a federal government - commissioned survey — of the integration of those Vietnamese refugees who had no friends or relatives in Australia on arrival. They should provide a neat little control group for the sociologists, but the findings will be rather academic by the end of the study period, 1980, we fear. Unless, of course, the findings are to be used to direct the government's receptiveness to refugees from some other Asian country, in which case we must hope for no more such crises as Vietnam for at least five years.

The cause of minorities is properly ours as Christians, and that of the

Vietnamese refugees settling in Australia especially ours: we did not accept them, few as they are, as migrants with some definite contribution to make to our national life, but as people in what they and we judged at the time to be direst need. We must be active in ensuring their adjustment and welfare, including acceptance of what special contributions they may make. But we should be prepared for some of them to limp, perhaps never really adjust; yet not therefore feel that their entry in the first place was a misjudgment. If any assessment of success or failure is to be made, the only measurable is our own involvement in their integration.

Meanwhile, there are Vietnamese voices unheard and powerless. Those who are here on student visas can get no ruling from the immigration authorities on what their future may hold. To compound their feeling of impotence, without permanent residency they are not eligible for jobs for which their studies have fitted them. Many of them know of close relatives in refugee settlements in Hong Kong, Singapore and the U.S., and marvel that Australia's helping hand was so speedily withdrawn from Vietnamese affairs.

'Cast liturgical nets widely'

Sir,

Recent developments on the liturgical scene in this country give rise to some concern. Many people have been disappointed by the Commission's latest proposals (the revised marriage rite and the 1662 Prayer Book lections and collects in modern English), and are worried about the likelihood that they will be incorporated in a new Australian prayer book in 1977.

Shouldn't we take a fresh look at the whole area of liturgical revision and experimentation?

Firstly, is it not unreasonable to imagine that an adequate prayer book, one which will hopefully incorporate the best in Anglican tradition, combined with new liturgical insights, can be produced by that time? The Church of England and the Episcopal Church in the USA (PECUSA) have both stated explicitly in their rites that they have no intention of setting a date for a definitive prayer book. And both have been engaged in liturgical revision for a much longer time than we have, for 80 years in fact. Surely we, too, need a longer period of experimentation.

Secondly, do we not also need a wider scope for experimentation? Our parish churches on the whole have tasted freedom and could be allowed a wider liturgical experience. Why must we be limited to the products of the English and Australian commissions? Couldn't the clergy experiment with material from other parts of the Anglican Communion, provided permission were granted by the bishop and also that the vestry agreed? It is only when one has actually experimented with a variety of the available options, that one can contribute in a genuine way to the making of a new prayer book.

Thirdly, is it not time to get rid of the idea that we must have "a genuine Australian prayer book produced by our own Liturgical Commission"? Outside the Church nationalism is as dead as the proverbial dodo, and we are constantly reminded that we live in a global village. Why then this jingoism in liturgy? What we need is a committee of compilers skilled and humble enough to select the best and most suitable material, wherever it can be found, rather than spending time attempting to create its own.

Considering these points, could not the Commission be encouraged to cast its nets as widely as possible, so that it may be able to incorporate the best insights and contributions of our sister churches? The PECUSA rites in both contemporary and traditional language, the three South African eucharistic prayers, as well as Series 2 and 3, could all be considered for authorisation. After all, there is no need to be restricted to one eucharistic prayer — the Roman Church has four, the Eastern Churches have always had several and so also have the Presbyterians and Congregationalists. For the eucharistic lectionary, as well as the English 2-year cycle, there is the Roman 3-year cycle, which has been modified by PECUSA with both traditional and modern collects. Mention could also be made of what is available for the daily offices, for baptism, marriage, funeral and other rites, and for black letter saints' days.

Hopefully, the Commission is aware of all that is available in our Communion. It does, however, become a source of concern when all we are offered is the bowdlerised Cranmer in SSR, modernised 1662 lectionary and Australia '73. There is no reason why, if the Commission is willing to draw on the work of other branches of the Anglican Church, on their experience and wisdom in liturgical scholarship, the Australian Church should not be offered a prayer book which is the best in the Anglican Communion, a prayer book which would express the riches and diversity of our tradition, and which would enrich our worship and at the same time look forward to the future.

If, on the other hand, liturgical revision in Australia proceeds along the narrow lines that are presently being mapped out, the new Prayer Book of 1977 could well be an unmitigated disaster, and could prove a heavier weight around our necks than 1662 ever was.

(The Rev.) D. van Dissel (MOORABBIN)
(The Rev.) R. Browning (MT. WAVERLEY)
(The Rev.) B. Thompson (CHELTENHAM)

Ordaining women is 'schismatic'

Sir,

Last year during a visit overseas I had contacts with many people in USA, Canada and England who are extremely concerned about the ordination of women to the priesthood because they are convinced that the consequences will be disastrous for the Anglican Communion.

God has called women to serve in many ways which would be impossible for men. Women have given magnificent service which has put men to shame, but there are many loyal Anglicans, both men and women, who sincerely find no justification today in this age of rapid change, for any part of the Catholic Church to act apart from the whole Church, especially in a way which they believe is contrary to the practice of our Lord, contrary to tradition, and in direct opposition to what St Paul stated was the command of the Lord.

YOUR SAY

Those who hold this opinion, and I am one of them, are mindful of the fact emphasised by a former Archbishop of Canterbury, Geoffrey Fisher, that the Anglican Church has no priesthood of her own, but that her priesthood is the priesthood of the Catholic Church. They will therefore regard the ordination of women as invalid, and the action of any bishop in purposing to ordain women as schismatic, whether he is the Bishop of Hong Kong, the Primate of Canada, or the Archbishop of Canterbury.

They fear moreover, that the ordination of women will not only divide the Anglican Communion, but make impossible any hope of reunion with the Roman Catholic and Orthodox Churches, and destroy the existing communion enjoyed between the Anglican Communion and the Old Catholic Church. Indeed some will find it difficult to remain in what they must regard as a schismatic Church.

Those who cannot accept women in the priesthood in no way suggest that women are inferior members of the Church. They know very well from the Scriptures that all Christians are of equal status, but that they are called to serve in many different ways. They also believe that every priest should be willing to make sacrifices as great as those of a vast number of women who have answered the call of God to serve.

All of us, whether we approve of the ordination of women or not, should pray about it, and especially at this time for the Church in Canada whose unity is in such grave peril.

(The Rev.) W.E. Weston,
DEE WHY, NSW

'Scandal' is exaggeration

Sir,

I was surprised by your editorial of July 17 on the Whitlam government. Your words "scandal" and "more hated than any Australian government in memory" are strong indeed, and even outdo the hysteria of the antagonistic daily press.

I am not a member of any political party but I do like fair play and objective analysis.

The "scandal" to which you apparently refer is the so-called Loan Affair. I have had time to study the newspaper reports and can find no scandal at all. It was simply an attempt by the government to gain information about the availability of loans from the vast accumulation of petro-dollars (building up by \$60,000 million a year) for the benefit of Australia. Whether we should or should not borrow is a matter of economic and political judgment — but it is no scandal. One minister, Dr Cairns (no one doubts his honesty), made the mistake of naivete and being too trusting, but again there is no scandal. The whole episode has been inflated out of all proportion.

Hysterical propaganda and slanted reporting, by politically motivated press and politicians, should not blind us to the immense good the Whitlam government has achieved. Education, health, pensions, attention to social problems and foreign relations have all been tackled. To say they are "hated" is surely unfair and a gross exaggeration.

T.G. Littleton,
SOUTH YARRA VIC

Tracing the pioneers

Sir,

I am compiling a comprehensive history of a number of pioneer families of the Illawarra, Hawkesbury River, Richmond River and Atherton Tableland areas.

The families with which I am concerned were free settlers and emigrated between 1835 and 1865. They took a keen interest in religious and public affairs. Their names were Alcorn, Armstrong, Caldwell, Clarke, Claydon, Crawford, Graham, Gray, Grey, Hamon, Hetherington, Ingold, Irvine, Johnston, Langley, Maxwell, McKenzie, Moffitt, Mudge, Pearson, Sharpe, Stenning, Trapp, Walters, Wamsley, Wamsley, Wilson and Young.

If any of your readers are descendants, or could provide information on the pioneering era in the districts concerned, I would be glad to hear from them.

Ross Wilson,
288 Lake St,
CAIRNS, QLD.

More letters on page 22.

FREEDOM

*Hurrah for Mary
Hurrah for the lamb
Hurrah for the teacher
Who didn't care a damn
Shouting out
The battle cry of freedom.*

cannot but bring a shudder at the thought of that kind of terror. New fears have taken the place of these: the fear of terrorism, bombs, together with the fear of being involved in situations in undeclared wars. We know only too well that changes of Government overnight often bring imprisonment and death. Most of the world still lives in the grip of fear, sometimes imaginary, but mostly stark reality.

Freedom of Speech

The words of Voltaire need always to be remembered; "I do not agree with what you say but I will die for the right for you to say it." The problem is different in some ways today. The freedom to keep quiet is a precious freedom that could be lost. Do not interviewers on television and radio and in the Gallup poll ask questions with such a tilt which demands a biased answer? The freedom of silence is at stake, not only the freedom of speech.

Freedom of Religion

Every country may have written within its constitution freedom of religion and freedom of conscience. In practice tragically it does not always work out in this way. In Australia we abuse our freedom I believe for the freedom of believing "nothing" and to be "nothing" is really an abuse of basic freedom of religion.

Real freedom of religion goes deeper than the law. Its real essence lies in "relationship" — relationship first with God leading to freedom among men.

The servant of Christ finds himself free from selfishness, free to know God and free to serve; it comes from a relationship by allegiance to Christ. Did he not say "If the son shall make you free you shall be free" (John 8, Verse 32).

The words of Peter sum up this thrust: "Live as free men, don't use your freedom to cover up evil but live life to the full as God's servants" (1 Peter 2, Verse 18).

I picked up these words on freedom called "Free with Responsibility".

*I want my life to be free,
Free from the control of others,
Free from insecure feelings,
Free from the restrictions of task,
Free to be lived for others,
Free to be loved by others,
Free to love.*



'free with responsibility'
— Graham Delbridge

This parody-jingle of yesterday may have been meant to be a funny take off of the nursery rhyme *Mary and Her Poor Little Lamb*. Today it throws up the urgent question — what really is freedom?

The four basic concepts of freedom enunciated immediately after the end of the second world war need to be borne in mind today and perhaps reinterpreted in today's situation. The four freedoms can be expressed as freedom from want, freedom from fear, freedom of speech, freedom of religion.

Freedom from Want

Think even at random of the list of places of want — Bangladesh, India, South America, together with Ethiopia and the famine stricken areas. Name any country in the world and there are those who are in want, who are underprivileged. Look at certain aboriginal people in our own land. It makes me blush. How can any man with a spark of care within him not be moved to compassion in a world of want. It has been said that one-third of the world's population is starving — not just hungry but starving. Another one-third is underfed. As for the rest of us, the other one-third, how can we be content in our freedom — our freedom from want and not care and work to relieve the bonds of the other two-thirds so that every man shall have enough, just enough for his wife and children and himself.

Freedom from Fear

When this freedom was first enunciated at the end of the second world war there was in mind all the awful tyranny of nazism. The fear of being spied upon, the fear of prison and death in the horrors of the gas chamber, these were always lurking in the minds of the people. The diary of Anne Frank



Therefore, I must find the gifts that have been given me.

*I want The Church to be free,
Free from restrictive institutionalism,
Free from unconscious machinations,
Free from corporate isolationism,
Free to be Christ's community,
Free to tell the world of love,
Free to reconcile.*

Therefore, I must help others to find the gifts that have been given them.

*I want the world to be free,
Free in peace,
Free in health,
Free in justice,
Free in love.*

Christ himself is the real key to knowing freedom and sharing it.

The words of Edmund Bourke "The Cause of Freedom is the Cause of God" ought to drive us to action.

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'Love thy neighbour'

This second of the great dominical commandments has been reduced to a remembered name of a television series by the middle aged and to an excuse for having sex with the neighbour amongst the high school population.

Such is the result of the twentieth century evaporation of word power.

Love is not sex.
If a clergyman, even such a one as the Dean of Sydney, preaches a tirade against the exposure of sexual deviation he will probably get a headline but nowhere near as big a headline as he would get if he was caught in the vestry doing it.

The media's attitude to the clergy is a mixture of boredom, patronising condescension or just sheer incredulity that such people still exist. They seize upon some of our least important utterances and work them to death, and no utterance is seized upon with greater relish than when human sexuality is its subject.

So the ABC has recently received another decanal attack, this time if would seem directed against that madman of the 60's who now described himself in the "National Times" as a "middle-aged heterosexual." This man is Richard Neville who has emerged from the underground culture of seamy London to have his own "Lateline" on the respectable ether of the ABC. His book "Playpower" was a great success and the New Statesman called it "coarse, shallow and nasty." The Guardian called it "a deeply felt and honourable book". So you see, middle-aged heterosexual Neville has been seen as two completely different people long before the clergy got their Festival of Light baby teeth.

I believe that it is right and proper that deans and others who may be able to grab media space should speak out against the moral pollution that could be as dangerous and as filthy as the decomposing garbage of New York. I believe that the Church even in a sick secular society like our dull grey seventies has a responsibility to show our shabbiness as it is under the strong Light of the World. The only problem is, of course, that people generally expect such reaction from the Church and so such reaction is the less regarded by those outside her restricted membership. That is why for a time Lord Longford was so useful in England, but now few listen to him anymore.

Neville is reported as saying about Fred Nile, "There are people who want Australia to be a completely uniform society. The Australian media usually present conventional people with conventional attitudes. I want to explore the diversity of people in this country." Neville is on the track then of showing the conformists what it is like to be non-conformist. Its a little bit like the experience one has on London's Piccadilly tube when the train suddenly rushes out of its dark underground warren into broad daylight. He is dedicated to make what was underground in the sixties, above ground in the seventies. The shocked reaction is part of the reward and almost "kinky" in itself.



And from
the
white corner,

John Hazlewood...

Neville is not the only apostle of libertinism and "do it your way" suggestions. He is just one of the most brilliant, a 20th Century Catullus for the last days of our own decaying Empire.

It is unfortunate that the Church has made itself look silly in its attempts to block science, theories of evolution, biblical criticism, contraceptives, homosexuality between consenting male adults, nudity and socialist politics. Makes itself look silly because it so often seems to appear on the crusty side of the establishment and then tries to use the weapons of this world to either coerce or to condemn. The temptation to imprison or even remove the pollutants, human and material, from our scene by compulsion is always around the corner. Every clergyman who tries to witness to the purity, the righteousness, the beauty and the disciplines of the kingdom of God is tempted to think less severely about the fires of the Inquisition.

The Church and its clergy are to go on bearing witness to the positive elements that God revealed as the way in which human beings ought to behave for their real happiness. The church should not be party to any pressure group that would make its own God-given moralities compulsory. The presence of filth even on the ABC is the symptom of the age in which we have to proclaim the Gospel of Life. With such obvious skin cancers showing so universally, why is it that the church itself is so short of the priests, prophets and the dedicated who could go out into this twilight of the humanist divinities with the torch of the Gospel. Not judging and not condemning, but showing positively the practice of "loving thy neighbour".

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Continuity with some changes at St Mark's

"Twenty years ago Canberra was a small community, and St Mark's College was the focus for much creative study and thinking. Today in a Canberra of 200,000 St Mark's is still flourishing but the city offers such a variety of other activities, both high and low-brow, that St Mark's Institute needs all its present support and good-will, plus a lot of good sense, to keep its spirit and influence magnetic and salty."

That is the view of the acting warden of St Mark's Institute, Bishop David Garnsey, who had known St Mark's in its early days and returned after 16 years in Gippsland as acting warden this year.

The appointment of a new warden of St Mark's was announced at the end of last month. He is the Rev. Dr R.S.M. Withycombe, at present lecturer in church history and dean of students at Moore College, Sydney.

He will take up his appointment at the beginning of 1976. The previous warden, Dr John Nurser, resigned in June 1974.

Dr Withycombe's previous appointments included that of general secretary of the Inter-Varsity Fellowship in New Zealand from 1968 to 1971.

Current programs at St Mark's are no longer on the scale of those in the early days, when such speakers as Sir Marcus Oliphant, Sir John Crawford and Professor Eccles drew large crowds to their lunch-time lectures. Today the institute is just as busy, but with smaller groups.

The Academic Tutor, Canon L. Murchison, is in charge of a program of classes in Old Testament, New Testament, Early Church History, Preliminary Greek, St John's Gospel in Greek and Biblical Hebrew, which at-

tracts over 80 students every week. The students themselves come from many different backgrounds: a group of Methodist lay preachers, some clergy continuing their study, and many church members, some with good university courses behind them, studying theology for sheer enjoyment.

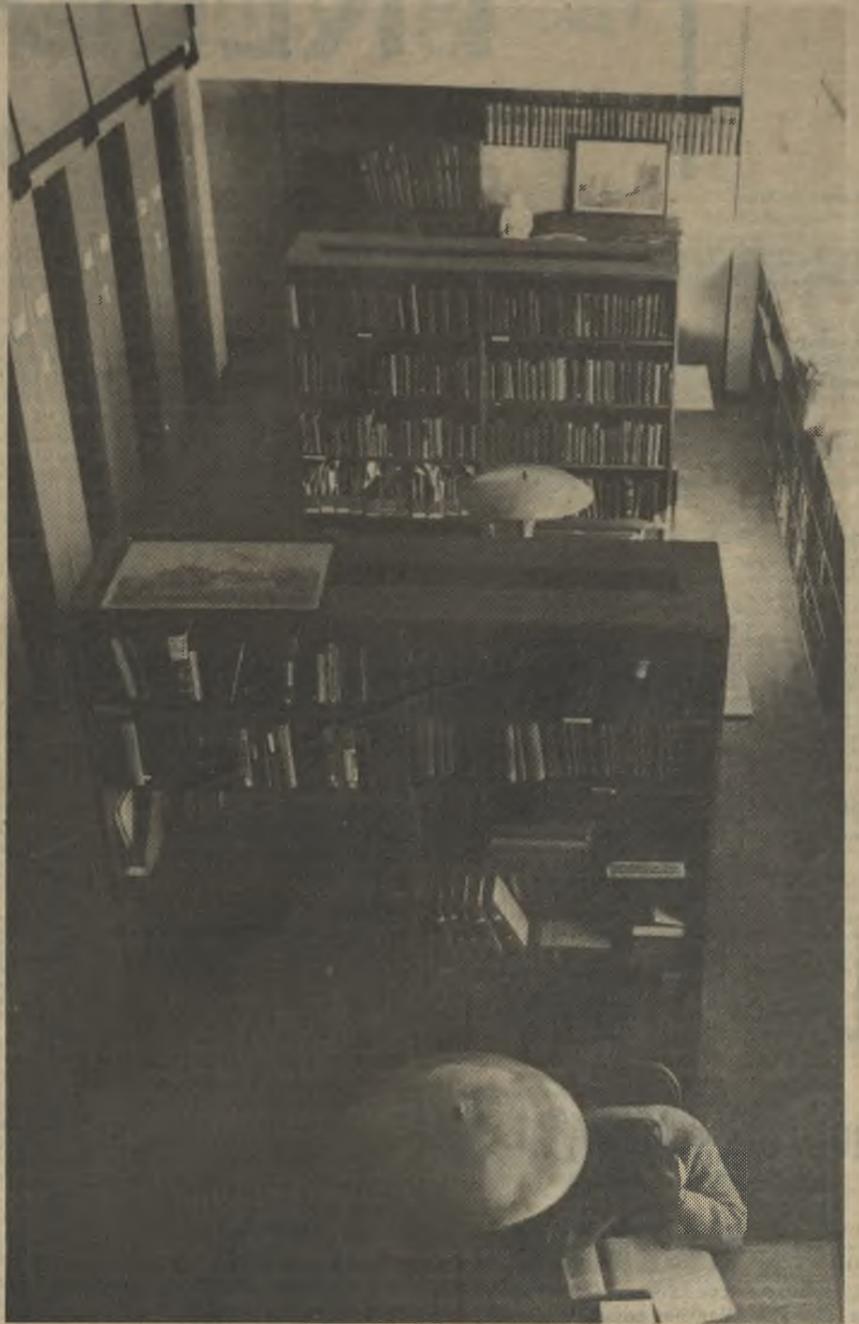
Two other groups add variety. About a dozen men and women are doing a thorough course in human relations under the guidance of the Rev. Neville Andrews, a Canberra parish priest who has specialised in this field for some years.

Another group, led by the Rev. John Littleton, is studying religious education in close relationship to the actual situation in schools and in the local church.

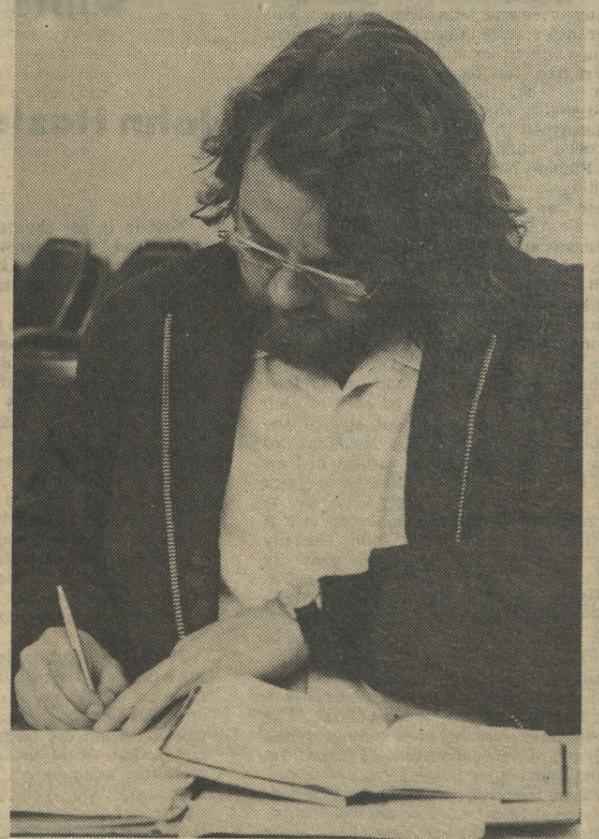
The Christian Education Resources Centre which he has set up at St Mark's is being used extensively.

The presence of the eight students from the diocesan College of Ministry, who use the chapel and the library every day, adds to the impression of lively activity.

A course of six evening lectures on "Progress and its Price" began on July 1 and continues into August, on such problems as inflation, the use of resources, human responsibility, the counter-culture and liberation.



● Pictures show St Mark's Institute and Library. The library of 34,000 books on many subjects is available to borrowers anywhere in Australia. Enquiries are welcomed by the librarian, Mrs M. Deaner.



ABM Review of Mission

Polynesia's bishop says: 'Full of thanksgiving'

Bishop Jabez Bryce, consecrated and enthroned as Bishop in Polynesia in May, has written a letter of thanks to all those who supported his diocese with prayer.



Bishop Jabez Bryce

"My first newsletter as Bishop in Polynesia is one full of thanksgiving to God for his many mercies to our diocese and to all of us."

"So many friends in and out of the diocese have been praying for the Church in Polynesia asking especially for God's guidance and help for the future. Whether these prayers have been answered or not, God's way always prevails. So we thank God for what He has done, what He is doing and what He will continue to do."

"The letters and messages of good wishes for the diocese and myself are overwhelming. The gifts for the new bishop's regalia and for the church services I humbly acknowledge with sincere thanks."

"I for one am very much aware at this time of the power of prayer. The great number of people who prayed for our diocese in the past days is a great source of encouragement to all of us."

"Thank you all and especially the committee who prepared everything for the consecration weekend and may the glory, the praise and honour be to our God for ever and ever."

LONG-TERM CHALLENGE TO MELANESIA

The Diocese of Central Melanesia is now preparing for the consecration of its new bishop, Dean Norman Palmer of Honiara Cathedral. The consecration is to take place on November 1. As bishop of this diocese, he will also become Archbishop of the Province of Melanesia.

As part of its preparation, Melanesia has reprinted the far-seeing challenge to the Church in Melanesia, by the late Archbishop John Chisholm, for renewal in seven areas of its work:

1. There is the challenge to build up in towns and villages the life of prayer and worship so that our people understand better this first part in our Christian life. This means that the clergy must give more teaching on prayer and worship; they should lead quiet days and retreats for the people; they should see that the churches are well kept and the public worship conducted in good order and with sound preparation. They should encourage the Companions, the Mothers' Union and the Servers' Guilds at all times.

2. There is the challenge to teach in the language the people know the faith of the Church. This faith is built on the holy scriptures and the creeds, and clergy and catechists should hold schools for young and old so that the people know their faith and can stand up for it when people come from Jehovah's Witness, S.D.A., Assemblies of God and Bahai and try to pull them away from the Church. In each district it would be good if everyone did a refresher course in the confirmation teaching and when the bishops visit everyone would be asked to reaffirm their confirmation promises.

3. There is the challenge to be good stewards of our money, church property, and church things. We must realise that as the Church of Melanesia we all have the responsibility to keep the Church going by our offerings and our work. We must also remember people in other countries in their need, especially where there is hunger, poverty and disaster. Good stewardship means that we must take great care of accounts and see that the money is used wisely and well, and everyone must know what happens to the money they give. Our shops, workshops, offices must be well run and efficient — with no waste.

4. There is the challenge of evangelism to those who have not heard the Good News and to those who have slipped back. The Melanesian Brothers can help us a lot in this work — but they cannot do it all by themselves and in each district there should be a team of men and women ready to do this work.

5. There is the challenge to be good ministers in the Church of God. The clergy must be well trained and inservice courses arranged for them. We must encourage the Melanesian Brothers in every way possible and also the other communities at work in Melanesia. We must encourage men and women to train in the training centres so that they can go out and give the Good News to their own people. We must encourage the Guild of Servers, Mothers' Union and Companions — for they are ministers of the Church just as much as the clergy. We must also encourage and help the catechists to do their work well. Indeed we must encourage all members of the Church to think of themselves as ministers of the Church whether they live in towns or villages.

6. There is the challenge to everyone to do their part in the governing of the Church from the church committee in town or village right up to the provincial synod. We must be ready to choose the best and most faithful people to represent us on the committee and synods — and they must learn to report back to us what they have said and discussed.

7. There is the challenge to pray and work for Church Unity.

THUS there are many challenges facing us — but there could be danger as well.

1. Laziness in the spiritual life, evangelism and pastoral care.
2. Slackness in looking after money matters and bad stewardship and selfishness.
3. Choosing only onetalks for special jobs, and being soft with onetalks when wrong is done.
4. Rivalry between different dioceses or regions and being unwilling to work together for the whole Church of Melanesia.
5. Sitting down and doing nothing and leaving all the work to just a few.
6. Looking back only to the old days and old ways and not looking forward to the future, with its new opportunities and challenges.



Dean Norman Palmer, to become Archbishop of Melanesia in November, with his wife Elizabeth, and their children (from left): Loretta, Michael, John and Trevor.

POSITIONS VACANT

DIOCESE OF PAPUA NEW GUINEA

ACCOUNTANT

The Bishop of Papua New Guinea urgently requires an accountant to administer the financial affairs of the church from the diocesan office in Lae. A qualified chartered accountant is preferred though experienced applicants will be considered.

SECRETARY-STENOGRAPHERS

An experienced secretary/stenographer is required for the Lae office of the Diocese of Papua New Guinea for a six-months period as an emergency bridging in staff arrangements.

The Dogura regional office of the Diocese of Papua New Guinea requires an experienced office secretary/stenographer to supervise and train three Papuan secretaries working for the church. The position is for 18 months period by which time it is expected that the local staff will be able to manage alone.

CHURCH OF MELANESIA

DOUBLE-CERTIFICATED NURSES

A number of coincidences have left an urgent need for a number of trained nurses with midwifery certificates to staff the hospitals of the Church of Melanesia. Applicants should be committed Christians with a strong desire to serve.

FOR FURTHER INFORMATION REGARDING THESE AND OTHER POSITIONS PLEASE CONTACT:

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CHURCH OF MELANESIA



DIOCESE OF YSABEL

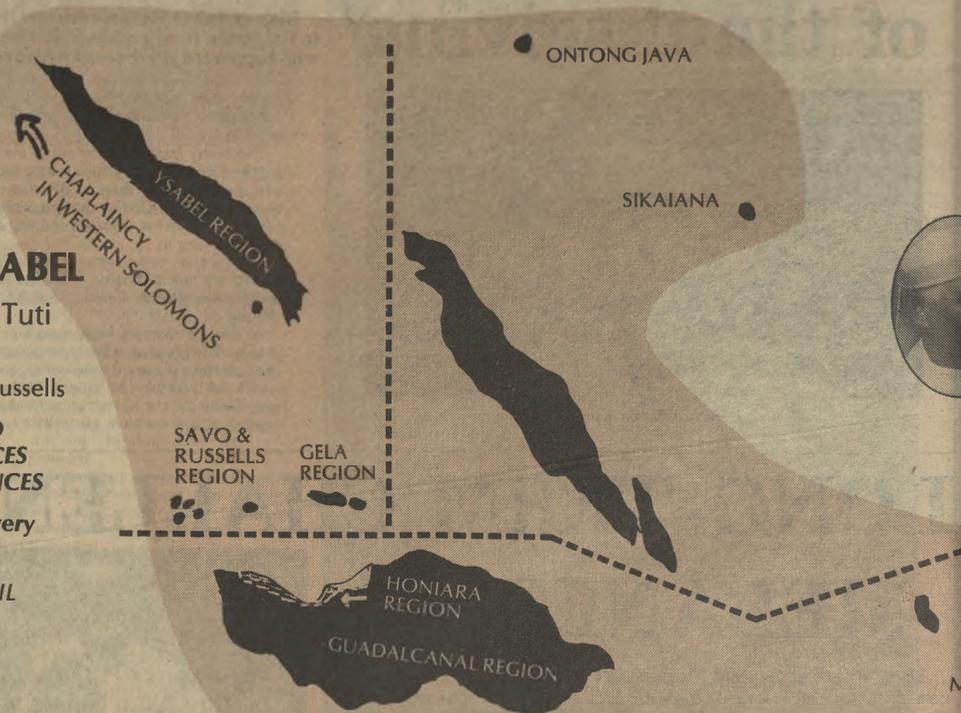
Bishop: Rt. Rev. D. Tuti

3 Regions:
Ysabel, Gela Savo, and Russells

DIOCESAN SYNOD
CLERGY CONFERENCES
REGIONAL CONFERENCES

Each will meet once every three years in turn

DIOCESAN COUNCIL



DIOCESE OF CENTRAL MELANESIA

Dean Norman Palmer,
Archbishop-elect.

4 Regions:
Temotu, Guadalcanal,
Makira, Honiara

DIOCESAN SYNOD
CLERGY CONFERENCES
REGIONAL CONFERENCES

Each will meet once every three years in turn

DIOCESAN COUNCIL



Four of the staff of Patteson Theological College: (from left) the Rev. Robert Hagesi, the Rev. Harry Tevi (warden), Miss Phyllis Hoare (England), and Miss Heather Edgar (Adelaide).

DIOCESE OF MALAITA

Bishop: Rt. Rev. L. Alufurai

DIOCESAN SYNOD
Meets every year

DIOCESAN COUNCIL

HOW THE PROVINCE WILL WORK

ARCHBISHOP

COUNCIL OF BISHOPS

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(will meet every 3 years)

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- Bishop Patteson Theological Centre

DIOCESE OF THE NEW HEBRIDES

Bishop: Rt. Rev. D. Rawcliffe

DIOCESAN SYNOD
Meets every year

DIOCESAN COUNCIL



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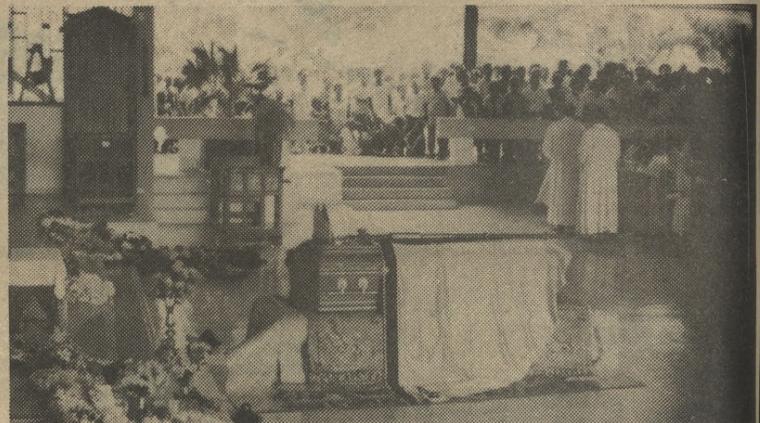
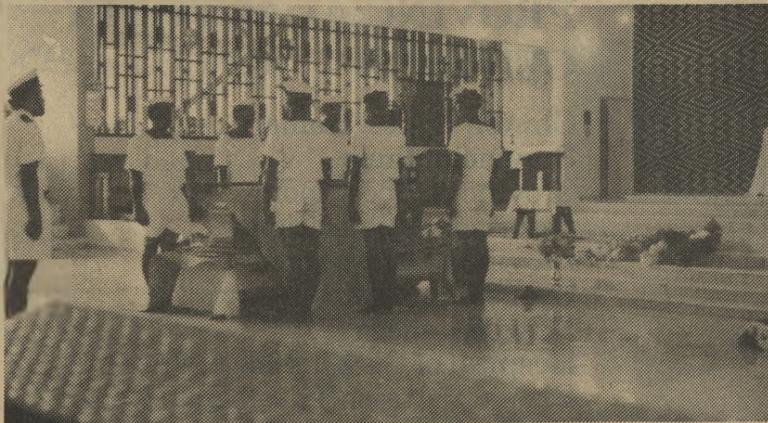
ABM Review of Mission

Archbishop Chisholm's funeral

At right: Bishops of the Pacific churches who attended the funeral of the Archbishop of Melanesia, Archbishop John Chisholm, who died on May 24: (from left) Bishop David Hand, PNG; Bishop Dudley Tuti, Ysabel; Bishop Leonard Alufurai, Malaita; Bishop Jabez Bryce, Polynesia; Bishop Derek Rawcliffe, New Hebrides, and the Dean of Honiara, now bishop-elect of Central Melanesia, Dean Norman Palmer.

Below: The crew of the mission launch "Southern Cross" acted as pall-bearers at Archbishop Chisholm's funeral. They are pictured keeping the watch at the casket in Honiara cathedral.

Far right: The casket topped with the archbishop's mitre, pastoral staff and cope lying in state at St Barnabas' Cathedral, Honiara.



Missionaries for Lolowai

Presently staying in the House of Epiphany in preparation for missionary service are Imogen Stanhope and John Ashton.

Imogen is a double-certificated nursing sister from Wolumla in the Diocese of Canberra and Goulburn. She trained as a student nurse in the Canberra Community Hospital before gaining her general certificate. Then she spent 12 months at John Radcliffe Hospital in the UK at Oxford where she obtained her midwifery certificate. She had an extensive tour of Europe before returning to the South Coast of NSW, and a position as



Imogen Stanhope



John Ashton

obstetric sister and district nurse at the Bega Hospital.

John Ashton is a Victorian, born in Geelong, educated at Queenscliff. He trained in Geelong Technical College as a motor mechanic and then volunteered for the RAAF where he became an Engine Fitter studying with the RAAF training scheme.

Both of these young people have been accepted by Bishop Derek Rawcliffe, Bishop of the New Hebrides, for positions at Lolowai on the island of Aoba.

Lolowai is a beautiful, idyllic place with a reef-sheltered lagoon, golden sands, swaying palm trees and all the rest. It is also the Anglican centre for church work in the Diocese of New Hebrides. It has a large mission hospital with a resident physician and a nursing staff of five trained European sisters as well as many student nurses and nursing aides. The Godden Memorial Hospital, as it is called, also has a large leprosarium attached. In addition to the hospital, Lolowai has two large schools, a primary and secondary school, the diocesan headquarters, and is the home base of the diocesan ship, the "Fuabatomay".

Imogen will replace one of the nursing sisters at the hospital and John will fill the position of Engineer and as such will be responsible for the repair and maintenance of the various machinery involved in the mission works.

PNG TRIBUTE TO KENDALLS

Bishop David Hand paid tribute to Bishop Henry Kendall and Mrs Kendall in a recent staff letter in the Diocese of Papua-New Guinea.

"Bishop Henry Kendall and his good wife, Ray, have left the diocese after long and faithful service. He had written to me and told me to take the extra holiday-time till the Polynesia consecration and not come home in order to see him off. Bishop Bevan went to Dogura for a part of the long farewell programme, which was continued at Popondetta and Moresby — a fitting goodbye to the two faithful servants of God.

"When, after some years in the Bush Brotherhood, Henry asked Ray to marry him, she said she would do so on condition that they never came to PNG. So we particularly congratulate Ray on her 23 years' service with this diocese!

"They offered after hearing about Mount Lamington. They served at Popondetta 1952-59. (I was happy to see them come there, because I had been anchored there by the eruption — was the only priest available, but supposed to be pioneering in New Britain/New Guinea Highlands.)

"Henry then became diocesan secretary — in Samarai — and rector of Samarai, for five years. When Fr Miller arrived, with all his accountancy degrees, etc., Henry and Ray and Popondetta (but not Samarai) were happy that he went back to Pop. — for another four years, until I nominated him as Regional Bishop of Dogura in John Chisholm's place.

"Eastern Papua was happy to have a diligent, loving pastor. Henry was worried about his age. His wisdom and love more than made up for it. Henry is a fine, disciplined priest, and we shall remember him (I certainly

will) for his humility, and for his loyalty to diocesan bishop many years his junior. Henry and Ray are living close to their sons and Ray's family, at Chapman Parade, Hermit Bay, Queensland, 4812."



N. QLD. DIOCESE SPECIAL FEATURE

This ministry a 'special' way of caring

When people ask for a ministry, then the church is obliged to respond, but in some cases it takes a little time to make an appropriate response and to develop it in an acceptable fashion.

After two and a half years it would seem that the Torres Strait Island ministry is an appropriate way of caring for the needs of Torres Strait Island people living in mainland Australia.

The general thrust of the church in Australia is still contained within the parochial structure, and when people move into a district or area, it is generally assumed that they will attend the church in that place.

The geographical significance of a parish plays an important part in our thinking about ministry, and whenever we set up a special ministry, we have to accommodate what can be called the geographical or parochial syndrome.

This syndrome is one in which specialised ministries are seen to be an intrusion into the parochial scene and often leads to tensions between those exercising the specialised ministries and the regular parish priest of the church.

The Torres Strait Island ministry is certainly a case in point here as it is a specialised ministry to a particular ethnic and cultural group of people, all of whom live within parochial structures and normally would be expected to attend parish churches.

To make out a case justifying a ministry to people like Torres Strait Islanders who live in mainland Australia is quite feasible, providing one remembers that no ministries of this nature can, or ever should be, exclusive.

In other words, Torres Strait Island people will, and often will wish, to go to parish churches where the people and clergy are all of European descent and they should always be free to do so. Also, mainland Australians of European descent should be free to attend the services of the Torres Strait Island ministry, if they wish to do so. Having asserted that a cultural/ethnic ministry must not be exclusive, it should equally be asserted that such a ministry has much to offer.

● In the first instance, it does meet the spiritual needs of the people concerned in a special way.

The Torres Strait Island people have their own grasp of the Christian Gospel which finds its greatest expression in the Coming of the Light Festival, each year, and has a discernible charismatic flavor. In their normal Eucharistic worship, they follow the general pattern we are familiar with in the Church of England, but with baptisms, marriages and funerals and the blessing of houses and tombstones, they have their own particular traditions. A specialised ministry can nurture these traditions and meet needs in these areas.

● Not only is the church a guardian of spiritual needs, but through the centuries, the church has effectively nurtured the good things in people's culture and this again is an argument in favor of a cultural/ethnic ministry.

There are some things in the Torres Strait Island culture that not only could be but will be lost unless the church, amongst other bodies, deliberately sets out to nurture and maintain the cultural heritage of the Torres Strait Island people.

"We're doing it our way . . ."



"... and His way"

● Closely aligned with cultural and spiritual qualities are the social needs of the people, and here again, the Torres Strait Island ministry deliberately sets out to make a contribution.

Cultural/ethnic groups living in Australia, naturally share to the full in the life of our country, and the Torres Strait Island people are no exception in this.

By Bishop John Lewis, of North Queensland

However, they do have their own social life, which finds perhaps its most pleasing expression in the Kapa Mauri, or social feast, which is part of every religious festival and a fairly regular ingredient in their social life.

The Kapa Mauri is a time when Torres Strait Island people can feast and dance together and share the warmth of fellowship to the full. The Torres Strait Island ministry sets out to sponsor this and also provide other occasions after church service when people can come together and enjoy a social life in their own setting.

There are other areas of needs that are met by this ministry and again it should be stressed that none of these areas are exclusive. The Torres Strait Island people are very hospitable and welcoming and at all of their festivals and activities, whether spiritual or cultural, or social, they always have guests and friends to share with them.

They do, however, have a desire to maintain their tradition, and I feel it is incumbent on the church to meet and fulfil this desire.

Apart from duplicated copies of the Holy Communion service in the Eastern language and the North Queensland hymn book, there is very little documentation either of prayer, scripture, or anything else that will help to maintain the spiritual and cultural heritage of the Torres Strait Island church.

While this heritage is still in people's minds and on their lips, it should not only be expressed and nurtured, but also recorded for the future.

For this reason, the Torres Strait Island ministry is going to endeavour to print this hymn book, recording information about the hymns themselves, their origin and their music, and more should be done on the liturgy.

In the modern church we have a great deal to discern in regard not only to structure, but also to contributions made to the church's life by the various groups within it.



The Bishop of North Queensland with Canon Boggo Pilot of the Torres Strait Island Ministry, with a group of Yorke Island dancers in Townsville at the "Coming of the Light" ceremony on July 1.

This may mean a moving away from the geographical patterns of the church into fluid ministries in some areas and also moving away from our own prejudices about assimilation and what we conceive to be the true and full nature of the church's life.

People coming into a culture can quite often find themselves stripped of their own inheritance and it is encouraging to see that within the Australian Church there is evidence that this will not be allowed to occur.

With the Torres Strait Island ministry and Aboriginal ministries, too, which are now developing in various parts of Australia, the church's concern and respect for cultural/ethnic groups is certainly apparent and will prove to be significant.

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The Fund will provide capital for special project developments in the Diocese over long term repayment periods and at low interest rates. The structure of the Fund also allows for interest subsidy on current loans or special grants.



The tableau associated with the Coming of the Light, sponsored in Townsville on July 1 this year. The tableau is a mime showing the coming of the Missionaries to the Torres Straits and their landing on Darnley Island in 1871.

Ministry is both spiritual and cultural

The aim of the Torres Strait Island Ministry is to "minister to the spiritual, cultural and social needs of Torres Strait Island people in the Diocese of North Queensland".

At the Provincial Synod meeting in Rockhampton in November 1971, the Diocese of Carpentaria asked for a ministry to Torres Strait Island people to be established in mainland Queensland, especially in North Queensland.

The Diocese of North Queensland responded to this request by setting up the Torres Strait Island ministry in Townsville city, at the beginning of 1973. The priest in charge of this ministry is Canon Boggo Pilot, who came originally from Darnley Island and has, over the years, had extensive experience both in the islands and in the Diocese of Brisbane. He has also travelled widely in Australia and has good relations with Australians of European descent.

The Torres Strait Island ministry is based at St Stephen's, Railway Estate, and though it is set up exactly like any other

parochial district with a priest in charge, church wardens and parish council, it has no geographic boundaries.

It is a ministry to Torres Strait Island people in the central region of North Queensland.

Canon Pilot conducts services for Torres Strait Island people at 10 am every Sunday morning in Railway Estate and, apart from such occasional offices as marriage, he also sponsors a number of cultural activities including the "Coming of the Light" festival on July 1 each year and an occasional Kapa Mauri.

The Kapa Mauri is a feast in which pork cooked on coals under hot sand is a principal feature, and the two main Kapa Mauri's in the central region take place at the "Coming of the Light" in July and at Bishop's Lodge in October.



Canon Boggo Pilot, priest in charge of the Torres Strait Island ministry in the Diocese of North Queensland.

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● Collating the roneed Torres Strait Island Hymnbook. 1000 copies were prepared in time to give a souvenir copy to every Islander at the Coming of the Light commemoration in Townsville and Cairns in July this year. It took a sizeable crew a total of 17½ hours to collate the 204-page hymn book. An SPK grant helped abate the costs. Bishop Lewis hopes it can be printed in the near future.

● Part of the procession associated with the Coming of the Light, ceremony in Cairns this year. In this ceremony a tableau depicting the arrival of the missionaries to the Torres Straits is re-enacted on the Esplanade and then everyone proceeds to St John's Church for a solemn eucharist.



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Expressing their faith within cultural heritage

The Torres Strait Island Ministry, in encouraging expression of the Christian faith within the cultural heritage of the Islanders, has incorporated musical and liturgical expression in their traditional languages.

Because of language difficulties, amongst others, the Torres Strait Island church has no prayer book, bible or hymn book, though in recent years the Communion service has been produced in the Eastern language and some of the Western hymns were prepared by Mr Buddy Simpson.

The Torres Strait Island ministry in Townsville has produced its own hymn book with all the known Eastern and Western hymns as well as the Communion service, and this is currently being used in the Diocese now and at the recent "Coming of the Light" ceremony, a gift of these was made to those participating and another gift at the same festival in Cairns when it occurred a few days later.

The Torres Strait Island ministry is a unique ministry in the Church of England in Australia and it is one of the few, if not the only ministry to a particular ethnic and cultural group within the Church.

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The new women's wing St Mark's College, James Cook University, Townsville

This year St Mark's Anglican College at James Cook University, Townsville, completed an extensive building program. A new women's wing was added to the college, to accommodate 51 students and amenities such as games rooms and a library.

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N. QLD. LOOKING TO THE FUTURE STUDIES WILL AID PLANNING

The Diocese of North Queensland has begun to carry out special parish development planning studies in principal centres and the first one is to take place in Townsville city.

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It seems likely that a similar survey will take place in Mount Isa within the next two years as well. These studies are carried out in consultation with a town planning consultant and it is hoped that the results will make the ministry of the future both viable and effective.

The Townsville study is in its initial stages and at this juncture the consultant is preparing data on population and population structure for the next five years and taking note of special establishments and institutions required for an effective pastoral cover in the region.

Parochial authorities, under the leadership of Archdeacon George Tung Yep are currently making up an inventory of all diocesan properties and facilities in the region and also preparing, with the bishop, an assessment of existing and potential manpower.

Three-way thrust

In these studies, there is a three-way thrust with the consultant on one hand assisted by the Diocesan Executive, made up of the bishop, registrar and treasurer, and these two groups work in close association with the parochial clergy under the leadership of the archdeacon.

When the preliminary data has been processed, it will be possible to determine a ministerial structure for the future, and hopefully in the long term over a 20-year period as well as an organisational structure which would follow this and a property development scheme.

Similar surveys will be necessary in other areas of the diocese as the population begins to grow. Currently Townsville is 90,000 in population and with Cairns, Mackay and Mount Isa all over 30,000 and growing rapidly, there is a need for careful review in consultation with town planners and competent church authorities to prepare the ministries of the future.



Two projects have opened in North Queensland during the last four years to cater for the needs of the chronically ill and the elderly.

Projects help aged and ill

The first, opened in October 1972, was the Good Shepherd Hospice in Townsville, which is under the chairmanship of Mr G.V. Roberts, Townsville, and can accommodate up to 90 chronically ill people.

The hospice is in a lovely garden setting on the banks of the Ross River, not far from the James Cook University in Townsville, and has already made a notable contribution to the life of the city.

The Good Shepherd Lodge in Mackay was opened by the Prime Minister, Mr Whitlam, in September 1974. This project was inspired by Archdeacon G.F. Guy of Holy Trinity, Mackay.

The lodge is under the chairmanship of Dr Patterson, a federal minister, and can accommodate quite a large number of elderly people in single and double units. It has a 21-bed infirmary.

Both the Good Shepherd projects were designed by the diocesan architect, Mr Don Roderick of Ian Black and Co. The lodge in particular is an unusual concept with the units joined by a central mall with its own shopping area. Adjacent to the mall and units are pleasing gardens.

The lodge is in the inner suburbs of Mackay where senior citizens can feel they belong to the city and enjoy the amenities of the shopping areas.

New thrust in ministry



The Diocese of North Queensland has been involved with ministry to Aborigines for many years. Palm Island and Yarrabah are the two centres for this work.

On Palm Island, the Church exercises a dignified and effective restraint, Bishop Lewis says. The Rev. Alf Bott is in charge of Anglican work there, on a chaplaincy basis, and has an ecumenical ministry in certain cases to the greatly increased number of Roman Catholics on the island. A new ministry is now developing at Yarrabah, under the direction of Captain Arthur Malcolm of the Church Army.

Locally he is working towards increasing self-support for the church at Yarrabah, while at the same time making the work there an outreach to the aboriginal people of the whole area.

• Captain Arthur Malcolm, who is ministering at Yarrabah, with Archdeacon Colin Cussen of Cairns.

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From left: Dean Adrian Charles of St James' Cathedral, Townsville; the Rev. Cedric Cuthbert Hurt, Bishop Lewis and Br Robin (warden of the Brotherhood of St Barnabas) at the 50th anniversary of Fr. Hurt's ordination to the ministry.



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Societies are 'notable instruments' in life and work of the North

North Queensland has a number of societies and religious communities working within its boundaries.

One of the most notable is the Society of the Sacred Advent, which is in charge of St Anne's School in Townsville. The Sisters of the Sacred Advent, under the direction of their superior, the Rev. Mother Lois, S.S.A., have conducted schools in North Queensland for many years past and are quite rightly proud of St Anne's, which is under the direction of Sister Chaiseley-Ann.

There is also the Brotherhood of St Barnabas, which has been engaged in the diocese for a good part of this century and has been principally involved in pastoral work and the schools.

Currently the Brotherhood of St Barnabas is involved in the management of All Souls' School and St Mark's College and members of the brotherhood are working in these situations. The brotherhood has been a notable

instrument in the life and work of North Queensland, and a few years ago was amalgamated in the Company of Brothers.

The Society of St Francis is represented in North Queensland by a number of devoted tertiary, most of whom accomplish significant roles in the diocese. The tertiary are visited from time to time by the friars and they have certainly promoted in North Queensland the Franciscan concept of loving and compassionate service.

The Society of the Sacred Mission is personally represented by the bishop, who is a member, and by a number of old students. The S.S.M. is well known in North Queensland and brothers of the society, including the director and superior of St Michaels, Father Donald, are regular visitors.



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Two sisters of the Society of the Sacred Advent and the warden of St Mark's College, James Cook University in Townsville ... members of two of the religious orders operating in NQ. Societies working in the diocese have made valuable contributions through specialised ministry.



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A new women's wing has been added to St Mark's College, James Cook University, Townsville, in an extensive building program.

The new wing will provide for 52 women students, as well as including a games room and library.

In providing student accommodation at the University, St Mark's is meeting a real need in Townsville and the College has generated a pleas-

ing life style based on Christian principles.

The complex is also used for conferences and accommodates in holiday periods visitors and other students passing through Townsville.

From left: Bishop Grosvenor Miles, Mr Douglas Murray (Commissioner of Electricity), Canon McGregor (warden of the college) and Bishop Lewis at the opening.



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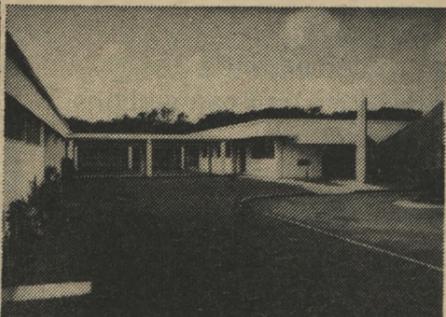
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• Boys from St Barnabas' School, Ravenshoe, with agriculture teacher, Mr Rod Flemming. The Rev. Richard Chance is on the right. The boys were attending the "Coming of the Light" festival in Cairns.

Significant development has occurred in the Church Schools of North Queensland, but the problems of isolation mean they still have real needs.

Currently they all are boarding schools and they provide a good environment for young people from remote areas to live together and to receive the education necessary to take a responsible part in the world today.

There have been some interesting developments in the schools. St Anne's has recently built a library and a new dormitory and has now completed the new junior school which incorporates all the modern trends of today's educational move.

At All Souls' School, Charters Towers the development too has been dramatic and significant. In the last two years the school has incorporated with itself St Gabriel's, Charters Towers, which is a boarding school for girls and St Barnabas' School, Ravenshoe, which has now become the agricultural department for All Souls'.

The growth and development can only be described as dramatic. St Gabriel's has a new dining room and an excellent dormitory recently completed.

All Souls' has a new resource centre with new dormitory and more recently a manual arts complex.

St Barnabas' on the tablelands has redeveloped its accommodation and is in the process of changing its policies to come up to date with the most recent technology in this area.

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N. QLD. DIOCESE FEATURE

Quiet moment in busy routine

A group in discussion during the bishop's visitation to the town of Richmond, in North Queensland: (from left) Mr John Woods, diocesan registrar; the rector of Richmond, the Rev. Noel Gill, and his wife; the Archdeacon of the West, Archdeacon David Philp, who accompanied the bishop in his visitation; the Rev. C.J. Nolan of Hughenden; and the Rev. R. Ayles of Cloncurry.



Benefit in Savings Scheme

North Queensland's diocesan savings fund is begin operations on September 1 this year.

Private investors, parishes and institutions the diocese will be able to deposit at 7.5% interest, using a simple pass-book system through the mail.

The Church will benefit in three ways: The fund's profits will subsidise interest payments of parishes and other agencies and institutions of the diocese upon loans negotiated with banks and other lending authorities for diocesan council approved capital projects.

It will make grants from profits to parishes and other agencies and institutions of the diocese which require support.

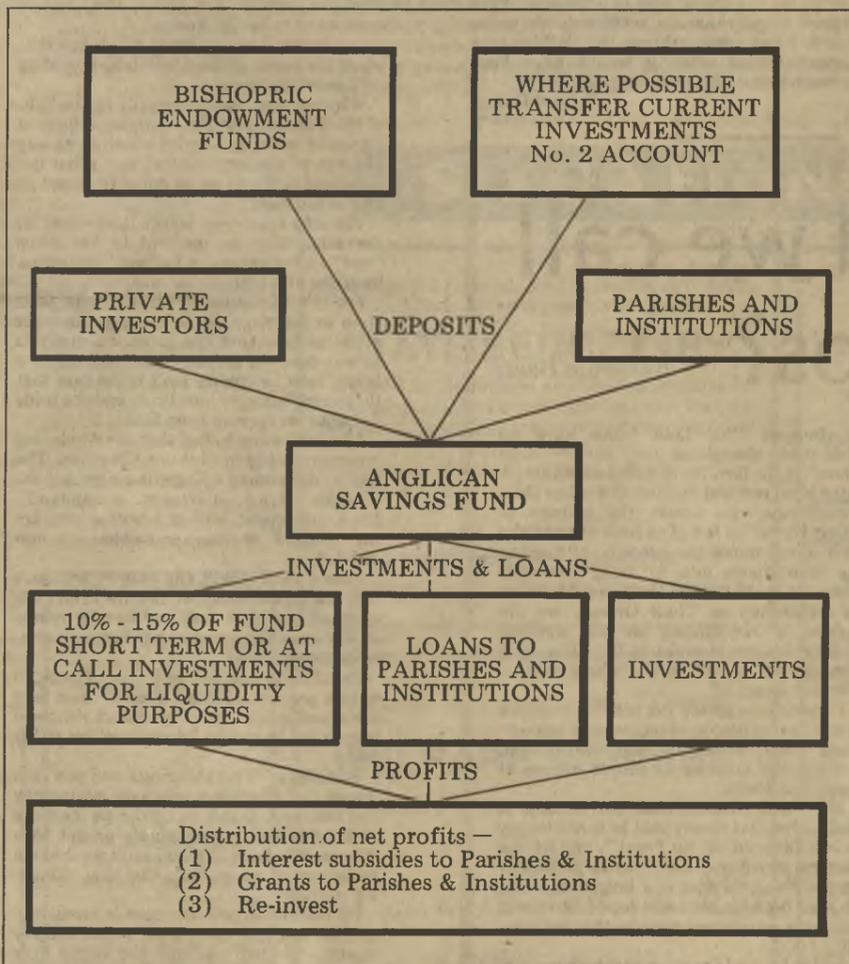
Loans from the fund will be made within the diocese on the approval of the diocesan council.

New registrar



The new Registrar of the Diocese of North Queensland, Mr John Woods and Mrs Woods, taken outside of St James' Cathedral on the day that he was formally received as Registrar by the Bishop. Mr Woods came to the diocese from New Guinea, where he had been serving with his wife and family for five years, and had had considerable experience in the areas of management and Church affairs. He is currently re-arranging the Registry and preparing to move the existing Registry to the old Mission to Seamen premises on the banks of the creek in Townsville.

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Sir,

Your article "Bibles confiscated — Chinese Tighten Hold" in Church Scene of 8th June has just come to my notice. Before discussing the allegations made in the article I would like to quote briefly from a letter by Taiwan Missionary Brian Dillon of the Overseas Missionary Fellowship, in which he describes the funeral of the late President Chiang Kai-Shek. "The funeral" he writes "was unique for a president in that it was entirely Christian and even in his public will Jesus Christ was given a prominent place. The Chinese preacher who preached at the funeral was scriptural, simple, direct and without compromise on this very sensitive occasion. All of the federal and state government leadership plus foreign representatives would be left in no doubt as to the part of living, personal Lord Jesus Christ played in Chiang's life (and would in theirs!)"

This testimonial seems to furnish quite adequate proof of the pro-Christian attitudes of the Government of the Republic of China.

This attitude is totally at variance with the allegations made in your article.

As soon as I am able to receive a report from Taiwan I shall immediately inform you. In the meantime I shall make some observations as a first class interpreter in Chinese.

Firstly it is true that the Fukienese dialect is spoken by a large percentage of Taiwan residents, almost all of whom understand Mandarin as well. The written language, however, is exactly the same for all dialects. Chinese is properly written only in one language, and spoken in several.

It is possible to represent particular dialects in romanized form. Material written in this way is totally incomprehensible to speakers of other dialects, and in fact is likely to be understood by only a

YOUR SAY

Letters to the Editor
Continued from Page 8

very small percentage of the actual users of the dialect in question.

Moreover Romanization strikes right at the heart of the literary qualities of the Chinese language. Chinese in any dialect has very few sounds, and without Chinese characters ambiguity and dullness prevail.

I have never encountered any Chinese who could read Romanization at a speed quicker than that required by sub-vocalization. In other words, reading speed is likely to be reduced as much as 80%. From many years of experience with a wide variety of Romanization systems, I can assure you that comprehension is similarly reduced.

To summarize, Romanization of Chinese may have a purpose in teaching Chinese to Westerners, but it is useless and even harmful as a replacement for Chinese characters. For the Government to take this attitude is entirely proper.

Without hearing the government side of the story, I can only speculate that repeated requests for romanized Bible to be withdrawn may have been ignored.

In my considered view as a linguist, it is a great tragedy that any scholar should waste his time transcribing the Bible into romanization when it would have been much better left in Chinese characters.

Michael Darby,
SYDNEY.

What shall we call our bishops?

By Gerald Davis

Only a few years ago, an Australian Anglican country bishop was relieving for one of his clergy in a modest country town by taking his Sunday services. The bishop arrived early to familiarise himself with the little church. He hadn't long begun his inspection before a faithful woman of the congregation spied him, walked over, and respectfully commented: "I suppose you're the lord, are you?" She meant the lord bishop, of course. But!

Every one of Australia's current Anglican archbishops was at one time either a non-metropolitan diocesan bishop or an assistant bishop before he was elected to his present position. Most would tell you that whereas addressing them as "Bishop" was easy, respectful and satisfactory in his former role, there was difficulty when he was translated to a metropolitan role. "Bishop" is an easy form of address: "Archbishop" has a difficult extra syllable which can be mastered in time, of course, but certainly is not as natural nor as easy.

So what happens? If the archbishop happens to have a Ph.D. he gets "Doctor" from some, "Your Grace" from some, "Archbishop" from some, "Sir" from most, and confused avoidance of any form of address from others. Some will address an archbishop as "Father", too. Whereas there are churchmanship issues involved in addressing a priest as "Father", this is less the case with a bishop, since the 1662 Prayer Book describes him as his people's "Father-in-God".

Could we, perhaps, simplify the difficulty of those who don't quite know what to call an archbishop by the simple rule that is the man's office as bishop — rather than the perquisites of the particular bishopric he holds, or assists — which we ought to respect when we speak to him? In that case, it is hard to see that an archbishop might not be addressed simply as "Bishop". What higher honour does the Church give to its ministers than the responsibility of bishop?

Not many Australian bishops today encourage the "My Lord" form of address. None of the present archbishops particularly favour "Your Grace". Both forms of address stem from England, of course, and have only a courtesy application here. It does not follow, however, that both should

be dropped. "My Lord" does have an idolatrous, obsequious ring to it. "Your Grace" is, in fact, far less objectionable — there is no resident of Australia other than archbishops who receive the address of "Your Grace" so few of us have even in the back of our minds the intention of making the archbishops into so many honorary dukes. It could well be that, in addressing an archbishop as "Your Grace", we are making a compliment on his personal quality, his graciousness in fact. If such a compliment is paid on the man's merits, why discourage it?

Conventions govern the real-life practice in addressing people, of course, and conventions come about through habit and through the majority of people feeling at ease about them.

Sir Frank Woods, Lord Archbishop of Melbourne, has clearly said he is not happy to be addressed as "Sir Frank", and quotes pastoral expediency and English precedent for declining the style of a knight. Clearly, we hear both his head and his heart speaking there, so courtesy requires that we comply.

When he, and the other archbishops, say they put no prize upon "Your Grace", they are saying they don't see any intellectual reason why they should be addressed as dukes. But that's head talk, not heart talk, and if a compliment to an archbishop's personal graciousness and quality of personality is intended, none of our present archbishops would appear to be unhappy about it. But we should recognise that "Your Grace" then becomes a sort of family language, and ceases to be a matter of protocol.

It is hard to see what choice we really have, however, given that "Archbishop" is an awkward mouthful, unless we revert to "Bishop" or "Father". Bishop has the illogical problem — and its lack of logic is as real as the problem is real — that it sounds like a demotion. It isn't really: even our Primate is among all the other bishops only a "first among equals". To address an archbishop as "Father" is still problematical: The Prayer Book says he is our "Father in God" so there needn't be the churchmanship ring to it, but in fact for many of us the ring is there.

The diocesan or assistant bishop presents us with few problems. "Bishop" ought to be both acceptable and appropriate for all of us, with "Father" acceptable to some of us, and "My Lord" of doubtful legitimacy or appropriateness.

'Is it Christian marriage we want?'

Sir,

A copy of the new "A Service For Marriage" from the Church of England in Australia has landed on my desk. As I browsed through it I suddenly saw those horrible words.

"The priest may ask: Who brings this woman to be married to this man?"

Answer: I do.

The priest receives the woman's right hand from her father or friend."

Now really — that is archaic, medieval, anti-human and unscriptural. It is still the idea of the wife being part of the dowry — a possession once owned by her father and now passed on (with a sigh of relief) to the husband.

In the Bible it is the man who leaves his family, so if anyone is to be given away in Christian marriage it is the groom, not the bride.

So, why was this unhappy hangover from medieval philosophy included in a 20th century Christian marriage service? No doubt to pander to a time honoured custom.

But isn't this the time to take the bull by the horns and turn our marriage services into Christian services for Christian people?

With civil marriage celebrants, non-religious people don't have to go to uninspiring Registrar's offices or Police Courts to get married. They can be married anywhere they wish in the most magnificent and inspiring places of their choice.

So isn't it time for the Church to move out of civil marriage into Christian marriage for its own membership?

For many years now many clergy have been advocating two different kinds of service: a civil one for those who declare themselves to be non-Christians, and a Christian service for those who declare themselves to be Christians.

But now the government has taken that out of the hands of the Church by providing civil marriage services.

Why not now, and especially in the light of the Family Law Bill, provide a form of Christian marriage service which in no way panders to the sentimental and often unscriptural customs we've come to accept as part of marriage?

The ring ceremony leaves it optional for the wife either to respond to her being "wed" by her groom, or to "wed" her groom by giving him a ring.

For the Christian it is God who joins them in marriage. Each accepts the other as the partner God has given. So surely in no way does the groom "take" a bride or a bride "take" a groom. Isn't it the case that the groom "accepts" his bride and the bride "accepts" her groom from God?

I am beginning to feel that the whole ring ceremony is pagan and not Christian. The ring on the woman's finger is a sign that she "belongs" to a man already, so hands off! It's a convenient way of knowing who are the married woman and who the unmarried.

Now if that is still the case — and isn't that the reason many women insist on their husband wearing a ring — then why try and attach some Christian symbolism to a non-scriptural symbol?

But if the giving and receiving of a ring IS to be a proper Christian symbol, then both bride and groom must give and receive a ring: it ought not to be optional for either party.

But to say "With this ring I wed you" is a travesty of Christian marriage philosophy and theology. Surely in Christian marriage both bride and groom gladly accept each other as gifts from God. So can't we devise a better way of symbolising that than the giving of a ring?

I'd like to suggest the double handclasp as they look into each other's eyes and say together "I gladly accept you as my life's partner in marriage, and I thank God for marrying us according to His will."

This means that in the earlier vows the couple will not be asked "Will you take N. as your (husband wife)" but "Will you accept".

Ross Saunders,
SYDNEY.

Remedy for a sick world

Sir,

The world at the present time is in a bad way. One can say this without being accused of undue pessimism. Our rulers almost everywhere are failing to do a good job in managing God's world. Perhaps the reason is that governments in general have to a great extent abandoned our Maker's standards and laws, and that we who are their subjects or electors have been content to have it so.

God's standards are regarded as an embarrassment to our much-vaunted freedom, which of course is not really freedom at all, but rather servitude, not to say slavery. It is

Christian principle that the only freedom is to be found in trying to do the will of God, "whose service is true freedom", as one of our prayers expresses.

This "with-it" business is not all bad, some of it is. We find it all around us, in what the Dean of Perth recently called "the avalanche of (church) service" which fall upon Christians of denominations that have prayer books and liturgies". Much of this is good in so far as it is aimed at improving and deepening worship of God. But some of it has led to happy-go-lucky carelessness, which is a danger in the way we and our Roman Catholic brethren appear to be copying one another's bad habits, along no doubt with some good ones. From my recent observations in England, the Continent of Europe, the Middle East and here in Australia, I notice that some Roman Catholic priests seem to be following Anglican slovenliness at the altar. We and they have forgotten (if I quote from the title of a booklet I wrote years ago) are our "table manners". But this is merely a symptom of what lies much deeper.

Let us face it — we live in a world of greed, exploitation and violence, of dishonesty; a world that is very sad. The virtue of humility has been despised and abandoned. As a result we all think highly of ourselves, and have come to believe that our bosses don't give us enough, our employees don't give us enough service, and that the world at large does not appreciate us sufficiently. We often exaggerate the arduousness of our jobs and hazards of our occupations. Younger people as well as older ones believe that the world owes them a good living, whether they work for it or not.

Even those charming air hostesses, whom I have great admiration, seem from my observations rather to overstate the case when they claim that they spend so much time in coping with hi-jackers, ministering to the sick and changing babies' undergarments. These emergencies, surely, occur only rarely, like wedding anniversaries and birthdays.

Strikers are too easily irritated, trivialities such as a lack of stylish wash arrangements, or the wrong kind of management is not sufficiently appreciated of its workers, and we all think we are of fine types, becoming annoyed when other people do not agree with us. The same is true of international relationships, and it can be much more serious, because it causes war. The result is a general discontent; few people are really happy, and many of us break the last of the Ten Commandments, "Thou shalt not covet", ignoring of which is the prime cause of discontent.

The remedy? The acceptance of the Cross and Resurrection of our Lord Jesus Christ. The old Christian message, which lies at the heart of the Good News of the Gospel. History frequently shows us how when a generation has abandoned the cause of God, the next generation, or the one following, produced Christians who have risen above the resulting chaos and led men back to God. "Crux est Medicina Mundi". The Cross is the World's medicine, the World's remedy.

We must hope and pray that the next generation will abandon its greed, lust, dishonesty, its selfishness, and get back to the ways of our Master. We older folk must set them a bad example in all this; now must make our apologies and lead them to see that the present-day methods of the world and our governors so often detract from their own purpose.

(The Rt Rev.) C. Muschler,
MOSMAN PARK, W.

'She doesn't speak for all women'

Sir,

With reference to "Scene and Heard" July 17, may I pray silence for another lady?

I read Ms Jill Perkins' description of experiences at a predominantly male conference. I do not like to feel she is a spokeswoman for all women; in fact she apparently short on sense of humour tolerance so that one hopes she doesn't speak for very many.

What were the insults heaped on her? Made her feel it was "the most painful group experience I have had for a while". The first two paragraphs she has been "at them", "desperately sorry for them", "angry" and "humiliated". I too agree with her it was a blessing she "did not explode with anger". From the discourtesies listed by Ms Perkins herself it would be difficult for the men to know exactly how they got under her skin.

Dear Ms Perkins and all militant ladies, how will you win your cause by stirring resentments and looking for (unintended) slights of such an essentially trivial nature? There are glaring injustices in some areas against women, fewer than formerly still there. Let us save our strength for these, and men of good-will will stand with us in just causes.

(Mrs) J. McDonnell,
WALLABADAH, N.S.W.

Articulatory aids for Obmutescent Mystagogues

or

How to succeed in preaching and be really trying

PARADISE LOST: BUT TOURISTS ARE SEARCHING

"Tourism can be understood as man's continuing religious search for paradise." That was one of the claims to come out of a seminar held in Penang by the Christian Conference of Asia. But they weren't just thinking of that south sea island we are all looking for; they were concerned with the ministry of the church to travellers.

They concluded that this was something the church had forgotten and in an open letter to Asian churches, the seminar claimed that in its early history hospitality to strangers and travellers was a mark of the church.

The letter invited the churches of the region to take some positive action to relate to the tourist industry. The eight points for action include the establishment of cultural and craft centres, the development of ashrams, hostels and retreats for travellers from other countries, and plans for alternative tourism for those who come to Asia seeking some deeper encounter than that usually provided by tour parties.

The seminar also prepared the first draft of a message to western churches which will set out some of the aspects of Asian culture which should be recognised by visitors. It will also offer principles for alternative tours and recommend ways in which a more creative visit to Asia can be made.

The largest time at the seminar was spent in examining the injustices associated with tourism. Many of these were documented and presented and will be taken up by local groups. The seminar adopted a position paper in which it recognised the complexity of the benefits which came from tourism.

"The tourism package," it stated, "with its many putative benefits such as increased foreign exchange, overseas development and development of infrastructure can be made to appear as an irresistible solution to an Asian Government seeking quick relief from economic ills."

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It all began, this interest in words and burning desire to help my brother clergy facing the same problems, with this article S & H wrote recently for Melbourne's SEE.

Words are the tool of the parson no less than the writer, and readers may recall that I recently shared with them two words I learnt during my theological training. The words — my two trusty tools of trade — were "empirical" and "dichotomy"; tools that have shaped my most uninspired homilies into academic masterpieces.

"Dichotomy" and "empirical" are words capable of use in a great variety of sequences and variations guaranteed to occasion response from the most somnolent members of a congregation.

"Give them something to reach up to" I was advised — and I have.

"Empirical dichotomy", "the dichotomy of empiricalism", "dichotomical empiricalism", and a hundred more combinations, have served to bring my congregation sermons in the tradition of the "greats" in the glorious history of Anglicanism.

Yes, my tools have served me well — until just recently, that is. The firm handshakes, the smiles, the "thank you for sharing the word with us this morning vicar", have all but disappeared.

It's very odd, because I haven't changed, my delivery is as fine as ever it was, and I have never preached for more than 45 minutes unless a special occasion demanded it.

I can only blame my tools and the blunting six years of parochial hard labor. Replacements are a must. What, however, is the problem.

I have thought of throwing in a bit more Greek, but I always get mixed up with the omikrons and the omegas and the breathings and anyway I have a parishioner who knows Greek. There is Hebrew of course, but he knows that too, and I don't.

"Consubstantial" and "co-eternal" have already been used in a hymn, and with all this agreement with Rome "transubstantiation" is out of the question.

But wait! I think I've found the answer, in St Mark's Review no less. "From trans-Concensational Concensus to Trans-Contextual Unity"; what more could a preacher ask for. New tools at last!

They'll sit up again in my pews next Sunday when I hit 'em with those. Once again the firm handshake, the warm smile, and the "thank you for sharing the word with us this morning".

And in my next parish I'll really give them something to reach up to. "From trans-empirical confessionalism to the

dichotomy of trans-contextual unity" — that'll lay them in the aisles.

Since the penning of those few words it has become apparent that many clergy would appreciate the provision of a handy word resource chart to enable them also to "lay their congregations in the aisles".

S & H is only too happy to oblige — but first a word about the use of non-English phrases. If Greek is not all Greek to you, as it is to me, by all means use it — but SPARINGLY! It has been overdone a bit in the past and congregations tend to get a little bored with clergy who parse in the pulpit. German is the "in" language now.

Everyone knows that all the theologians who matter are German, or if they aren't they quote a lot of it in the footnotes of their books. So, if you have a double jointed tongue, try these phrases next Sunday: "Gott und der Nächste in antiken Judentum."

SCENE AND HEARD . . .



From
PETER
HILL

Now for the handy word resource chart; problems here with pronunciation. You may use a combination you wish. However, the word in column 1 must always precede the word in column 2, THIS MOST IMPORTANT. Cut the chart out, paste it in the front of your sermon note-book, and lay 'em in the aisles!

1. 2.

ontological
transpersonal
fundamental
unobjectified
concretizing
fortuitous
primordial
geocentric
existential
dialectical
dynamic
ubiquitous
multidimensional

continuum
consummation
meaningfulness
coseekers
hypothesis
intersubjectivity
dysteleology
universality
interpenetrates
complimentariness
epistemology
potentiality
dichotomy

Who should preach the Gospel?

By LANCE SHILTON, Dean of Sydney

William Stubbs, Bishop of Oxford, once counselled a young minister who asked for some advice about preaching. He said, "Two things — preach about God, and preach about 20 minutes." We would all agree with the first point; not all would agree with the second.

What matters is that the regular preaching should be relevant. Richard Baxter declared it was his constant prayer to preach as a dying man to dying men. Paul said, "My speech and my preaching was not with enticing words." Put in another way, the message preached by the power of the Holy Spirit needs to be related to the people to whom it is being preached.

This relevancy will not necessarily come by always commenting on foreign affairs, or even by little discourses on morality. Relevancy will be maintained by a declaration of the salvation of God as it is recorded in the Scripture, and as it applies to the people listening.

It is not sufficient to have a number of texts reeled off one after another on the optimistic assumption that because they come from the Bible they will inevitably in some kind of magical way produce a spiritual result. We cannot today assume a background of biblical knowledge, even in the minds of the people who comprise our local congregations. Scriptural texts alone are not sufficient; scriptural truth needs to be expounded.

The man of God must also preach with heart aflame, and with love overflowing in every word, so that what may be lacking in the intellectual or oratorical presentation of the message will be conveyed by the clear evidence of his transformed life.

Two months before he died, I met in Baltimore, Dr Samuel Shoemaker, Rector of Calvary Episcopal Church, New York City. He expressed to me the need for relevance in preaching in a down-to-earth way.

'Put it on the ground so that the jackasses and the giraffes can get it.' More seriously he has written, "I cannot, by being good, tell men of Jesus' atoning death and resurrection, nor of my faith in His divinity. The emphasis is too much on me and too little on Him. Our lives must be made as consistent as we can make them with our faith; but our faith, if we are Christians, is vastly greater than our lives. That is why the 'word' of witness is so important."

This advice applies to the man in the pew as well as the minister in the pulpit.

If evangelism through preaching is to be effective we need to be aware of what is happening in the world to-day, and keep ourselves informed, so that at least we have something to say from a spiritual point of view on real live issues.

We need to be concerned about the sociological problems constantly arising in our community to-day, and develop a Christian opinion in consultation with others who are experts and not rely on a few waffly ideas of our own. We need to make our home and family life consistent, so that others who come in contact with us, outside the home or within it, are impressed by the fact that Christ is welcomed there, and that He is vital to the quality of our family life.

We need to search out those who wander off into alternative, experimental ways of life because of their honest intellectual difficulties in trying to work out in their own minds the problems which the Christian faith raises in relation to the many issues which they have to consider at universities and schools.

We also need to make sure that in our own personal problems we can honestly say that Christ is completely satisfying and be ready to testify at every opportunity to His provision.

In the message we proclaim whether it be from the pulpit or in our daily contact with others, we are continually committed to preaching the Gospel.