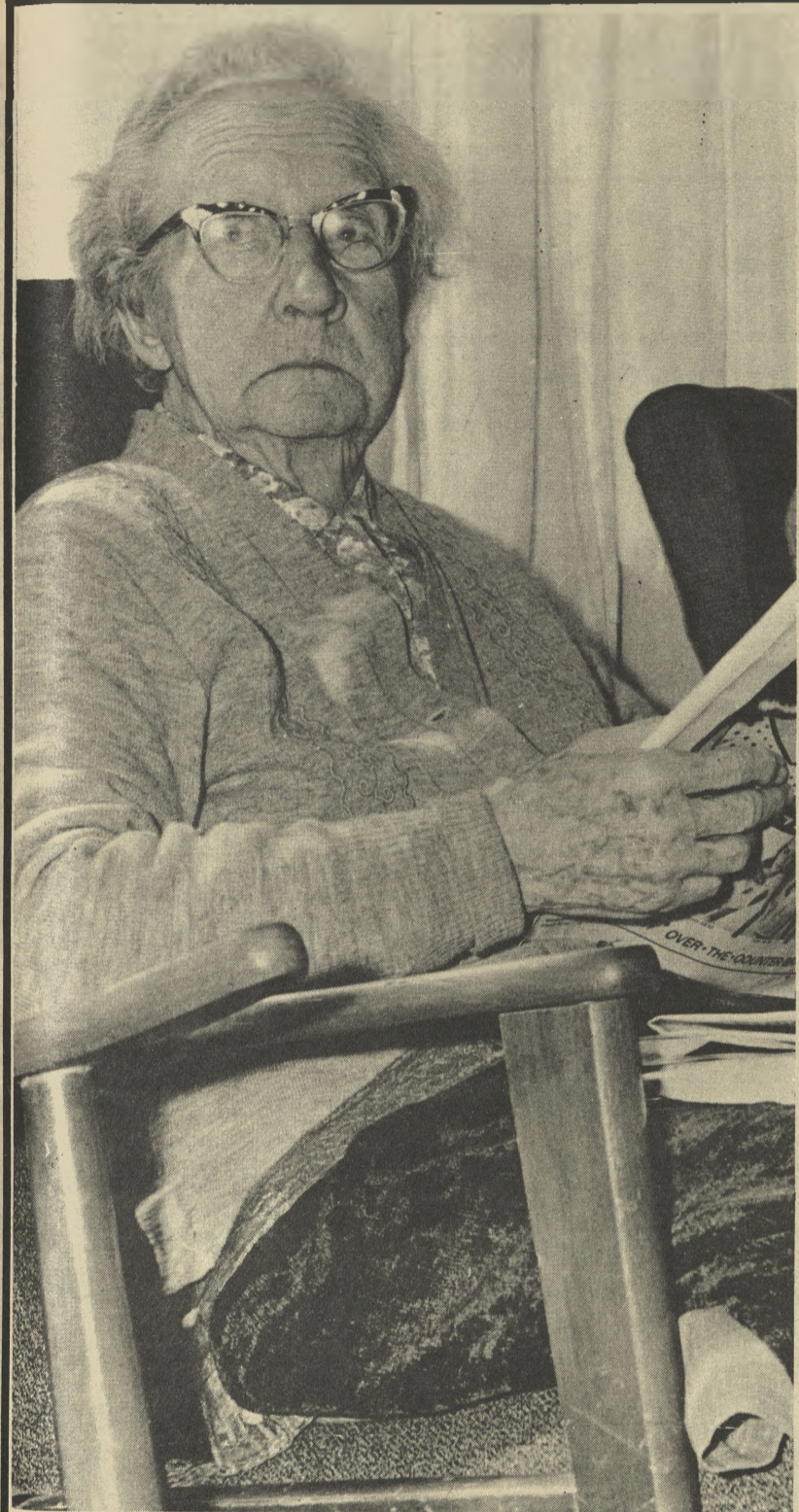




"CHURCH SCENE," NATIONAL ANGLICAN NEWSPAPER

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Melbourne, June 10, 1971, no. 8, 15c.



SYDNEY WINTER APPEAL

**\$30,125
so far**

"The plight of pensioners
should lie heavily on the
conscience of the nation
as a whole"
—Archbishop Marcus Loane



THE FORTNIGHT'S NEWS

GBRE MOVES

The General Board of Religious Education of the Church of England in Australia has announced that for the next three years it will be run by a three-man team, headed by the manager, Mr George O'Brien.

GBRE has faced up to a number of unpalatable difficulties, and adjusted its program in ways which should increase its value and cut its previously excessive costs.

In particular, while GBRE's teaching series are retained for as long as they are wanted, GBRE has taken a more flexible approach to curriculum materials, required by changing Sunday school patterns. See Page 2.

JOINT CELEBRATIONS

The General Synod Commission on Doctrine has decided that joint celebrations of the eucharist are precisely as valid as the ministry of the non-celebrants. In particular, it says, they are not to be seen as a way of easing around difficulties arising from Anglican doubts about the ministry of non-episcopal churches. See Page 3.

COUNTRY MINISTRY

Bishop James Housden of Newcastle told his synod last week that the maintenance of a viable country ministry was his greatest problem for the time being. See Page 4.

VIETNAM PEACE KEY

Mr Don Luce, a WCC staff man expelled from South Vietnam recently, says religious leaders hold the keys to peace. The power of the churches, he says, is sufficient to bring the Vietnamese bloodshed to an end. See Page 5.

RACISM

The Australian Council of Churches has announced that a multi-racial youth team is coming to Australia in August to examine racial attitudes here. The team is jointly sponsored by the United Presbyterian Church of the USA and the ACC. See Page 5.

Archbishop Marcus Loane, declaring his attitude to the planned South African sporting visits, takes a line different to that taken by Australia's three other Anglican archbishops. Deploring racism, he feels that demonstrations against the visitors would be misunderstood. See Page 6.

LETTERS

The Rev. George Cameron, editor of The Murray's diocesan paper, writes that British Israelism is a heresy in a letter in this edition, based upon an editorial in The Murray's "Broadsheet." See Page 6.

The heads of St John's, Morpeth, and St Barnabas', Adelaide, write in defence of an exposition of biblical material on apartheid, which appeared in an earlier edition of "Church Scene." See Page 6.

MARRIAGE COMMISSION

The General Synod Commission on Marriage met at Trinity College, Melbourne, last weekend to pursue its study of the

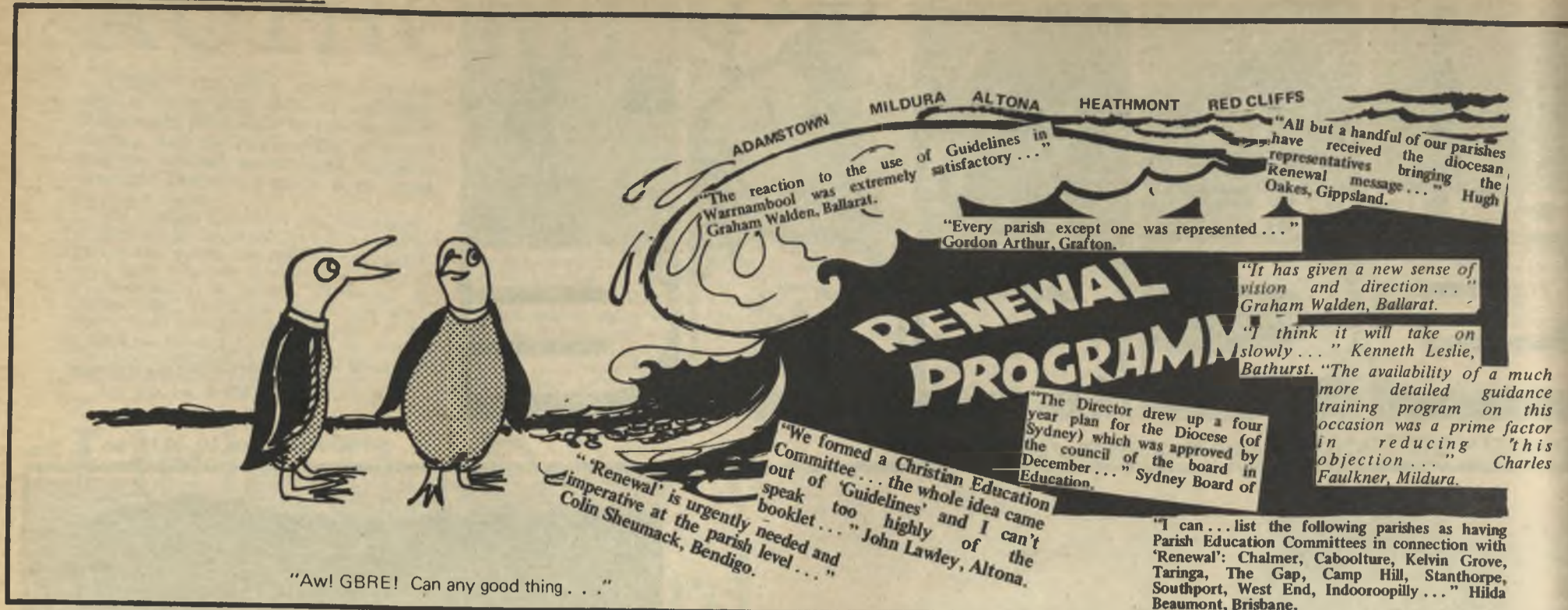
principles and practice of Christian marriage in the Church. "Church Scene" understands that a press statement is to be issued later in the week, indicating that further papers are to be prepared for a meeting early next year. No comment on the range of problems before the commission is expected. We understand the commission feels that, with sensitivity on the problem in the Church, it should not declare itself until it reaches a consensus, or it becomes clear that it will not be able to reach a consensus.

OURSELVES

Messrs Hungerford, Spooner and Kirkhope, accountants, were asked to examine our circulation orders last week, and came up with a certificate of ordered circulation at 3816. Details on Page 4.

After only seven editions, we regard this as satisfactory. It is worth noting that in December, 1969, "The Anglican" had barely 6000 subscribers.

"Church Scene" circulation continues to grow weekly, and is remarkably evenly spread around the country.



Senior staff shuffle for GBRE

Mr George O'Brien was appointed director and manager of the General Board of Religious Education at the board's annual meeting late last month.

He succeeds the Rev. K.B. Jago who resigns to become headmaster of Yarra Valley Church of England School, Melbourne, on June 30.

Mr O'Brien, who has been appointed for three years, has been the board's manager since February, 1958. He is a Fellow of the Australian Society

of Accountants, an Associate of the Chartered Institute of Secretaries, and a member of the Royal Australian Institute of Public Administration as well as an Associate of the Chartered Institute of Secretaries.

He holds Church posts on diocesan, provincial and national levels and is associated with several State High Schools and Church School councils.

Two other executive staff members, the Rev. Colin Coish and Alan Baxter, were appointed associate directors. Each has been involved in the education work of the board for years. Mr Coish has been on the staff since 1964, and Mr Baxter since early 1970 after 10 years on the GBRE executive.

Each is an Arts graduate of Melbourne and the Australian College of Theology, Mr Coish also holding the London B.D.

Announcing the appointments, Archbishop Woods, the GBRE Chairman, said the board was experiencing a difficult financial situation because of the changing patterns of parish curriculum requirements.

Eventually the board would hope to be able to separate the posts of Director and Manager, he said. In these three appointments, the board was confident that it would be able to maintain and expand its task of Christian education.

GBRE teaching series to stay

Sales of the current GBRE teaching series materials for use in Sunday schools are to continue as long as there is a demand for them.

This was another major decision to come from the May board meeting.

Members from 24 dioceses gave close consideration to the problems of curriculum production.

The existing materials will not be replaced, but the Curriculum Advisory Agency will be expanded. This agency will recommend to dioceses and parishes the most suitable materials available - from overseas and Australian sources - for use with adults, youth and children in a variety of settings such as home, school, parish groups, camps and worship.

"This does not mean that the board is going out of business," Mr Jago, the retiring director, announced.

"On the contrary, it is a recognition of the changing pattern of parish Christian education among children, youth and adults.

"Educational bodies of all major denominations are facing problems of planning and financing curriculum production.

"It is not an exploded myth that people of any age group, including children, are available for regular and sequential Christian education in the parish context.

Curricula based on this assumption are gradually declining in use.

"What appears to be needed is the 'cafeteria approach' - many different kinds of material and learning experiences that can be used for those short periods of time when people, including children, do choose to make themselves available."

The board received reports which, among other things, told that:

- * The Church Mail Bag School would come up for a thorough review.

- * Encouraging reports came in from a number of dioceses on the progress of the "Renewal" program.

- * Some dioceses have set up Diocesan Teaching Teams of clergy and laity, to help parishes in the "Renewal" scheme.

- * All but four of the 27 dioceses in Australia have had the "Renewal" scheme introduced by the field services division of GBRE. It is expected that each of these four will introduce it, with board help, later in the year or soon afterwards. Sydney, which is one of the four, has shown interest in it through the Sydney Board of Education, and is by no means out of the scheme.



They've faced unkind realities

The staff shuffle in GBRE following the resignation of the Rev. Ken Jago is going to take some time to assess, although its impact is likely to be felt quite quickly.

There appear to be two primary reasons why the board decided to appoint its manager to the top position:

- * The board lost \$30,000 in its activities in 1969, and a further \$14,000 in 1970. The causes have been isolated and remedial action taken, but close financial control of the range of GBRE activities is going to be necessary to hold a balanced budget.

- * It was felt that Mr O'Brien, a professional administrator by background and training, was the best person to sit at "the top" of an administrative organisation which because of its diversity needs constant co-ordination.

Triumvirate

In fact, what has happened is that instead of having a director who alone answers to the executive committee, GBRE now has a triumvirate of leaders, with Mr O'Brien the

acknowledged chief, in which the three requirements of the board's organisation are reflected.

Mr O'Brien is the administrator and accountant, Mr Coish is the editorial production man concerned with materials, Mr Baxter is the communicator with the job of selling to the dioceses the possibilities for Christian education which the board identifies.

I understand that before the board meeting, there was some concern that the board might no longer have a role. With other denominational education boards all meeting trouble, there was some reason to ask if they were needed at all.

Think tank

As I understand it, the board concluded that while the old justification - largely built around the need for curriculum materials - is no longer compelling, an education "think tank" was more than ever necessary.

So the board has redesigned its administrative - and indeed entrepreneurial - structure to a kind which is both suited to the need and within the realms of financial wisdom.

The board might have felt it was meeting in an atmosphere of gloom and defeat, but for one thing. The "Renewal Plan in Christian Education," launched in 1970, has proven to be a prime value. It is not a project which could be expected to provide quick returns, but the returns have been quite quick and widespread just the same.

Basically, the plan is designed to meet a need which the board's curriculum materials showed. These materials, particular in recent years, have won the applause of

a number of top educationists. Their concept has been considered to be quite excellent, but somehow they have not been a total success.

Three reasons are apparent for this:

- * The Sunday school market is flooded with competing curricula, to the point where none can succeed without being subsidised, and some heavily subsidised overseas materials have had a telling price advantage. The advantage has been in two forms: GBRE materials are in three-year courses which means a parish commits itself for a long period; and some (but not all) materials have also cost less overall.

- * This, in turn, could happen largely because the technical competence of Christian education in the parishes was abysmal. Untrained people did not recognise, or know how to use, first class material.

- * The range of materials available, plus the change in the Sunday schools away from regular weekly attendance towards more sporadic attendance, has encouraged Sunday schools to increasingly turn away from the old style of planned curricula to use lessons planned to be entirely complete in themselves. The GBRE materials, not being designed for this, were not used for it.

Cynicism

A certain amount of cynicism about education boards has grown up in the Australian Church in the last decade. In part this has been because it was very much a buyers' market in which parishes bought Sunday school materials, and GBRE was demonstrably not faring very well in it.

Secondly, with the

generally poor level of talent in parish education work - faithful souls trying to do the same job their mothers did before the war, unaware that this was not good enough - Christian education came to be seen more and more as an area of defeat, best forgotten, often rubbishised in self-justification.

The "Renewal" plan was designed to break this cycle, and is succeeding.

But there is another reason, which the dioceses will find harder to accept, why GBRE has reached the finance crisis of today.

Grants

The board works on profits from its trading operations, and also on grants from the dioceses. The Diocese of Sydney - a third of Australia's Anglicans - contributes about \$120 a year through its Board of Education, and the other dioceses pay, in total, \$22,000 on 1970 figures.

This giving has risen in fits and spurts from \$11,000 in 1961 averaging about \$1000 increase a year. GBRE is suitably grateful. Even allowing for the decreasing value of money, it is a real increase if a small one. But GBRE has simply not had enough money to do its job properly.

I understand that GBRE has no plan to make any unusual request for money from the dioceses. Realists are always slow to do this. But one would have thought that sooner or later the national Church is going to have to spend far more on education or suffer grievously for its failure to do so.

Do we need a federal education "think tank" in the Church? (If not, how are we to carry out our Christian teaching

responsibilities by the means which happen, at any one time, to be the effective means? We would not even know what those means were).

Extension services

And in every research or development program, there must be an adequate "extension" service to feed the results out to the consumers. In the agricultural world, any business of government organisation engaged in research with an immediate application in the field, will spend as much initiative in "extension" (making sure the farmer or customer knows how to use the gains made by research) as in the basic research. Commercial organisations will often spend many times more on advertising, promotion and sales (i.e. extension), as on research or even production.

In the case of the Church, a lot of this requirement for extension services in Christian education will be spent through diocesan boards of education and other functions than GBRE.

GBRE's difficulties, therefore, fall into two areas: The market change, with which it, like its kindred organisations in other churches, has had difficulty in coping until now; and the business of getting resources out to the parishes.

It is hard to see how the Church's activities in Christian education can ever achieve the potential which our top experts offer without a great deal more work and effort going into it. And a lot more money, too.

Meanwhile, GBRE's shuffle should begin the business of gearing it up to take advantage of the opportunities immediately before it.

- G.C. Davis

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Joint celebrations

"They're as valid as the other chap's ordination"

The General Synod Commission on Doctrine met for the first time in the first week of June in Melbourne, and began work on a number of controversial questions.

At the end of its meeting, it released the text of a motion it accepted on joint celebration of holy communion, and foreshadowed a number of statements likely to come from early future meetings.

It is working to a timetable designed to produce a number of statements in time for General Synod in 1973.

On joint celebration, the commission said:

The Commission recognises that different points of view on

Intercommunion exist in the Anglican Church, and indeed these are clearly reflected within this Commission.

The question of the full mutual recognition of ministries is one that must ultimately be frankly faced. The practice of the celebration of the Holy Communion jointly by ministers of the Anglican and other Churches is not to be seen as an expedient to sidestep this issue. It can be justified theologically only where it expresses the readiness of all concerned to accept one another's ministries as true ministries of the Word and Sacraments.

Occasions when joint celebrations might properly be held should be determined by the appropriate authorities.

ABM staff changes

The Australian Board of Missions has decided to make two staff appointments to its Sydney headquarters.

A communications executive will be appointed to replace the present home secretary (the Rev. J.N. Bagnall). Mr Bagnall has resigned from June 20 to return to parish work.

An administration officer is to be appointed to take care of the day to day running of board business and the management of the office. This is designed to set the chairman (Bishop d Donald Shearman) free for more time in liaison with the missionary bishops and staff and the Australian Church leaders.

A vacancy on the board has been filled by the election of Archbishop Marcus Loane of Sydney. The vacancy occurred when Archbishop Woods became Primate, and therefore ex officio president of the board.

Pensioners' plight

SYDNEY: What do the poor folk do? In Australia today it is hard to find an answer.

Studies into poverty have revealed that whereas all appears to be bright and beautiful on the surface of this sunny land - the real state of the nation spells cold and hunger for 8 per cent of our population.

There are, conservatively, one million people living in a degree of poverty in Australia. There are 50,000 people, mostly in the big cities, trying to exist in sub-standard housing.

Archbishop Marcus Loane of Sydney whose annual Winter Appeal opened on May 9, made a special plea recently asking Australians to attempt to alleviate poverty for the aged in our midst.

The Winter Appeal has now reached \$30,125, one thousand dollars more than last year when a special anonymous gift of \$10,000 had also been received by this date.

"One person in 12 in Australia today is aged. Many live in extreme poverty," Archbishop Loane said.

"The growth rate of the country is indeed a frightening experience for them.

"As general increases in wages are received by the work force, the pension means less, buys less and offers much less comfort to the aged citizen. Their plight should lie heavily on the conscience of the nation as a whole."

The Archbishop's Winter Appeal, a relic of the depression, is still needed today to give direct aid to those in poverty.

Last year \$53,000 dollars came to hand. It was immediately absorbed into the community, through church welfare agencies dealing directly with the public, or through the widespread parish system where families in distress were able to be helped.

This is a general fund intended for the assistance of the whole public and not administered on a denominational level.

-by April Hersey.

a definite statement on this question after its next meeting, in February, 1972.

Is baptism only for the children of church-goers? Have clergy the right to refuse baptism? May children be admitted to holy communion without being confirmed? These are the questions put to the commission by bishops, clergy and laity.

Baptism and confirmation

Recently a commission of the Melbourne diocesan synod presented a report which suggested many radical alternatives to the customary practices of the Anglican Church in baptism and confirmation.

The commission had before it advance papers prepared by Dr Leon Morris, Dr Max Thomas, and the Bishop of Wangaratta (Dr Keith

Rayner). These papers examined the biblical evidence of the subject as well as the practice of the early Church, and paid special attention to the problems attending the practice of infant baptism.

The commission recognised that certain basic theological issues had to be resolved before these practical questions of policy in relation to baptism and confirmation could be answered.

Most of the first meeting was therefore devoted to the underlying theological issues.

These, and the practical consequences that derive from them, will be pursued at the commission's next meeting.

The 39 Articles

Preliminary attention was given to the question of assent to the 39 Articles, the traditional Anglican formulary.

This subject will be studied more fully at a later meeting.

The next meeting of the commission is scheduled for February, 1972, by which time a number of papers and studies undertaken by members will be ready for presentation.

Ecumenical mile post

MINLATON, SA: An ecumenical mile post for South Australia occurred on Palm Sunday when the rector of St Benedict, the Rev. Ralph Holden, Methodist minister, the Rev. Ray Haynes, and Bishop Rosier shared a Holy Communion service.

The service was held in the town hall and the Liturgy of the Church of South India was used for the joint celebration.



The Bishop of Adelaide, the Rt Rev. Reed points to the recently dedicated panels in the Cathedral Church of St Peter, Adelaide.

Adelaide pioneers honored

ADELAIDE: Panels in the chancel of the Cathedral Church of St Peter were blessed recently by the Bishop of Adelaide, the Rt Rev. T.T. Reed.

Using "So teach us to number our days that we may apply our hearts unto wisdom" (Psalm 90.12) as a text, Bishop Reed dedicated the panels to the memory of Bishop Bryan Robin, Bishop Donald Redding and Archdeacon Cecil Gooden.

In his sermon Bishop Reed said: "It is our hope and prayer that the panels we have dedicated will keep always bright the memory of Bryan Percival Robin, Donald Llewellyn Redding and Cecil Malcolm Whitridge Gooden, long after we who knew them and loved them have gone to join them in the world to come."

Bishop Reed said that Bishop Robin gave 30 years of his life to the Australian Church, serving it in various ways.

He was a member of the Bush Brotherhood of St Barnabas in north Queensland, rector of the parish of Hughenden, canon and sub-dean of St James Cathedral, Towns-

ville, Warden of St John's College, University of Queensland and then as canon of Brisbane Cathedral.

Bishop Robin spent some years in England as an honorary canon of Chester Cathedral and then returned to Australia to become Bishop of Adelaide.

Welfare

Bishop Reed said that under his leadership the social welfare work in the diocese had expanded and that his influence invigorated and strengthened the life of the diocese.

Bishop Redding was also an Englishman who spent 50 years in Australia.

He served as a combatant in the first world war and after ordination became a country priest until joining the AIF as chaplain in 1939.

After the war Bishop Redding was rector and archdeacon of Mt Gambier, vicar of St Andrews, Brighton, and then Bishop of Bunbury.

"But he was a parish priest at heart and in 1957 resigned his bishopric to return to a parish and then to become assistant bishop of Melbourne. He was a strong, capable steadfast man," said Bishop Reed.

The panels were also dedicated to the memory of Archdeacon Cecil Gooden, an Australian, who joined the ministry after a successful career as a commercial traveller.

He was a country priest in Victoria and South Australia, before becoming organising chaplain of the Home Mission Society.

"Children and young people loved him for he was a boy at heart, and he did splendid work for scouting and the Church of England Boys Society.

"As Archdeacon of Strathalbyn and later as Archdeacon of Adelaide he revealed his pastoral gifts in his relationship with the parochial clergy wherein he gained their affection and trust," said Bishop Reed.

Demanding work but worth it!

The Commission on Doctrine seems to have been asked to come into every really important theological question facing the Church at the moment.

And rightly so! Except, perhaps, that to dump half a dozen very big questions on it at once was to threaten it with indigestion.

Furthermore, the commission will be expected by the Church at large to work in greater depth and thoroughness than most diocesan inquiries.

And all this takes a great deal of time.

Last week's meeting was a four-day marathon of discussion and debate, but even that is the tip of the iceberg. I understand no less than 32 different papers have been commissioned for the next meeting.

The mind boggles at the thought of all the man-hours - by heavily-pressed, highly-qualified people - this will entail. And all before next February.

At least, by the time all this has been sifted, the results will have some authority.

Furthermore, I understand that despite the diversity of its members, the commission has so

far found itself able to work to consensus.

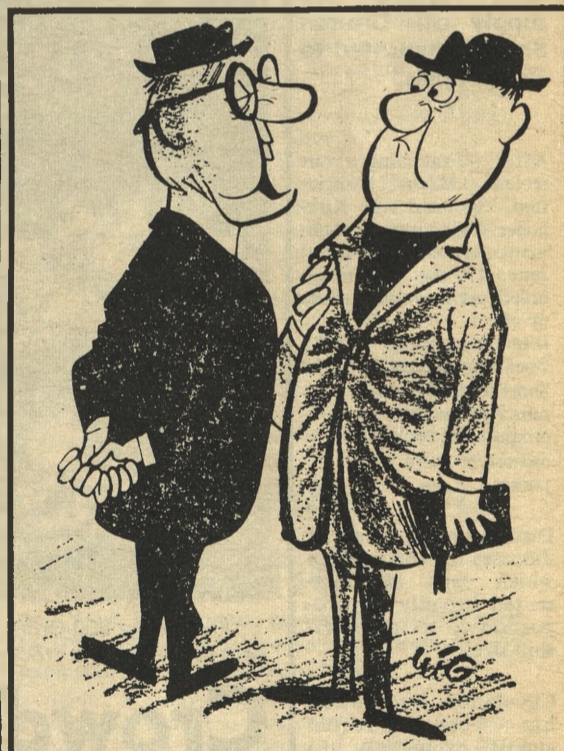
So far this year, we have seen a number of General Synod's specialist commissions meet. It is worth recording that happy, working relationships have quickly become clear within each of them.

Apart from the specific value of having authoritative answers to a large range of questions of needs, these commissions must produce another precious spin-off result.

That is the large assistance to the developing entity of the national Church which can only spring from developing trust and confidence between the various parts with their divergent ideas.

The cost of these specialist commissions is rising rapidly, as they become more numerous, and one hopes their value will be appreciated when their price - in money and manpower - is considered in future.

- GCD.



"And the Qantas man said, 'Mr Brown, how did the Bishop Pattison Project Appeal reach half a million dollars?' ...

- cartoon from the parish paper of Holy Trinity, Kew, used by kind permission.

AUSTRALIAN BOARD OF MISSIONS COMMUNICATIONS EXECUTIVE

The Board is appointed by General Synod of the Church of England in Australia to generate financial support for the Church in North Australia, New Guinea, the Pacific and Asia, and to find and train people for missionary posts.

It needs for its staff a person with current experience in the communications professions - journalism, advertising, public relations, and related fields. He or she will be a practising Christian, preferably, though not necessarily, Anglican.

The job is to communicate to the Australian Church and community the needs of the missionary areas supported by the Board. The appointee will oversee the preparation of material to achieve this aim, including a quarterly magazine for church people, newsletters for clergy, information leaflets and documentary films. People from a wide range of backgrounds will be considered. A flexible approach to problems is more important than age.

A full description of duties and conditions is available from the Chairman of the Board, who is its full time chief executive. Salary is subject to negotiation. Applications should include a resume of qualifications and experience, and should be forwarded to:

The Rt Rev. Donald Shearman, Chairman, Australian Board of Missions, 109 Cambridge Street, STANMORE, NSW, 2048

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As at June 1, 1971, total orders for supply of "Church Scene" amounted to 3816 copies.

After examining our records, Messrs Hungerford, Spooner and Kirkhope, Melbourne accountants, advised us that at June 1, the circulation orders per issue were made up of

Direct subscribers	3185
Book shop orders	212
Short term trial subscriptions and promotional copies ordered by third parties	419
	3816

Distribution is to all 27 dioceses of Australia, in which each is represented broadly in proportion to its membership size.

Circulation promotion has been directed almost exclusively to the Church "core" group - the people who work the parishes, the Church's decision-makers.

Two-thirds of the parochial clergy in Australia have subscribed.

CHURCH
SCENE

A further 272 clergy received trial subscription copies of the last issue and will receive copies of the next few.

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If you have a message to get to the Anglican clergy of Australia, or to more than two-thirds of the parishes "Church Scene" is your vehicle.

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"Country ministry top problem"

Bp Housden says

NEWCASTLE: "The greatest problem I see in the immediate future is the maintaining of the ministry in country areas, when not only is population declining, but the rural economy itself is in grave danger of collapse."

So said Bishop James Housden in his presidential address at the opening of the Newcastle synod on May 30.

"We are most fortunate in this diocese, in having resources which provide wholly for the upkeep of the bishopric and provide funds for endowing some diocesan and parochial work.

"The parishes are not assessed, nor are they asked for special collections as obtains in all other dioceses. In spite of this, many parishes and the diocese are in serious financial difficulty.

"The Church of England has a reputation for ministering in the smallest hamlets in a time when other denominations are withdrawing from many centres. I believe that the strength of the Church is in the country, and the country ministry must be maintained wherever possible.

"Two things must happen - increased giving throughout the diocese, and a sharing of resources between town and country parishes.

"The recent stipend

increase (still less than the Presbyterian scale) will bring to a head this problem, and to say that the increase can only be met by a reduction in pledge to wider work is only saying 'We'll look after ourselves even if others must starve'."

Euthanasia

Speaking of recent comment on medical ethics in relation to people nearing death through illness, Bishop Housden said:

"Death is part of God's plan... To the Christian, death is not the end, and therefore the true Christian does not fear death in itself as an evil... There must come a time, particularly for the aged, and for those who have a terminal disease, when death is God's plan for the release of the spirit from the body.

"There must be cases in which to prolong life is not in the best interest of the person concerned nor of the loved ones, who have to stand by and see the needless suffering and prolonging of life which has no purpose or joy in it.

"There is a vast difference between allowing death to take place when all hope of life is gone, and the deliberate termination of life called euthanasia.

"The Christian point of view, surely, should be that no one has the right to take life, but in certain cases people should be allowed to die."

Race

Speaking about apartheid in sport, Bishop Housden said:

"My eyes were opened much wider on this issue a week or two ago by a visit from a former Wallaby international who had twice visited South Africa to play Rugby Union. He told me of the propaganda made out of the visit and of their conducted tour through Sharpville, scene of a massacre some years ago.

"He also told me that Australian players who, for conscience sake, would not play in the forthcoming tour, were being victimised and dropped from other teams."



Part of the 200-strong crowd on the lawns of Christ Church Cathedral, Darwin, who listened to the "rock opera" Jesus Christ Superstar.

Crowd hears "rock opera" at Darwin

From the Rev. Canon Brian McGowan

DARWIN: Over 200 people sat on the lawns of Christ Church Cathedral for a stereo listen-in to the "rock opera" Jesus Christ Superstar.

The tropical setting was ideal, and while the people came, the mosquitoes kept away. Coffee was provided half-way through to allow for discussion, and again at the end. We also thought that the break would allow for those who had "had it" to go home but no one did.

The 200 were a real cross-section of the community and many of them were far from "churched." The interest aroused by the record exceeded our expectations and the local radio stations and Press seemed fascinated that the church would do such a thing.

Superstar was the first in a series of workshops replacing every second Evensong. The next was a coffee shop setting out on the

lawns to allow for free discussion of the Superstar music and theme.

Hand in hand with the workshops go the House Eucharists - the Monday and Thursday celebrations of the Eucharist are now being held in peoples' homes throughout Darwin and suburbs. Reaction has so far been keen and houses are booked up well in advance.

An open-air service was held for Eucharist on Sunday, June 6, followed with breakfast served by the Churchwomen's Union.

Next item on the cathedral's calendar is a quiet day for the clergy and lay people of Darwin on June 19. The former Primate, Archbishop Sir Philip Strong will conduct the day which will be open to all comers.

Priest takes on secular job

MELBOURNE: The Rev. David Pope, priest in charge of St Luke's, North Altona, is undertaking full time secular employment in addition to his duties as priest.

Mr Pope has recently joined the current affairs staff of the ABC, submitting taped interviews for daily radio features.

The parish of Altona North is looking on this as an experiment, and as Mr Pope is not in the parish during week days, many lay members are doing valuable pastoral and educational work, for example religious instruction in schools.

Mr Pope says: "We hope that insights gained during this period relating to the total and shared ministry of the Church might prove helpful as we realise that during the next few years we might possibly see more clergy gaining their incomes from sources outside the parish."

"Exotic" weddings not permitted

NEWCASTLE: The bishop has recently written to his clergy regarding weddings being held in places other than church buildings.

He said that there was a growing demand for couples to be married in "exotic circumstances" and clergy were receiving such requests.

The bishop's letter to clergy reiterated the ruling of the diocese that weddings must be conducted in a licensed church building unless special permission is given by the bishop.

"This will be given only in cases of excessive distance, hardly likely in this diocese, or illness of one or both parties," the bishop said.

Army chaplains

Two of the first four senior appointments open to regular army chaplains have been filled by Anglican chaplains.

The Rev. Douglas Abbott, Th. Schol., M.A.C.E., has been appointed Staff Chaplain HQ Eastern Command and will be promoted on taking up the appointment on August 1.

Chaplain Abbott was ordained deacon and priest in 1952 and served in the parish of St Anne's, Ryde until his appointment to the army in 1955. He has served recently in HQ Papua-New Guinea Command.

The Rev. Kevin Hoffman, ThL., has been appointed to the staff chaplaincy HQ Southern Command, Melbourne and will take up his appointment in August.

Chaplain Hoffman was ordained deacon and priest in 1961 and entered the army in 1964. He has served in Puckapunyal, Vietnam and Singapore and will be promoted for his new appointment.

The other two senior positions will be filled by the Rev. Eugene Harley (Roman Catholic) at HQ Northern Queensland, and the Rev. Roy Bedford (Methodist) at AHQ Canberra.

Pageant marks Golden Jubilee

MELBOURNE: A pageant held on June 5 and 6 marked the Golden Jubilee of the St John's Homes for Boys and Girls in Balwyn Road, Canterbury.

Following the pageant, which included songs, ballet and the story of the development of the homes, new units were opened in Canterbury.

The remodelled and redecorated units were named Wilson, Reynolds and Butler and bring the number of children in residential care to 75.

In April three new units in Sorrento were opened by the Governor of Victoria, Sir Rohan Delacombe.

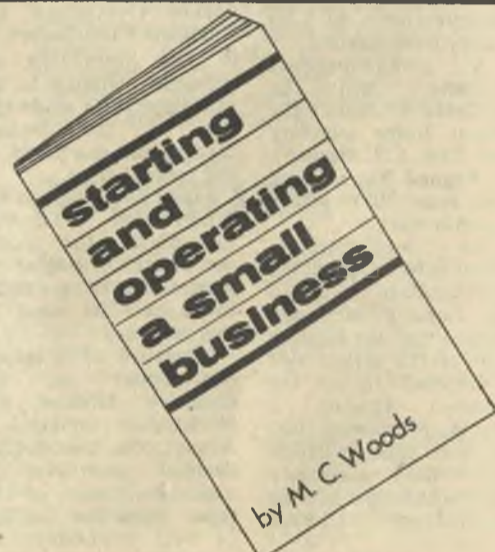
Miss Elsie Hindson left Hindson House to St John's and it became

units to take families of children.

The units house three families of brothers and sisters, aged between two and 12 years and were named Seacombe, Watermillock and Bellamy.

On May 1 the homemaker service began with the employment of Mrs Russell Champion.

She will move into the homes of migrants or troubled families where she will work closely with members of the family and the social workers attached to the St John's Family Clinic.



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What price concessions are wise?

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How do you obtain finance, and how much do you need?

How do you set an advertising policy, and budget?

What makes a good business site?

How do you value goodwill in a business?

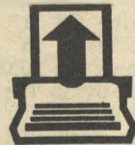
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Religious leaders hold key to peace

GENEVA (EPS): Religious leaders in Vietnam hold the key to peace in a nation that has been rent by war and whose people have suffered torture, oppression and corruption according to Don Luce, a World Council of Churches staff member who was recently expelled from South Vietnam.

Speaking at a Press conference here, Luce said that because a number of religious leaders are on both sides of the conflict they have been able to gain the respect of their people and have made themselves enemies of the Saigon and American governments.

He cited the influence the various religious leaders had in the last elections for the South Vietnam Senate, where all three winning slates depended primarily on support from religious groups.

Questioned on the

influence of religious leaders, Mr Luce said that they offer a strong moral force to decrease the possibility of a bloodbath and can play an important role in bringing a compromise political settlement and peace.

Mr Luce, who has been in Vietnam since 1958 and who last year uncovered the notorious tiger cages in the Con Son Island prison, said it was "important that the religious leaders be encouraged to meet together, talk over their problems and work together for peace."

Speaking about political prisoners and alleged torture, Mr Luce said there were at least 100,000 political prisoners in various prisons, correction and detention centres throughout the country.

Corruption in Vietnam was on a large scale and the American presence did not help solve it. Mr Luce advocated that all aid for reconstruction of Vietnam in the post war period should be channelled through international groups to the Vietnam groups.

PERSONAL NEWS

Mrs F.L. CUTTRISS has been elected president of the federal council of the Women's Auxiliary of the Australian Board of Missions in succession to Mrs K.H. Bright-Parker, who has resigned after eight years as president.

Professor Kenneth R. BUTTON, head of the department of French of the University of Newcastle will be guest speaker at the 12th annual conference of the Anglican Women of Newcastle Diocese.

The Rev. L.E. TYLES, director of Inter Church Trade and Industry Mission (Vic.),

has left Australia to attend a world conference on industrial production and human need being held in Geneva. After the conference he will meet industrial mission groups in Italy, Greece and Holland.

The Rev. David SIMPSON of Gateshead has been elected chairman of the Diocesan Youth Committee of Newcastle. Other elections at the annual meeting were Miss Sue DODDS as secretary and Miss Joyce PERKINS as treasurer.

The Rev. Dudley BARRINGTON CLARKE,

M.A., M.A.C.E., foundation headmaster of Peninsula Church of England School, Mount Eliza, has resigned. Mr Clarke has accepted the position of headmaster of The Hutchins School, Hobart, where he served as deputy headmaster prior to his appointment as headmaster of Peninsula. Under Mr Clarke's leadership, Peninsula has grown from an initial enrolment of 90 boys in 1961 to 740 boys in 1971. Headmaster-elect is Mr H.A. MACDONALD, B.A., M.A.C.E., at present assistant to the headmaster of Sydney Grammar School. He will take up his new duties on July 12.

Clergy movements

BRISBANE

The Rev. Malcolm FRANCIS BELL as assistant curate of St Peter's, West End.

The Ven. Adrian OWEN CHARLES, formerly Archdeacon of Moreton, has been appointed Archdeacon of the Downs.

The Ven. George ARTHUR LUPTON, formerly Archdeacon of the Downs, has been appointed Archdeacon of Moreton.

The Rev. Thomas HENRY HAVELOCK HOOD, formerly rector of St John's, Surfers Paradise, as rector of St Matthew's, Sherwood.

The Rev. Andrew McCARTNEY, formerly vicar of All Saints', Mitchell, as vicar of St Mary's, Moorooka.

The Rev. Thomas TREHERNE, formerly director of Youth Leadership Training, as assistant secretary for the Australian Board of Missions in the Province of Queensland.

The Rev. Robert JAMES WHEELER, formerly assistant curate of St Clement's, Stafford, as vicar of All Saints', Mitchell.

The Rev. Alex MAURICE FOX, has resigned as rector of St Paul's, Stanthorpe, as from the June 30, 1971, to enable him to spend several months in the Diocese of Carpentaria.

The Rev. Seaburne LORD L'ESTRANGE is to retire as vicar of the Church of the Transfiguration, Norman Park, on September 29, 1971.

The Rev. Maurice CLEMENT PAY, formerly rector of Boonah and Harrisville, has retired.

The Rev. John HAMILTON SMITH is to retire as rector of St Paul's, East Brisbane, on August 7, 1971.

The Rev. W.J.M. WARNER, at present chaplain of St John's College, St Lucia, has accepted the appointment as rector of St John's, Surfers Paradise. He is due there at the end of June.

MELBOURNE

The Rev. E.R. WALKERDEN, from Diocese of Rockhampton to incumbency St Mary's, East Preston, 14-5-71.

The Ven. G.G.G. WIEDEMANN, permission to officiate in Diocese of Melbourne from May, 1971. (Retired from the diocese of Wangaratta and now living in Melbourne).

The Rev. P.J. ADKINS resigned from St Thomas', Essendon from 1.10.71. Then overseas.

GRAFTON

Obituary - the Rev. Ted SINCLAIR died suddenly following surgery on April 29. He was assistant priest at Kempsey with responsibility for the Upper Macleay.

CANBERRA - GOULBURN

CHYNOWETH, the Rev. Neville, to St Paul's, Canberra in succession to the Rev. Dr John Munro,

moving to St Matthew's, Albury. From June 14, 1971.

\$800,000 spent on aid

SYDNEY: The giving of Australian churches during 1970 enabled the Division of World Christian Action of the Australian Council of Churches to provide nearly \$800,000 for projects in 50 countries.

Other funds from churches have enabled the Division to maintain an overseas team of fraternal workers, to begin work on a nation-wide program to educate Australians to the needs of developing nations, to send 30 young Australians on special study and work tours of Indonesia, and to bring 1108 refugees and needy migrants to settle in Australia.

The Division's income for the calendar year 1970 totalled \$936,609. Of this, more than \$750,000 came from direct donations of local parishes and individual Christians. Other income included \$121,051 from Freedom from Hunger and Austcare community appeals, \$45,000 from the Methodist Church's special aid appeal and \$10,511 from Christmas card sales.

Funds were spent this way - \$60,000 for ecumenical services to cover operational and administrative costs of developing aid projects; \$75,012 for emergency relief; \$26,079 on health and medical care; \$30,461 on Australians serving overseas as

"Mini synod" emphasises Dual function of the Church

NURMURKAH: The dual function of the Church - priest and laity together - was emphasised at a service in St George's Church which highlighted a "mini synod" here recently.

The Bishop of Wangaratta, Dr Keith Rayner, led a procession of 50 Shepparton Deanery representatives into the church for Evensong.

Each parish of the deanery was preceded by its own servers and processional cross, followed by the parish priest with his own layman at his side and the rest of the laity following.

This emphasis on the dual function of the Church was brought out in the bishop's sermon on "The Total Mission of the Church".

Dr Rayner recalled his experience of an

encounter with the St Thomas or Mar Toma church in India which had become very insular and unconcerned with the rest of the Christian world.

The "mini synod" is a new experience introduced into the Diocese of Wangaratta by Bishop Rayner. One gathering is held in each of the four deaneries, and the rural dean of Shepparton, the rector of Nagambie, the Rev. Colin Burgess chaired the Numurkah meeting.

The experiment proved successful in that more than one layman expressed the opinion that an informed synod was a more effective one and the opportunity to discuss the will of a larger section of the laity would greatly expedite the work of synod.

Discussions included a proposal to update annual diocesan returns, and proposals for a blanket comprehensive insurance cover for the whole diocese including buildings, injury to voluntary workers and clergy illness.

"Spectator" synod Evensongs were criticised and synodsmen, Mr L. Hamon asked that when laity attend the synod

Synod concern on advertising

GIPPSLAND: The synod of the Diocese of Gippsland passed several resolutions relating to the advertising of alcohol, drugs and cigarettes.

Resolutions were - * that effective legislative action should be taken to control such advertising in the interest of public health and welfare;

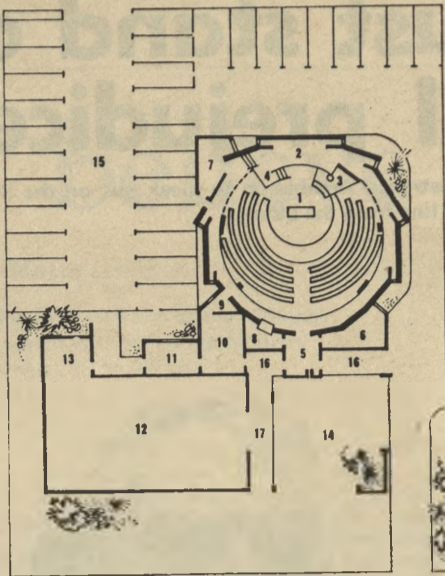
* that warning of risk to health should be displayed wherever cigarettes are offered for sale;

* that the law prohibiting the sale of cigarettes to children under 16 years of age should be rigorously policed;

* that the Diocese of Gippsland co-operate fully through whatever

agency may be decided by Bishop in Council with all and any approved bodies seeking to educate public opinion on the scientifically proven effects of these drugs on physical and moral health and public welfare;

* that copies of this resolution should be forwarded by the registrar to the Prime Minister, the Premier of Victoria and to all members of the various Houses of Parliament representing any part of the diocese of Gippsland.



- 1 ALTAR
- 2 CHURCH
- 3 FONT
- 4 PULPIT
- 5 ENTRY WITH BELL TOWER
- 6 MINISTER'S OFFICE
- 7 VESTRY
- 8 CRY ROOM
- 9 FLOWER ROOM
- 10 COMMITTEE ROOM
- 11 KITCHEN
- 12 EXISTING HALL
- 13 EXISTING LAVATORIES
- 14 COURTYARD
- 15 CAR PARKING
- 16 COVERED WAY
- 17 PERGOLA

Designed by Julius Elischer, the new Anglican church has many interesting features.

New church for Yokine

PERTH: A new Anglican church being built in Lawley St, Yokine shows that concepts of church design have changed dramatically in the last few years.

Designed by architect Julius Elischer, the church has many unusual features.

One important feature is the altar site which is as near as possible to the church centre, and the floor slopes to the altar which is raised above the floor.

Mr Elischer has done away with the traditional pews and substituted individual chairs arranged in a semicircle.

He has added two very useful rooms to his design - a flower room and a crying room for mothers whose small children cry during the service.

The front courtyard was designed to give people somewhere to talk before and after the service. It was the architects' idea.

The church will cost \$40,000 and is expected to be completed by October.

\$180,000 appeal launched

MACKAY: Sir Raphael Cilento recently launched an appeal for \$180,000 to build the Good Shepherd Lodge, a home for the aged sponsored by the Anglican Church.

Speaking to a large audience at the Mackay premiere of the film "Waterloo," Sir Raphael appealed to all citizens to pay a debt of gratitude to those who had helped establish Mackay and were now in the "twilight of their days."

The lodge will be open to all who need care regardless of creed.

Team studies our race situation

SYDNEY: A multi-racial, ecumenical youth team from the USA will spend six weeks in Australia in July and August studying race situations here.

The team is being sponsored by the United Presbyterian church in the USA and by the Australian Council of Churches.

Its members include Protestants, Roman Catholics and Jews. The team leader will be Mr Robert L Matthews, an elder of a San Diego congregation of the Presbyterian Church.

Five of the team members are Black Americans, three are White Americans, two are Mexican Americans and one is an Indian American. All are in their late teens or early 20s.

The team will arrive in Sydney on July 25 and move to Melbourne (July 27 to 31), Adelaide (August 1 to 5), Canberra (August 5 to 7), returning to NSW (August 7 to 18) and on to Queensland (August 19 to 26). From Australia it will travel to Papua-New Guinea for a further study tour before returning to the USA.

Main purposes of the visit are to provide the team with an understanding of race situations in Australia, to enable them to share with young Australians in discussion

on issues of race, particularly from a Christian and religious perspective.

Proposals for the visit have been developed by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the USA in collaboration with the Youth Department of the Australian Council of Churches.

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THE FAMILY that prays together stays together. Let us challenge atheism and materialism with daily Christian devotions. Family Prayer Books published by the Bishop of Ballarat, available from L.W. Lightbody, 261 Geddes Street, Toowoomba, Q'ld, 4350. Price 30c, plus 6c postage.

Archbishop Loane says — Christians must stand out against racial prejudice

SYDNEY: Archbishop M.L. Loane is the fourth Australian Archbishop to speak out on the South African sporting controversy, but he has taken rather a different line from the others.

In the current issue of the Sydney Church of England magazine "Southern Cross", Archbishop Loane makes the following statement —

"Christian people must always stand out against racial prejudice, whatever form it takes. Every person, whether black, white or brown, has equal value in God's sight and is in equal need of His sovereign and amazing grace. Every person, irrespective of race and of color should also have equal opportunity, equal freedom, and equal recourse to the process of law and justice, if men of all nations are to live in harmony.

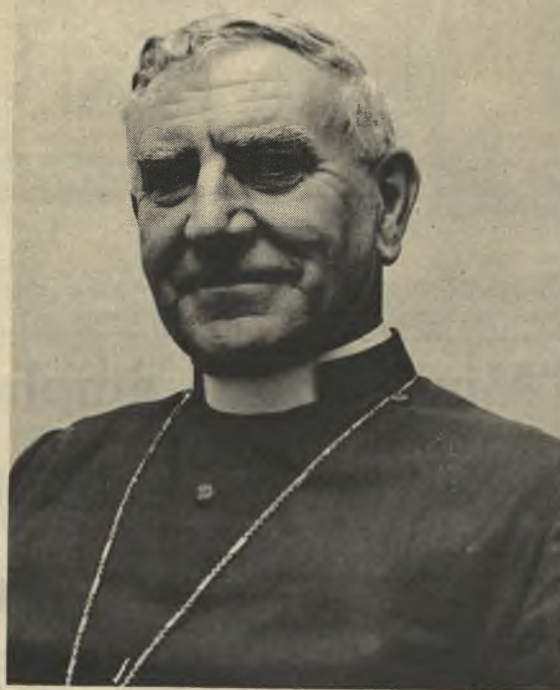
"For this reason, it must be stated in unequivocal terms that racial oppression in all its forms is wrong. It is an offence against the law of God as well as against the rights of common humanity."

Archbishop Loane added that he could not see any good purpose

was served by the attempt to transfer a political issue to the field of sport.

"Members of the South African cricket team have in fact registered their own emphatic protest against the decision by the Government of South Africa to ban the inclusion of non-white players. They walked off the field in a Government sponsored match between Transvaal and the Rest of South Africa. As a result, a Minister of the Government called off his visit to the match, refused to award medals and cancelled an invitation for players to attend a social function."

Archbishop Loane said that the men who had been chosen to play sport for South Africa should not be subjected to the actions of protest. Demonstrations at their expense would be misjudged, he added, and were out of keeping with the average Australian's love of fair play.



You can buy applause

RINGWOOD: The local Methodist Youth Fellowship members have come up with a novel way of raising money for international aid.

This month they will present the first public reading of the Melbourne Telephone Directory preceded by a short talk on "The Place of the Melbourne Directory in World Literature."

For 10 cents you can have your name applauded when it's read out. More than \$10 will earn three gongs and "brief silent meditation on the virtues of the donor."

Sir, — For a number of decades, Christians of many denominations, and especially Anglicans, have smiled and chuckled at the silly naive nonsense which makes up the beliefs of the adherents of the British Israel World Federation.

Briefly, these people believe that the white nations of the British Commonwealth and the United States are the descendants of the ten "lost" tribes of Israel and that they inherit, today, the political promises made by God to ancient Israel.

This they seek to prove by fanciful exegesis, fantastic ethnology and ridiculous philology.

If it were to stop in these realms of fantasy, it would warrant no more attention than a hearty horselaugh. How-

ever, in Australia at least, the dormant racism inherent in such doctrines, has of late woken and begun a virulent and vociferous life.

In the April 1971 issue of the Australian British Israel publication, "Truth and Liberty," seven of the 22 pages are given over to extreme anti-semitism and five pages to denying the Catholic doctrine of the Trinity. Athanasius is dismissed as a "mediaeval Roman Catholic Priest"...

These pages contain such statements as "The Jews who are domiciled in English speaking countries, and especially here in Australia... always get preferential treatment, never become Australians in the true sense of the word... repay the country's kindness by trying to destroy every vestige of

Christian teaching." "...there is no room in Australia for these trouble-makers..."

Then again... "wherever intrigue, murder, foul play is in evidence, the renegade Jew is not far away." "...the United States was riddled with atomic spies, 80 per cent of them were Jews... what sort of religion or social order can produce such vile evil men and women..."

Most critiques of British Israelism start with the statement that it is a theory rather than a sect or heresy. In Australia this is no longer true. British Israelism is heresy, plain in its wickedness.

Certainly no member of the Anglican Communion can be a member of the British Israel World Federation, if indeed, the contents of

this periodical represent, as they claim, the authoritative doctrines of this group.

No Christian who endeavors to follow the example of our Saviour Christ, can accept the racism and anti-semitism of this group, without denying the Saviour he professes to serve, nor can he deny the doctrine of the Trinity and still remain a Christian.

Consequently, Anglicans must be very careful to refute the strange perversions of the faith propounded by these extremists, who use an "Alice-in-Wonderland" approach to the Bible to prop up a nationalism most unsuited to the followers of the Christ, the Messiah to all men and nations.

— (The Rev.) George Cameron, St Stephen's Rectory, Willunga, SA.

Translating "The Lost Sheep"

LETTERS TO
THE EDITOR

Sir, — The letter of C.C. Phillips ("Church Scene", May 13) with the translation of Matthew 15:24 as "sheep of the having-been-destroyed House of Israel" made me consult the Greek, Latin and English texts I had to hand.

I could not find any evidence to support this translation. Without exception all the texts pointed to the literal translation, in the order of the Greek words, as "to the sheep the lost of the house of Israel".

The words "the lost", according to normal Greek usage, agree in gender, number and case with the word "sheep", being in the objective case, while the word "house" is in the possessive case. "Lost" cannot possibly be taken with it, but must be taken with "sheep" which, again according to normal usage, is often allowed to precede the adjective, with the article "the" repeated.

The Vulgate Latin translation has "ad oves, quae perierunt..." which means "to the sheep which have been lost".

Among the English

translations, "The New Testament in Modern Speech" by R.F. Weymouth, ed. E. Hampden-Cook, 3rd edition, 1909, has this footnote to the verse in question: "Lost sheep: Or, as we should say, 'Lapsed masses'. On account of the limitations divinely imposed upon Him at His first Coming, our Lord doubtless felt a real difficulty in helping this Gentile woman. He did not invent difficulties, in order to test and increase her faith!"

Since the Lord apparently did not say why he spoke as he did, Weymouth's guess would appear to carry as much weight as Mr Phillips' assertion. It seems also to pick up the statement in Jeremiah 50:6: "My people have been lost; their shepherds have led them astray." (R.S.V.), which the Jerusalem Bible renders, "Lost sheep, such were my people."

There would seem to me to be no doubt but that the Lord's mission was understood by the gospel-writers as being, in the first instance, to the people of his own race. But what should one think about John 10:16? ("I have other sheep which are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.") Or about the parable of the Good Samaritan, where the good neighbor is both alien and heretic?

One must admit the teaching of God as indiscriminating and to the demand that people should break out of the narrow confines of their current belief practice.

A modern Jewish writer, Joseph Klausner (in "Jesus of Nazareth" English translation, 1929) wrote, "The Judaism of that time, however, had other aims than to save a tiny nation, the guarantors of great ideals, sinking into the broad of heathen culture enable it, slowly gradually, to realize moral teaching of Prophets in civil life and the present world of Jewish State and nation. Hence the nation as a whole could only see such public ideals as the of Jesus an abnormal dangerous phantasy; majority... could on account accept Jewish teaching."

It seems to me that Cowling has done well to remind us that, in parts of the Old Testament, there is a wider view than that of apartheid. That our Lord held (should one say truth that he claimed?) It is clear that Mr Cowling had his work on the accurate scholarship.

— (The Rev. Canon J.L. M... St John's College, Morpe...

... And who was Job?

Sir, — Your correspondent, Mr C.C. Phillips, deserves severe treatment for his abusive letter of May 13, criticising Mr Cowling's Old Testament Study printed in your issue of April 1.

Oddly enough the English versions which give the translation of the phrase in Matthew 10, verse 6, as "the lost sheep of the house of Israel", are correct, and Mr Phillips is wrong. If he can translate "ta probata ta apoluta oikou Israel" as "the sheep of the having-been-destroyed House of Israel", he does not know the difference between an accusative and a genitive

(possibly the order of words deceived him).

If he thinks Job of the Book of Job is the same Job the third son Issachar in Genesis verse 13, he had better look at the Hebrew. The former is always Iyyon and the latter is Yob, odd form which occurs nowhere else in the Old Testament, and which is usually taken to be a mistake for Yashub (Jashub), as that is the name given this son Numbers 26, verse 24, 1 Chronicles 7, verse 1.

— (The Rev. E.L. RANDALL, St Barnabas' College, Belair, SA)

GOSPEL TRUTH!

This review, of Michel Quoist's "Christ is Alive!" (Gill and Macmillan), \$2.35 Australian, was written by Philip Cecil and published in the London "Church Times" of May 21. It is reproduced here by arrangement.

"Christ is Alive!" is due to become available in religious bookshops in Australia this week.

The original "Prayers of Life" book, published seven years ago, has been described by one Australian bishop as "the most used unauthorised prayer book of the century".

— Ed.

MICHEL QUOIST has done it again.

In "Prayers of Life," which has now sold over a million and a half copies, he led a multitude of Christians to a fresh understanding of the complete relevance of prayer — properly understood — to every care and concern of life. In "The Christian Response" he again showed thousands for whom the word "meditation" was even more remote from reality than the word "prayer" that nothing, in fact, can be more relevant to today's need than the practice of meditation — properly understood. And now "Christ is Alive!" (the exclamation-mark in the title is important) will, we may confidently hope, re-introduce this same

hungry audience to the utter relevance of doctrine and spirituality — properly understood.

The book deserves to be immensely popular. It is hard to imagine anyone reading it without being caught up in the author's enthusiasm for his subject — the gospel of the risen Christ and its implications for Christian living.

More than once in the book Fr Quoist denies that he is a theologian. Of course we understand what he means — his life in the ministry, mainly spent as a parish priest in Le Havre, has been away from the university world of theological research and debate. But it has brought him closely into touch with the intellectual, spiritual and emotional needs of ordinary men and women; and it is for these that he now writes again, with that absolute simplicity of style in dealing with theological matters which can only come from having made the work of the theologians completely his own. He is a born interpreter; and he here interprets again, for the 1970s, the heart of the Christian gospel and the Christian way of life — the reality of the living Christ.

After a preface which, for once, is an essential preliminary to the main work, the book falls into three sections. The first, only

20 pages, is concerned with that diagnosis of the spiritual revolution through which we are passing. We have read it recently in a good many other books (though not, in many, put quite so crisply as here). But it differs from most such diagnoses in two ways. First, it really is very brief — a short preliminary to the meat of the book. And secondly, while in no way minimising the sense of confusion through which we are living, the keynote even here is boundless optimism.

The aspirations of man in the space age, world-affirming, man-affirming — aspirations which Christians should and do share — are briefly but searchingly touched on; as are the inadequacies of much traditional spirituality in face of them, spirituality monastic in origin and character, with overmuch emphasis upon "leaving the world" in spirit if not in fact. The way is open for a restatement of the positive content of the gospel, and for a renewal of spirituality which affirms the world as God's creation and as the object of his redemption. These the second and third sections of the book set forth.

For anyone who still imagines that statements of Christian doctrine must be dull, irrelevant or both — and there are still

some to be found — the central section of this book is a "must". Positive statements "the faith" can still move us. Quoist reminds us that the centre of the gospel is the risen, ever-present, ever-loving Christ. In the light of this truth, Creation, Incarnation and Redemption are all considered, all traditional ways yet all related to intense awareness of contemporary questions and needs. Love in action — creative, identifying saving from the effects of that non-love which is sin: all the familiar proclamation of God-in-Christ is set forth afresh with vividness which is exhilarating.

So to the final section, concerning man's response to God's action in the living Christ: the spirituality for our days. A spirituality centred upon Christ without any equivocation: which sees encounter with brother man as encounter with God in Christ; which sees afresh the need for evangelistic Christians who themselves are constantly refreshed by their return to the risen Christ in the gospel and in prayer.

It is the delight of this book that it re-states the New Testament truth that the heart of the Christian message and way of life is the risen, ever-present ever-loving Lord. May reach the multitudes for whom this is the message they long for.

Michel Quoist does it again book review



CHURCH
SCENE
SPECIAL
COVERAGE

NATIONAL EVANGELICAL ANGLICAN CONFERENCE

What evangelicals believe

By Archbishop Marcus Loane

THERE IS A DISTINCTION in the New Testament between the terms FAITH and THE FAITH. The former is used to denote personal trust; the latter is used to denote Christian truth.

It is in the latter sense that the term was used in a famous Pauline statement: "I have fought a good fight, I have finished my course; I have kept THE FAITH" (2 Tim. 4:7). This is what St Jude calls "THE FAITH" which was once delivered into the apostles" (Jude 3). It is apostolic in origin; it is experimental in character; it is evangelical in objective.

Tolerant

We live in an age when men like to be thought broad-minded and tolerant. They are afraid of strong convictions lest they could lead to some form of bigotry. Yet it is one of the first importance whether a man accepts the truth or is deceived by false teaching. "As he thinketh in his heart, so is he" (Prov.23:7); as he believes, so he behaves. If there is no fear of God in his soul, he will do what he likes; but if he knows that there is a God Who rules over all, he will seek to order his life in ways that are acceptable to Him.

Truth

Then what do evangelical churchmen believe? What are the great primary elements of THE FAITH for which they contend? There are six notes which I will name in this letter. I make them with the full and glad recognition that they are part of the great New Testament deposit of truth which all Christians inherit, but with the clear understanding that they provide the essential and distinctive emphases in evangelical teaching and testimony.

The first note of THE FAITH concerns the Word of God. This was made clear as a result of the Reformation. Mediaeval theology centred all its emphasis on the sacrifice of the Mass; non-Christian philosophy centres all its arguments on the exercise of reason. But the masters of the Reformation saw that the Word of God is the supreme touch-stone in all matters of doctrine and worship.

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of THE FAITH". 1

Rock

Evangelical churchmen stand their ground on the rock which the Scriptures afford. They make their last appeal to the Bible in all that concerns their faith and conduct. There is nothing new in that line of thought. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is.8:20).

This rule forbids us to use the voice of tradition like the Pharisees so as to add to what has been written or to take the knife of criticism like the Sadducees so as to take away from what has been written.

We hold that the Scriptures bear the hall-marks of revelation and inspiration, and we seek to submit ourselves in heart and in conscience to the God of all Truth Whom they reveal.

Sin

The next note of THE FAITH concerns the sin of man. Sin is called sin, and is stripped of all its specious plumes and colors. This is in sharp contrast with the current notion that we are all good at bottom.

It is just as much in conflict with the modern fancy that there is a divine spark which only needs to be stirred into flame if we would be saved. Nothing of the sort; the masters of the reformation saw that if that were true, the Cross was a mistake. "Man is very far gone from original righteousness", as they said, "and is of his own nature inclined to evil". 2

Warning

Those were strong words but not stronger than the words of warning in the Bible. The Word of God declares with an almost monotonous repetition that "the heart is deceitful above all things and desperately wicked" (Jer.17:9).

Therefore there is no room for a judicious compromise on the subject of sin. Faithful preaching will not shrink from speaking the truth in love on this matter. God may love the sinner, but He cannot brook sin: it is because of sin that He sees

the sinner as lost, guilty, in danger of ruin, and in desperate need of salvation.

The third note of THE FAITH concerns the Cross of Christ. This is totally alien to the popular theory that the Cross was no more than a glorious example or a heroic martyrdom. The great compelling emphasis of the Bible is that the Death of Christ was voluntary and vicarious; it was the great ultimate sacrifice of one who died as our substitute and our sin-bearer.

Thus the masters of the Reformation boldly affirmed that the Bible "doth set out unto us only the Name of Jesus Christ whereby men must be saved". 3

Cleanse

He died for us, the just for the unjust, that He might bring us back to God. That is the one way back, and the man who misses that way is lost. If an angel from light were to preach some other Gospel, he would become accursed. The blood of Christ, the Son of God, alone can cleanse the heart and break the power of cancelled sin, for His death on the Cross represents the one sacrifice made once and for all on behalf of "us men and our salvation".

The fourth note of THE FAITH concerns the doctrine of justification. The old problem has lost none of its force with the passage of time: how can a man get right with God? How can God be righteous, and yet count as righteous those who have no righteousness of their own?

Guilty

We know that if we should try to venture before God's bar on the ground of our own merit, there could only be one verdict; we would be found guilty, and we would stand condemned.

There is nothing that we can do; nothing that we can bring, that may alter this dark situation: not baptism, nor communion, nor regular church activities. All these may be good in themselves; but to rely on them for God's favor is to turn them into beggarly elements of law.

The great masters of the Reformation were never more lucid than in exposition of the truth on this grand question: "We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings". 4

Battle

This was the main battle ground on which the Reformation was fought and won. Martin Luther was right when he declared that this doctrine is the index as to whether a church will stand or fall. We are "justified freely by His grace, through the redemption that is in Christ Jesus" (Romans 3:24): for He is "of God made unto us... RIGHTEOUSNESS and REDEMPTION" (1 Cor.1:30).

The fifth note of THE FAITH concerns the doctrine of regeneration. The conversation with Nicodemus states the imperative necessity for a new birth in the kind of language that time never changes: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God" (Jn. 3:3).

Change

This does not mean a mere change of status; it calls for a fundamental change of nature. That is why it is so erroneous to speak as though personal salvation were to depend simply on the use of Sacraments.

Religious discipline, regular Sacraments, personal devotion, all have their place: but a man may have all these, and yet not be BORN AGAIN. "Baptism... is a SIGN of Regeneration, or New Birth, whereby as by an instrument, they that receive Baptism rightly are grafted into the Church". 5

But the inward blessing of which baptism, rightly received, is a sign and a seal is a profound spiritual change such as none but the Holy Ghost can effect. That is the change which the Gospel has in view when it speaks of the need to be BORN AGAIN. It is the one essential condition without which no man will see the face of God or be found in His kingdom.

(Archbishop Loane is one of the three patrons of the National Evangelical Anglican Congress which will be held at Monash University, Melbourne, from August 23 to 28, 1971.)

The men who turned the world upside down in the first Christian century, or at the time of the Reformation, or in the great spiritual awakening of the eighteenth century, were men who preached with plain unvarnished urgency on this supreme issue: "Marvel not that I said unto thee, Ye MUST be born again" (John 3:7).

The last note of THE FAITH concerns the doctrine of sanctification. Evangelical theology must reject and evangelical churchmen must avoid all that seems to suggest the spirit of Antinomian indifference.

Man's first great need is to resolve the grave problem of guilt; then he has to reckon with the things that defile the springs of life.

The strange thing is that men respond to the promise of forgiveness and acceptance through faith in Christ, and then enter into vain and endless striving in the effort to make themselves holy.

But the secret is the same, whichever aspect of man's spiritual welfare is in view. Christ has been made unto us the secret of holiness and righteousness alike. If we have now begun in the Spirit, we will be made perfect in the Spirit: the work of grace in our hearts at the first will be maintained at each stage in our growth toward spiritual maturity.

Cherish

Therefore we turn away both from monastic isolation and austerity and from libertine indifference and self-indulgence, and we cherish what is other-worldly in the highest aspirations of mind and heart. "We must receive God's Promises in such wise, as they be generally set forth to us in Holy

Religious newspapers come and go, and one on the way out is the Methodist Spectator, a weekly which is folding to make way for a more popular style fortnightly called "New Spectator."

"The Spectator" began circulating in the

Coming of the devil the press

"A South German newspaper relates the following, and vouches for its truth -

In a Bavarian town of the most pronounced Catholic orthodoxy, the priest preached lately against the Old Catholics, and related such horrible things about them that his pious hearers were literally horror-stricken at Old Catholic impieties.

At last the preacher cried out, "The Old Catholics are so vile that they will all be cast into the pit; and if what I tell you is not true, may the devil take me now on the spot!"

His excitement was terrible; and he so struck the cushion that the book fell from it. Not far from the pulpit there sat an American, who had a negro servant with him, to whom he beckoned to take the book up to the priest, who perhaps had never seen one of those sons of Ham in his life.

The negro at once obeyed, and as he mounted the lowest of the pulpit steps the clergyman repeated his wish that the devil might come and take him if what he had said against the Old Catholics was not true.

Although the negro went very softly the preacher heard his footsteps, and turning round saw a black object solemnly, steadily, and surely approaching him. He looked at him with terror, and believing that he would be the next instant collared by his Satanic Majesty, he cried out with a trembling voice, "It is, after all, possible that there may be good people among the Old Catholics!"

Turning then round to see if the object had disappeared, he saw it still steadily approaching. The perspiration burst out on his brow, and full of despair he called out, "There are even many good people among the Old Catholics!"

Scripture; and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God". 6

It is not too much to argue that the measure in which any may relax his hold on these six notes of the Gospel is the measure in which he is defective in his testimony as an evangelical.

This does not mean that we claim a monopoly of truth; it does mean that we hold that these notes form the salient character of that New Testament evangel which we are called upon to preach.

Honorable

There is no name apart from that of a Christian which is half so honorable or so highly to be prized as that of an evangelical. It makes us heirs of the Apostles in the dawn of Christian history, and the confessors in the age of imperial persecution, and the reformers in their fight for truth and freedom.

It puts us in the line of spiritual descent from St Paul and St John, from Augustine and Chrysostom, from Luther and Cranmer.

It ought to make us hear the great words of Hugh Latimer as a personal call which we cannot ignore: "Be of good comfort, Master Ridley, and play the man; we shall this day by God's grace light such a candle in England as I trust shall never be put out".

That candle is now in our keeping; its flame has been left in our care. May it please God to grant that it will be passed on, from hand to hand, from age to age, a burning and shining light, until the day break and the shadows flee away.

- 1 Article VI of the Articles of Religion
- 2 Article IX
- 3 Article XVII
- 4 Article XI
- 5 Article XXVII
- 6 Article XVII

1870s when the "Wesleyan Chronicle" ceased publication. The last issue of the "Chronicle" ended on a note of humor with a story repeated in this last issue of "The Spectator."

That story is re-produced here:

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"Simple Simon" goes fishing for souls

Archbishop Felix Arnott writes some sermon preparation notes based on the Gospel for the fifth Sunday after Trinity: St Luke, Chapter 5, from verse 1

FISHING IS ONE OF man's oldest occupations and has a natural appeal to a large percentage of contemporary society. We find the fisherman on tidal estuaries, on the edge of the surf, by mountain streams. It was the favorite hobby of Isaac Walton and of Lord Grey Falloden whose books on trout fishing have become English classics.

One of our nursery rhymes is concerned with the universal quest for fish
"Simple Simon went a fishing
For to catch a whale
All the water he had got
Was in his mother's pail."

It is often believed that the original "Simple Simon" was the English King James I, for whom England was the desirable pie for the impoverished Scottish Kingdom. He reversed the spirit of adventure that had characterised the seamen of Queen Elizabeth's day and his horizon for adventure was the circumference of his mother's pail instead of the Spanish Main or the harbor of Cadiz.

There are many Christians today who have lost altogether the sense of adventure or any real purpose as disciples of Christ.

Discipleship

In the Gospel for the fifth Sunday after Trinity, St Luke tells us how Jesus called Simon Peter and his brother Andrew, James and John, Zebedee's sons to be fishers of men, for the general theme of the Liturgical Scriptures for today is "discipleship".

It was a spring morning when Jesus walked along the shore of the Lake of Gennesaret from Capernaum about two miles to a village now called Tabgha, The Seven Springs, where a number of warm springs run from the hills into the lake and where fishermen still gather. The warm weather had brought out the crowds. Four young men sleepy after working all night, irritable and frustrated because they had caught nothing were clearing the weeds from their nets. Jesus had met some of them earlier in the Jordan Valley as fellow Jews in the crowd who had flocked to hear John Baptist preach his call for national repentance.

He now asked Simon Peter to let him use his boat moored off shore as a pulpit. When He had finished His address, He told Peter to "put out into deep water and let down your nets for a catch". Peter was a professional, he knew there were few fish to be caught by day for he had toiled all night and caught nothing. But Jesus of Nazareth already had an aura of authority about Him, and Peter was soon pulling the oar to take out the boat: "If you say so, I will let down the net".

Harvest

An incredible harvest of fish was the result. It was all too much for Peter, he waded ashore and blurted out his sense of sinfulness in contact with this holy, authoritative figure.

Then Christ called them to convert the world, and all four gave themselves with all their hearts to Him and spent their lives fishing - not for whales in a pail, but for the souls of men.

Peter made his great venture of faith when he put out at the Lord's word into the deep water and let down his net. A miracle was the reward of his faith, followed by the call to permanent discipleship. The incident as Luke relates it was no doubt also meant to reflect the Church's life and work in the world. For all members of the Church like Peter and John are called to preach the Gospel, or at least witness to it in their lives to fish for the souls of men, to venture out into the deep, to be sent on a mission to a hostile land. The reward of discipleship is both a blessing and a challenge.

Apart from God, we find ourselves toiling fruitlessly all through the night. Our plans, our methods, our ideas may all fail us, but nothing is impossible when God commands us and we obey.

Epistle

In the epistle for the day, Peter toward the end of his life looks back on his life as a faithful disciple of Christ. "A blessing is the

inheritance to which you yourselves have been called... have no fear: do not be perturbed, but hold the Lord Jesus in reverence in your hearts." (I Peter iii 9 and 14). If Christian disciples in the life of the Church fail to live as a family, or in practice display the love which they profess, how can they expect to serve God faithfully and bring the happiness and blessing of the Gospel to our modern world which is both hungry and divided?

Peter from his own experience urges every Christian disciple to be "one in thought and feeling all of you, full of brotherly affection, kindly and humble minded" and, as Phillips paraphrases it, "simply concentrate on being devoted to church in your heart."

If we are thus completely devoted to Christ in our hearts we too must make ventures of faith, "launch out into the deep water" and feel ourselves fully involved in the total mission of the Church to the world. For Christ wants us to be His witnesses of love, His servants to mankind. He calls us as He called Peter. We must experience the same sense of urgency.

study resource

Obedience

We may note how in obedience to Christ Peter was led to faith. At first he calls Jesus merely "Master", then changes the title to "Lord". He was sure he stood in the presence of God as the Carpenter of Nazareth confronted him.

Many of us need to learn that obedience must often precede faith. As we follow our Lord's commandments and try sincerely to follow our Lord's teaching in our daily lives, we find our way to a depth of faith previously unknown. So often we want all the answers to be given us before we believe. It is as we launch obediently in response to His will that the answers and the harvest also follow.

AUTHORITY: Emotion is important

In the last issue, writing upon the subject of authority, slight consideration only was given to the authority of those three bulwarks of our society - the family, the Church and the State.

It is often asked, particularly by the young, wherein lies religious authority.

What brought it to a head recently was discussion with a young Roman Catholic priest who considered that any statement of his church's attitude on birth control which did not bring in the right of the individual conscience was quite unrealistic. If use of the "the Pill" is considered morally wrong, he would agree that many members of his Church would follow conduct which was considered to be morally wrong.

Is there, then, no authority but the individual? Is each man "an originator", "an author" of his own way of life?

It is recognised that there must be some authority or another. Otherwise there would tend to be only chaos and disorder. We accept the authority of the policeman. We may not like how he tells us to do something, or even what he says, but we know the State will not hesitate to punish those who transgress laws designed for the common good.

The strange thing, however, is that once

emotion is brought into play, no matter how great the expert, his authority tends to be set aside. Suppose you ask a mathematician to work out a complicated formula. If you are not involved in the result, you are quite likely to accept his conclusion. Should the answer be related to a bequest from a relative, and you are anticipating a generous benefaction, if the answer is much less than your wishful thinking anticipates, are you not as likely to request a re-examination of the processes?

When we move to areas such as literature, or art, or music, we are even nearer the truth. For each one is an area of personal appreciation. Someone may play me a Beethoven sonata, or put on his radiogram a Brahms symphony. He may consider both to be experts: but if the pianist's interpretation, or the orchestra's rendition does not appeal to me, I will not be impressed, whether the composer is considered to be an expert or not. I am just as likely to set the strange work aside. It rings no bell for me.

In each of these areas, whether the expert be Bach, Turner or Shakespeare, the acceptance by one of the authority of the composer, printer or writer does not automatically mean the acceptance of that by another. For personal emotion is now a very important factor.

Let me illustrate by a personal example. Some classical music stirs my soul. I am enraptured by it, lifted out of myself, hearing sounds and melodies that have a tang of eternity about them. But at a recent symphony concert, the second work was a Bruckner symphony. My natural inclination was to allow the boredom which engulfed me the last time I heard this composer, to dominate. Yet when I read the program notes, learnt something about his style, endeavored to think with him his thoughts, something came to light: something clicked in my mind, I found a new appreciation, a deeper awareness.

Isn't it that way with religion? Religion is a very personal matter. As the Latin origin implies, it is the forming of a link between the soul and the Creator. Whereas in matters of theology facts may be stated, and no personal emotion is involved, in matters of religion, it is different. If I am introduced to the themes of God's forgiveness, His acceptance and His continuing patience, His

purpose for my life, His coming to my need through sacrament or Scripture, something leaps out and grasps my inner comprehension. As I respond to the truth unveiled, I feel the authority, the power of it.

When Christ spoke with authority, (Mark

victor maddick writes...

1:22) He so simply and yet so compellingly opened ways of understanding of religious truth, that His hearers knew He spoke to their inmost needs. The words were authenticated in their experience, as the words of the religious teachers were not.

The great Victorian agnostic, T.H. Huxley, in a letter to the Anglican clergyman, Charles Kingsley, expressed it this way. "The most sacred act of a man's life is to say and to feel, 'I believe such and such to be true.'"

In that sense, the thing believed has authority. The Greek word confirms it. It is "out of that which is one's very own." Something has clicked in our minds, we begin to see something more clearly, perhaps even a pattern begins to form. Whereas once we saw through a glass darkly, now we are beginning to see with greater clarity. Life authenticates the experience.

Of the final authority in matters religious, there will be continuing discussion. As for me, Article VI is clearly explicit. But until the message of Scripture jells in my mind, its power to convince is limited. Once, through the power of the Spirit of God, its truth becomes clear, its moral power is begun to be exercised.

Healthy, therefore, the exercise of setting down what you really believe to be true. Small it may be, but it alone will support you in difficult hours. Your appreciation may need to be enlarged or shortened, with developing understanding, but it is only what you have hammered out in your own experience which really counts. In that way you will have found the authority of experience which enables you to say, "I believe this to be true."

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