



Many opportunities, and an immediate problem, for Canberra's new diocesan bishop

CANBERRA: The Canberra and Goulburn synod last week elected Bishop Cecil Allan Warren as diocesan bishop in succession to the retired Bishop K.J. Clements.

Six men were nominated. According to press reports they were Bishops Witt, Dann and Davies, the Rev. Donald Cameron and the Rev. Dr John Nurser. Three ballots were held, with 209 voting.

Bishop Warren, 47, was ordained deacon in Goulburn by Bishop Burgmann in 1950, priested the following year. He studied at Sydney and Oxford Universities.

He has been assistant bishop of Canberra and Goulburn since 1965.

The enthronement is expected at St Savior's Cathedral, Goulburn, early in 1972. Meanwhile Bishop Warren continues as Bishop-Administrator.

The day before the election, Canberra churchmen were told of what will be seen to be a major problem for the new diocesan bishop.

Since 1965, the income to the diocese from the parishes has slumped from \$64,000 to \$53,000 last year, with this year's figures running at a worrying \$38,680 at October 31. In the same period the three diocesan farming properties, the mainstay of the diocese's endowment, has slipped in line with the plight of the rural industries.

While Canberra city has grown rapidly, and on census statistics has a considerably higher average male earnings figure than other capital cities, there is also statistical evidence that Canberra residents - particularly new arrivals - have less freely disposable income than other capital city dwellers.

While the city grows and therefore requires more new church buildings and properties, the populations of the new areas have less money to contribute than their Melbourne or Sydney equivalents because of nature of house purchase conditions which demand particularly heavy mortgage payments in the first few years of ownership.

A major drought, from which the farmers are only slowly recovering, has also occurred within the period of the decline.

But a money problem is only part of the scenario Bishop Warren accepts. There is also a long tradition of experiment and innovation, a leadership among the country dioceses, a particularly distinguished grouping of clergy, the potential of a national capital growing fast, and the promise of new ventures around the National University and the existing St Mark's Institute.

TOP OF THE FORTNIGHT

CHURCHES. CALL FOR ABORIGINAL RIGHTS

Last week the Australian Council of Churches announced it has asked the Federal Government to legislate to give Aborigines ownership of land and mineral rights in the Northern Territory aboriginal reserves.

The Ministerial Committee on Aboriginal Affairs has been asked to receive a deputation from the ACC. The ACC executive has stressed that it feels this deputation is most important.

The ACC urged that corporate freehold title of existing reserves, and other aboriginal traditional sacred lands be granted to Aborigine people, that mineral and mining rights on these lands be granted to the Aborigines (or effective priority in prospecting and mining rights), a capital fund be established to buy non-reserved land for aboriginal people, and that compensation for land lost by Aborigines be acknowledged in a new National Trust Fund controlled by Aborigines.

On Page 3 of this edition, a policy move at the BROTHERHOOD OF ST LAURENCE is reported. The Brotherhood is to deepen its family case-work in inner Melbourne with the primary aim of seeking means by which the complex cycles of poverty can be broken, and not just relieved.

On the same page, the Thursday Island synod of the Diocese of Carpentaria has challenged the national Church, and particularly its younger people, to SERVICE IN OUTBACK AREAS.

Also on Page 3, the Social Responsibilities Commission has criticised the Federal Government's SOCIAL SERVICES policies and practice as piecemeal and full of hardship-producing anomalies.

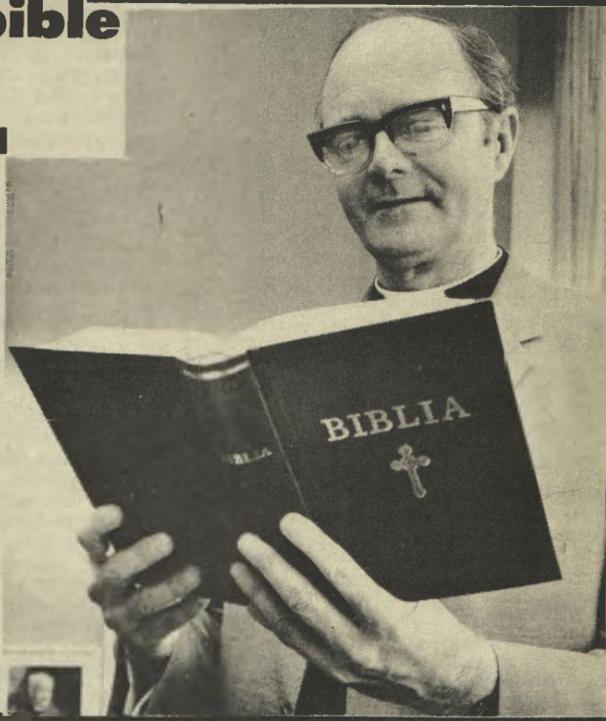
On Page 6 the PRIMATE talks about change in the Church in an interview with the editor. He considers the Church is in one the great periods of reformation whose effects will last for a very long time.

A new bible print in Romania

CANBERRA: The Commonwealth Secretary of the Bible Society in Australia, the Rev. J. R. Payne returned to Canberra recently from a brief trip overseas which included visits to Poland and Romania.

In Bucharest, Mr Payne visited the Patriarchate Press where he saw a run of 60,000 new testaments being printed on special paper for the Bible Society.

Mr Payne said that it was gratifying to the Bible Society movement that scriptures were to be distributed through the Baptist and Lutheran churches in Romania.



comment

Sackcloth and actions

While in the Solomon Islands for the centenary of the murder of Bishop Patteson, the Australian Anglican Primate went through an experience of contrite confession and receiving absolution which went largely unnoticed.

"Perhaps I ought to walk through your streets clothed not in a cope but in rags, on my head not a mitre but dust and ashes... it makes me sick to think... unspeakable damage has been done both to the cause of Christ and to the cause of your nationhood": those were the words he used,

among others, to plead the forgiveness of Islanders for three sins the Australian Church in particular, and Western Church in general, had committed against them. The Primate ensured the matter would at least get some attention in Australia by giving the Standing Committee of General Synod a full report on it at its October meeting.

The particular sins he named were the black deeds of the indentured labor system of the late 19th century and the kidnapping, murder and virtual slavery which surrounded it; the pushing of western materialism onto

Islanders, who could have done better without an imported rat race; and the introduction into Christian life in the islands of the divisive traditions of western Christendom. Bishop Dudley Tuti, on behalf of his people, responded by pronouncing absolution after Archbishop Woods for the Australian Church, had made a plea for pardon both to God and the Islanders.

There were 2020 communicants at the centenary celebration eucharist in the Honiara cathedral, and many more people who did not communicate. It ought to have

made some impression in Honiara at least, and yet the penitence of one representative man on behalf of an uncaring mass will always ring a little hollow.

While the country purportedly confessing these matters continues to exclude the wronged peoples on grounds of race and culture, while its own racial minority groans on in seemingly chronic depression, while we split straws over interdenominational Church efforts to grapple with these problems on a world scale, the Primate's lively conscience can hardly be thought to be ours too.

- GCD

Change or decay

Mere force of circumstances in modern life is causing many in the Church to seriously consider the necessity for immediate and drastic changes. The drive for reform or renewal is strong and persistent. Encouragingly, with it has arisen a new flexibility even for the most "dyed in the wool".

For better or for worse, the Melbourne diocesan synod has approved of limited tenure for the clergy; for richer or for poorer, the diocese of Sydney has widened future use of glebe property; in sickness or in health, the Cathedral at Perth perseveres with experiments in Rock Masses; to love and to cherish, changes in the laws on homosexuality and abortion are supported by some dioceses. Add to this a multiplicity of experimental services, vague assertions about the role of laymen, and new schemes for tidier administrative structures.

Rightly or wrongly, change seems inevitable. The atmosphere is ripe for decay or delay, gimmick or gamble, experiment or expediency.

As a corrective, it is most important to emphasise again the "oldness" and the continued relevance of the Christian Faith. Christianity depends upon historical events and the testimony of eye witnesses. What Jesus Christ, the same yesterday, today and forever, said was unique and final. This complete revelation preserved in the Scriptures must be held fast. But radical changes are constantly necessary in ecclesiastical structures, patterns of ministry, liturgical forms, moral application, and evangelistic outreach.

The paternal attitude of the clergy towards the laity must change. Lay people are not the puppets attached to strings pulled by the clergy, nor are they to opt out of their tough responsibilities of witnessing

in the world by becoming "little priests" taking services, reading lessons, and helping with the Communion. They are to be the Church in the world, making their stand as Christians in their business and professional occupations, at the workshop and the office, in the home and in the neighborhood. This is a demanding discipline.

The unreal dichotomy between the young and the "oldies" must change. The Church has been "hoodwinked" by the methods of the commercial world into breaking up the Family of God. Young people want to feel the security of belonging, not the idiosyncrasy of being different doing their own thing. Surely the Church must demonstrate to the world that oneness in Christ bridges the generation gap. Don't let us be deceived into thinking that by changing obvious externals, such as

words of the service, robes of the clergy, and the furniture of the Church, we have real spiritual renewal. Such changes may be superficial, and substitute for deep spiritual commitment. Only the energising power of the Holy Spirit can revitalise the dormant spiritual life into active discipleship. The essential changes will then naturally evolve. It should not be change for change's sake, but commitment for Christ's sake.

The introduction to the report on the recent Conference on Mission and Ministry in Canberra summarised the task clearly: "We call upon the Church to take seriously our efforts to find ways of necessary change, to study our findings carefully and to give the Spirit full rein that God's proclamation to Christ may be clearly heard in this society."

- LANCE SHILTON

Training together for ministry

THEOLOGICAL EDUCATION in Australia is something of an embarrassment. It is unique. Nowhere else in the Western world is education in respect of the Christian faith so divorced from other forms of education. The fact is, we are suffering a colossal hangover. The sins of our nineteenth century fathers, with their bitter sectarian controversies, are being visited with a vengeance on their twentieth century children.

This can be seen in the poverty of our structures for the religious education of schoolchildren. Even more glaring is the fact that our universities are largely closed to the systematic and disciplined study of the Christian faith and its implications.

The layman who wants seriously to look at his faith and think about it in an informed way has almost nowhere to turn for help. The non-Christian who wants to understand what Christians believe and why is under a similar handicap. Nowhere is the relationship between the faith and the distinctive features of Australian life explored impartially and in depth. When the only theological resource for the vast majority of people is the Sunday School, the inevitable result is an illiteracy that simply invites misunderstanding and suspicion.

Illiteracy

But our concern here is with the training of clergy. Australia's peculiar history has led to a proliferation of small seminaries and colleges, denominationally based, inadequately staffed and grossly impoverished in their resources.

The wonder is not that the system has worked badly, but that it has worked at all. Fortunately the ablest men will survive any system of education. The weakest will barely profit from any. But most of us who are priests or ministers could be much more effective than we are, if our training was better than it is.

One experiment currently in progress has some potential for developing a style of theological education which makes sense in this country. The United Faculty of Theology (U.F.T.) in Melbourne came into being just over two years ago. At that time Trinity College decided to ally itself with the joint endeavour that had evolved between the Presbyterian and Methodist Theological Colleges (Ormond and Queen's).

The three Colleges had many differences but they had some things in common. They were all committed to the idea of serious tertiary study before commencing formal training in theology. They were agreed that a three-year course of theological studies was a desirable norm. And they were each related to the independent examining body, the Melbourne College of Divinity, and each sought to prepare their students for its degrees or diplomas.

Subsequently the Congregational College joined in. With the Presbyterian Deaconess Training College (Rolland House) there were now five Affiliated Colleges. Between them they could muster well over 100 students, 15 teaching members of the Faculty (students also sit on this governing body) and over 20 other lecturers and tutors. Close fraternal relationships exist with the Jesuit Theological College. Its students and staff, together with some others, share in varying degrees in the life and teaching of the united

enterprise. A rich diversity of views and traditions is thus well in evidence.

The affiliated colleges have agreed on a common course of studies. There is a basic "core" taken by all students and extending over two years. In the final year students are substantially free to follow their own particular interests. In 1972 they will be expected to "elect" six out of a total of 28 subjects offered. The individual Colleges reserve the right to require their own students to undertake particular courses in accordance with their own tradition or needs.

There is, for example, no exact equivalent in the other churches to the Anglican concern for the Prayer Book and the priestly life. In part this concern is met by an elective course in "Resources for Christian Living". It is open to all comers but Trinity College expects its students to take this course. The individual College will also provide its own structures of help and support for its own students and retains responsibility for their pastoral care.

This system, then, endeavours to present to all what is best in each tradition without pretending that everything required by each church for ordination is required of every student. It does mean the deliberate abandonment of any effort to erect and preserve an Anglican (or any other denominational) theology inviolate and uncontaminated by other streams of Christian tradition.

There are obvious headaches, administrative and educational, in trying to work simultaneously within four or five different ecclesiastical systems and different methods of budgeting. There are tensions created by the differences in student work-loads, widely divergent bursary provisions, and the different role that the three formal years of training play in the different churches in preparation for ministry. The whole curriculum is currently under review by a joint staff and student committee which is wrestling with many of these problems.

The advantages, in terms of the quality of formal education available, are obvious. Each student has access to more and better qualified staff. Library facilities and other resources are vastly expanded. A greater variety of interests can be catered for in both staff and students.

Opportunities

Greater opportunities exist for that stimulation of thinking which comes from the encounter with opinions, traditions and backgrounds different to one's own. Effective contacts with the university and other bodies are made somewhat easier when the approach can be made on an inter-denominational basis.

But preparation for Christian ministry involves more than the ability to learn biblical, historical or systematic theology. Along with the discipline of the mind there is a proper discipline of the heart and soul, and there are also professional skills to be mastered. And there is a real tension. Where should the emphasis lie in a curriculum of studies?

In the basic "core" course of the UFT there is, in fact, more time spent on the practical disciplines than on any other single branch of study. Some would like to see it greatly increased, others are uneasy about its

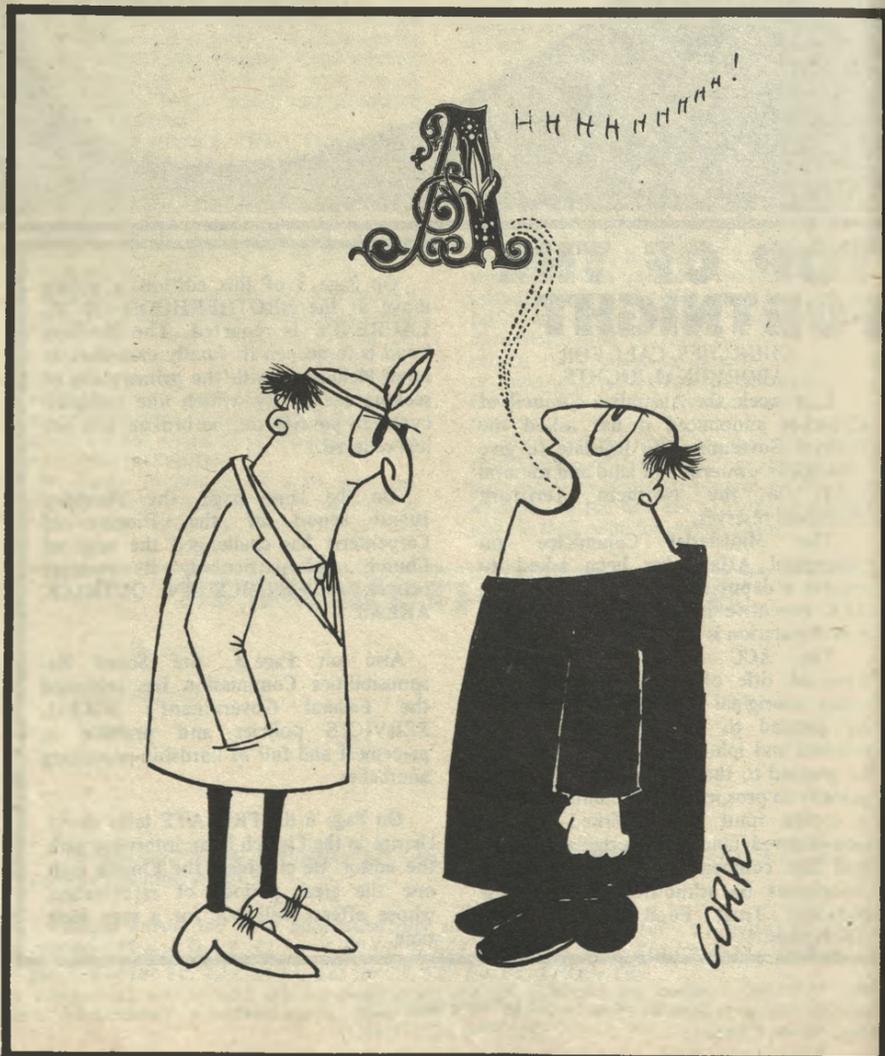
By the Rev. Professor GRAEME M. GRIFFIN, Professor of Church and Community, Ormond College Theological Hall, and Chairman of the Department of Practical Theology, United Faculty of Theology, Melbourne.

present extent. But that is not the basic question. The style of the whole enterprise is dependent upon its purpose. The UFT sees itself both as providing theological education of the highest possible standard for all who wish it, and also as providing a substantial part of a man or woman's preparation for the ordained ministry. There are related but far from identical aims.

Formal instruction in theology and the allied disciplines can take place without any necessary commitment to ministry. But the best preparation for ministry required that the formal training be rooted and grounded in the actual experience of ministering. The UFT is still seeking ways in which the experiences of the class-room can be more intimately linked to those of the "field". At the same time it does not want to abdicate responsibility for those persons who have no desire or call to the ministry but who nevertheless seek the theological insights it can offer. In the present state of manpower and finance, solutions are not easy to come by.

One of the most significant contributions to theological education in Australia in recent decades has been the practical encouragement given by the Diocese of Melbourne to the development here of supervised clinical pastoral education. In these programs (which the UFT shares) theory and practice are brought together in a way which helps both students and theology itself to "come alive". But one or two special programs in a three-year course of study cannot be the only or the final answer.

The really exciting thing about the United Faculty of Theology is that it is flexible enough, and concerned enough about the faith, to offer hope that all these real problems can be faced and perhaps even solved. Staff and students together join in the search both for the right questions and the most appropriate answers. We are convinced of one thing only: that going forward together under God offers more possibilities than going our separate ways.



North needs young workers

THURSDAY ISLAND: The diocese of Carpentaria's annual synod met early in October and here are some extracts from Bishop Hawkey's synod charge -

The Centenary of the Coming of the Light was celebrated on July 1, as a milestone in the life of the church in Torres Strait. The representative of the London Missionary Society, Dr Lindsay Lockley and the Archbishop of Brisbane were our special guests.

Last synod asked the diocesan council to prepare legislation which to simplify the ordinances under which we work in this diocese and Father Fox came to help us in the preparation of the legislation. Later in synod you will be asked to consider the new ordinance, the organisation of the parishes, certain amendments to the Cathedral church law and two general synod canons...

The diocesan council has decided to aim at a 10 per cent increase in missionary giving next year. This year we were able to give to ABM and the London Missionary Society, and substantial sums to Freedom from Hunger, the Christmas Bowl Appeal and to the Pakistani refugees...

The diocesan council was asked to appoint trustees for the establishment of the Carpentaria Kindergarten at Normanton. A generous

financial grant from the Commonwealth Government and hard work by Canon Mathews and his wife has meant that the building is almost completed and is expected to be opened early next year. Unfortunately no trained kindergarten teachers can be found to come to this isolated area and it is expected that Mrs Mathews, a trained teacher, will take over the responsibility.

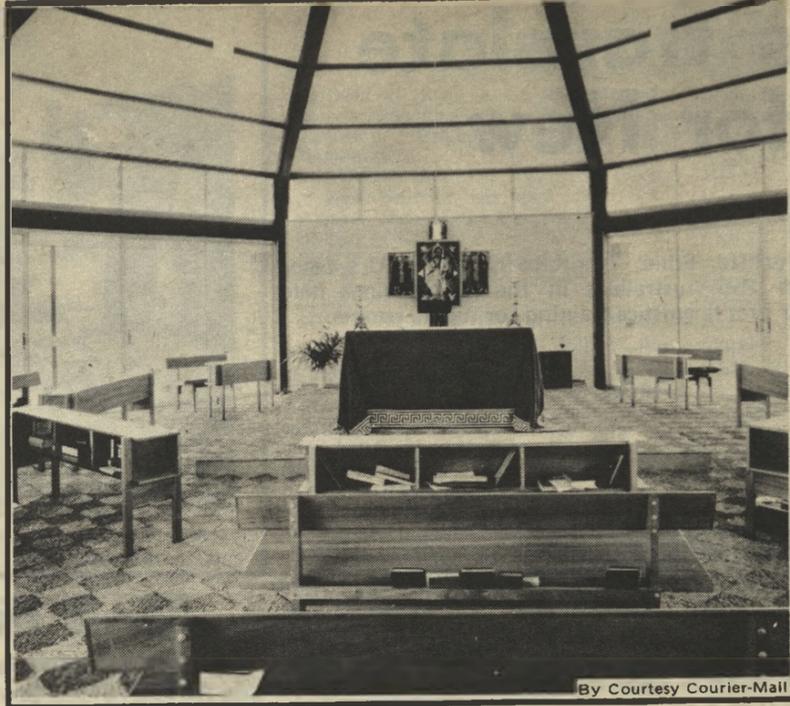
We hope this synod will be prepared to make a challenge to the church at large for some more dedicated and sacrificial service from our young trained men and women...

The Carpentaria Aerial Mission has long been in need of a second priest but it was difficult to find one with the essential qualifications or to find the finance for the appointment. We have now found one, the Rev. Francis Neubaker, and he has had considerable experience as a priest pilot in the Northern Territory and the diocese of Rockhampton. The National Home Mission Fund has underwritten the financial side of this development for a 12 months experimental period.

This will enable Fr

Mathews to have more time as the priest at Normanton, and give an enriched ministry to isolated parts of the diocese...

One of the many appointments I have made this year is that of Mrs Dave Passi to the position of Diocesan President. This appointment was made with the concurrence of those in authority at Mary Sumner House in London, and Mrs Passi also became the Diocesan Mothers Union Worker at the expiration of Mrs Kitty Ware's term.



By Courtesy Courier-Mail

New chapel

This is the new Franciscan Friary chapel in Brookfield, Brisbane. It was consecrated on October 24, by Archbishop Felix Arnott, of Brisbane.

Widow mourned

A woman who was the widow of a priest and father of three others died in Melbourne on November 10. She was Mrs Elsie Frances Thomas, wife of the late Rev. C.E. Thomas who died as rector of St John's, Newcastle, in 1953.

The children of the marriage are the Rev. Charles E. Thomas of Wilston Grange, Brisbane; the Rev. Brian Thomas of Casino, Diocese of Grafton; Mrs F.A. Powell of Yass; and the Rev. Dr Max Thomas who is diocesan theologian in Melbourne.

The family requested that no flowers be sent to the funeral, and suggested that instead donations might be made to a memorial fund at St John's College, Morpeth, where each of the Thomas family clergy trained.

The fund is still open.

Commission criticises Gov't on pensions

SYDNEY: The Social Responsibilities Commission of General Synod last week criticised the Federal Government's social services policy.

The Commission said that the present piecemeal method of making partial adjustments to social services was producing hardships and anomalies.

the realm of ex gratia and vote-catching payments."

The Social Responsibilities Commission comprises elected representa-

tives of dioceses and welfare agencies throughout Australia, and is chaired by Archbishop Geoffrey Sambell of Perth.

The full report was presented to the Standing Committee of General Synod which met in Sydney last week.

- APS

The Commission Secretary is the Rev. Peter Hollingworth, a member of staff of the Brotherhood of St Laurence research and social service centre in Melbourne, and he issued the statement on behalf of the Commission.

The statement read: "The Social Responsibilities Commission urgently requests the Commonwealth Government to institute an independent, public inquiry to clarify the goals and rationale of Australia's social security system.

Hardships

"Such an inquiry should include all aspects of income security for those receiving social service payments or fixed incomes, and also a consideration of the relating of pensions to average weekly earnings with automatic adjustments.

"This Commission believes that the present piecemeal method of making partial and adjustments to social services is producing hardships and anomalies.

"It affirms that Australians have an inescapable obligation to their aged, and to others in need of social welfare benefits.

"Pensions, therefore, must be removed from

BSL changes approach to poverty

MELBOURNE: The Brotherhood of St Laurence is planning a policy change which will increase the depth of its research studies and services.

The Rev. Peter Hollingworth, associate director of the BSL, said this week the change was being made so the Brotherhood could demonstrate what can and cannot be done to break the vicious cycles of depression and poverty in which many of their clients are caught.

During next year, the present "open door" policy of accepting casework will taper off, with the Brotherhood being more selective about which clients it will help and which it will refer elsewhere.

"We want to work consistently over extended periods with whole families, and two benefits will follow. Firstly, we will amass some valuable detailed knowledge of the causes of poverty and how they can be dealt with. Secondly, we will be able to help families long enough to help them break out of being passive victims of poverty into people who can increasingly cope with their own problems.

"It won't be a case of picking the easy cases, either. We will be interested in the hard cases. The ones other agencies have not liked any more than we have, although of course everyone has to accept some.

"Our leisure centre, our camping program, our youth and children's work, and our work with retired people and pensioners will not be greatly affected.

"However, our pattern of social casework will obviously change, and some Church people may notice a change here.

"The change will take effect gradually over a period of nearly 12 months."

The Brotherhood of St Laurence is one of Australia's largest social welfare voluntary agencies. Its charter has always been to attempt to identify areas of social need and then probe means of meeting the need. Frequently it attempts to interest the Government in the results of its work, with a view to government agencies accepting responsibility for the needs it uncovers. However, it also engages in a sizeable amount of relief work of one kind and another.

For instance, it runs a number of retirement villages, and a variety of activity programs, which it at least partly finances from donations and the profits of its salvage department.

Like other agencies it has, through its social casework department, made modest relief hand-outs to hundreds of needy people annually. It has been concerned that because there is no central control of relief, it and the other relief agencies, have no way of being sure that the most needy people are getting help.

in its new family care program, to be launched early next year. It hopes to probe ways of handling this problem.

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Natives translate Bibles for New Guinea

NEW GUINEA: Wycliffe Bible Translators, a U.S.-based missionary society with 150 Australians in the New Guinea field, recently announced their first linguistics training for native people.

Two simultaneous language courses will start in January in Kieta in the Solomon Islands, and in the Maprik area in the New Guinea Highlands.

They will be led by Dr Carl Franklin, translator of the Kewa New Testament, and a linguist for 14 years, and Mr Phillip Staalsen, a Norwegian who has been

working on a New Testament translation in New Guinea for 11 years.

The Australian Home Director, Mr David Cummings said: "This is the first time we have offered our linguistics course to indigenous people in New Guinea.

"We have started recruiting among the Christian people there, and we are confident that we will get the six men we want to do the course.

"They will become employees of Wycliffe, starting with the three months training course, and then working on Bible translation for six or seven years - whatever it takes to finish the particular language translation they are assigned.

"Involving the indigenous people is part of our program to step up the work in New Guinea and since we started in 1956, we have commenced Bible translation in 93 tribal dialects.

"We have 350 people altogether there, including 150 Australians.

"We are now praying for 800 Australians by 1985, and we have adopted a program to complete translation of all languages by the year 2000."

- APS



The College Administrator, Mr Chaney opened the new diningroom, kitchen and storerooms.

New kitchen for college

DARWIN: The Bishop of the Northern Territory, the Rt Rev. Kenneth Mason recently dedicated new buildings at Carpentaria College, in the Darwin suburb of Nightcliff.

Carpentaria College provides a home away from home for children who must leave their families to go to school. The college is of Anglican foundation but there is no religious bar to entry, and girls and boys of primary and secondary age are accepted.

Students attend Nightcliff High School and Rapid Creek Primary School, and college staff provide care and supervision for those in residence and extra tuition when needed.

There are two boarding houses - Mathews House for girls (named after Bishop John Mathews who dedicated the college in 1963 when Bishop of Carpentaria) and Mason House for boys (named after the present Bishop of the Northern Territory.)

Bishop on world trip

Bishop Jack Dain, assistant bishop in the diocese of Sydney, left Sydney late last month to attend special meetings of the Billy Graham Team in the U.S.

One meeting will determine the schedule for major Billy Graham Crusades around the world in 1972, including special consideration of strategy in south-east Asia and the Pacific. Another will consider a second World Congress on Evangelism.

Accompanied by his wife, Bishop Dain will attend the conference in his capacity as chairman of the executive of the

Billy Graham Board in Australia.

As International Chairman of the Bible and Medical Missionary Fellowship, (an interdenominational mission with many workers in India), Bishop Dain will be involved in consultations with Home Councils in Auckland, Philadelphia, Toronto, London and Glasgow.

In New Delhi he will attend the BMMF mid-quadrennial conference of home directors, field council and regional representatives.

In England, the bishop will confer with the Rev. John Stott on the Evangelical Fellowship in the Anglican Communion, and with representatives of The Evangelical Alliance Relief Fund.

- APS

Mail Bag changes name

MELBOURNE: A major change has taken place in the church mail bag school material produced by the GBRE.

In October, questionnaires were sent to all users of CMBS. Information gained from these consistently emphasised three points:

* the materials were greatly appreciated where they were being used, in homes and in small Sunday Schools.

* parents were seeking material for home learning rather than for learning through correspondence.

* Sunday School teachers needed more help.

Accordingly, changes have been made in the materials for 1972. The title "Church Mail Bag School" has been changed to GBRE Family Series, but the sub-titles - Beginners, Primary, Junior, Intermediate Mail Bag will still remain.

The aim is for learn-

ing to take place within the family. Diocesan organisers are still urged to keep in contact with families, but work by correspondence is not emphasised.

In the Primary, Junior and Intermediate materials, more help is being given to parents and teachers. A Parents' Page is included each month in which the aims of the lessons are shared with parents, and suggestions given for extending the learning into the daily life of the family.

A similar page is provided for teachers, so that the same materials may be used more readily in Sunday Schools. Suggestions of methods and activities are given and possible problems discussed.

Sample copies of all sections - Beginners, Primary, Junior and

Intermediate for February 1972 are available for anyone who may be interested. Write to the Editor, GBRE Family Series, Box 58, East Caulfield, 3145.

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"If law not good or appropriate, change it"

Sir, - In his article "Fencing the Font" (November 11) Canon Ivor Church observes that "the recent declaration of the Melbourne synod that it was in favor of a two-tier approach to the reception of infants into Church life - baptism for those with at least one worshipping parent and a non-sacramental service of blessing for those without worshipping parents, poses a challenge to traditional Anglican thinking and practice."

His further words suggest that the Melbourne decision about Initiation is -
 * indicative of a low doctrine of sacramental grace:
 * pastorally insensitive:
 * evangelistically inept:
 * ignores General Synod:

I can only assume that your contributor has not read the report of the Commission which moved the resolutions, nor has he read the actual resolutions, so misleading is his article. Concerning the letter, I would like to make the following points -

Sacramental grace

The Commission would find it hard to endorse the Canon's view that "The Church is nothing if it is not a home of objective and supernatural grace." To redress the imbalance in this statement one might say that the Church is nothing if it is not a home of people freely and thankfully giving themselves to God. Aware of the Scylla and Charybdis nature of these two propositions, the Melbourne Commission embraced a

higher doctrine of the sacrament, and said, -

"It is important that the whole administration of Christian Initiation should demonstrate the mutuality of sacramental action which depends on the initiating love of God and the responding faith of man. Since an infant is incapable of a faith-response, the Church will not baptise an infant unless someone undertakes to nurture him as a Christian by word and example. In other words, unless there is some real assurance that the child will be led toward a personal act of faith in Christ."

"Since the parents of the child bear the primary responsibility for his upbringing and nurture in the faith, they may properly make responses on his behalf. In the view of the Commission, if the parents take their obligations seriously, then other godparents are superfluous, though they may still be appointed if desired."

This doesn't appear to me to take too squeamish an attitude toward the effectiveness of a sacrament undergirded by the covenant promises of God", but it does indicate that there are two sides to the covenant, and that baptism must not be seen as a magical act.

Pastorally insensitive

Of 23 recommendations accepted by synod, 11 were concerned with the nurture and training of parents and sponsors, and of the developing child.

The resolution declaring that infant baptism should be administered to children with at least one parent confirmed

and regularly worshipping with the congregation, is qualified by that which follows, viz. "... the word 'should' is used to indicate that what is recommended is to be regarded as normal. In some circumstances clergy may be persuaded that there are good pastoral reasons for departing from the norm."

The service of thanksgiving, naming and blessing is seen as providing a pastoral ministry at a point of need, for parents who don't feel that they can make the act of faith and repentance, and make the promise of obedience, which is involved in the baptism of an infant.

Anglican practice," whereby a phone call to the vicar produces a new-born babe in Christ next Sunday, without regard for pastoral need and evangelistic opportunity.

Engagement with the parents by Vicar and some of the parish sponsors can open up the whole question of what faith and obedience to Jesus Christ mean, in an exciting way.

The series (probably) of visits may result in immediate baptism, or delay so that parents can be helped to find a living faith, or it may mean they ask for a service of thanksgiving, naming and blessing. This certainly requires "alertness sensitivity and compassion in the parish priest and all members of the Church," as Canon Church rightly observes.

Letter

I would have thought that it was a pastorally sensitive approach to inform parents of the serious nature of the promises they are about to make and bind on their child, so freeing them to avoid hypocrisy at this point, and yet to minister to their heartfelt need for thanksgiving, naming and blessing of their child. This child is, after all, still the object of God's love.

Incidentally, this service is recommended by the General Synod Commission of the Church in England, and by a number of similar Commissions in English Dioceses, so that Melbourne synod is in good company here.

Evangelistically inept

The synod declared, among other things "that any request for infant baptism should be regarded as an opportunity to bring parents to commitment to our Lord Jesus Christ and his Church."

So the synod was well aware of the evangelistic opportunity presented by baptism. It was not being negative and judgmental about "the godlessness of modern parents", as your contributor suggests, but was urging clergy and laity to be positive and to help parents to faith, and that they "should see the quality of their corporate life as potentially their most powerful instrument in the formation of Christians."

The Melbourne proposals seek to get away from what the Canon calls the "traditional

General synod

Far from ignoring the General Synod of this Church, the Melbourne synod has referred to it the question of the propriety of the service of thanksgiving, naming and blessing. It has further asked it "urgently to consider a report on all doctrinal liturgical and pastoral aspects of Christian Initiation with the object of helping the Australian Church come to a common mind and practice which will promote the gospel." In addition, Melbourne synod declared its considered mind on Initiation to its own diocese and to the Australian Church.

In the history of the Church, unless and individual or a component part moves in faith, hierarchical structures, which are inherently conservative, are unremoved. Change in the Church builds up from below and is tested under the guidance of Holy Spirit.

The Primate will clearly not sanction action in his diocese which is presently unconstitutional, but as a speaker in synod observed - if the law of this Church ("traditional Anglican thinking and practice") is not appropriate to the present proclamation of the gospel and the good ordering of the Church, then let it be changed.

-(The Rev.)

DAVID B. WARNER
 Chairman of the former Melbourne Synod Commission on Christian Initiation

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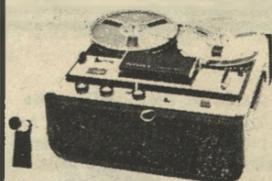
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CLERGY MOVEMENTS

AUDSLEY, R.B. - to be ordained deacon November 1971. To curacy St Andrew's, Brighton. Diocese of Melbourne.

BEAVERSTOCK, the Rev. J. - rector of New Norfolk, has been appointed to rural dean of the Central Deanery, Diocese of Hobart.

BLACKFORD, the Rev. D.F. - rector of Mt Barker, November 1971, Diocese of Melbourne.

BORTHWICK, the Rev. R.G.A. (SSM) - permission to officiate, Diocese of Adelaide.

BRAYBROOK, the Rev. I.J. - from curacy All Saints, Geelong to curacy St Thomas', Werribee mid-December 1971, Diocese of Melbourne.

BRIERLEY, the Rev. K.J. - resigned from parish of St Margaret's, Eltham January 1972, to join Long Service Locum Team, Diocese of Melbourne.

BROWN, the Rev. I. - to Incumbency St Margaret's, Eltham January, 1972, Diocese of Melbourne.

BUTTERLEY, the Rev. H.J. - appointed Dean of Hobart. He was first General Secretary of Tasmania Church Missionary Society till 1957, a chaplain and vicar in Hong Kong, army garrison chaplain on the Salisbury plain in England and chaplain of the garrison church in Germany. He is spending some time in Northern Ireland and expects to arrive in Hobart in February.

COLLINGS, the Rev. R.F. - rector of Boyup Brook, November 1971, Diocese of Bunbury.

DUFFIELD, the Rev. R. - from curacy parish of Kensington S.A., Director of CEBS from December 1971, PTO, Diocese of Melbourne.

FARLIE, the Rev. D.G. - from Surry Hills NSW, to incumbency St Peter's, Fawkner, December 1971, Diocese of Melbourne.

FOX, the Rev. R.N. - to rector of parish of Hamilton, November 1971, Diocese of Hobart.

GRIMMETT, the Rev. J. - resigned from parish of Bellerive to study at Ecumenical Institute in Sydney. December, diocese of Hobart.

HARFORD, the Rev. M. - rector of Katanning, November 1971, Diocese of Bunbury.

HART, Archdeacon F. - rector of Brunswick, January 1971, Diocese of Bunbury.

HERDE, the Rev. R.O. - Locum Tenens of St Pauls, from September, Diocese of Adelaide.

HOFFMANN, the Rev. K.D. - PTO

issued 8-11-71, (Chaplain Victoria Barracks), Diocese of Melbourne.

HODGSON, the Rev. Dr K.R.S. - resigned from parish of St Anselm's, Middle Park 15-1-72, Diocese of Melbourne.

HUGHES, the Rev. P.J. - from curacy Christ Church, Warrnambool, to temporary curacy Christ Church, South Yarra, mid-December 1971, Diocese of Melbourne.

JONES, the Rev. A.P. - from Youth Chaplain St John's Homes to Chaplaincy ITIM, January 1972, to live in North Altona vicarage, Diocese of Melbourne.

JOYCE, R.L. - to be ordained deacon November, 1971, to go to curacy St John's Camberwell, Diocese of Melbourne.

LEGG, the Rev. R. - rector of Kingston, appointed rural dean of the Southern Deanery, diocese of Hobart.

LETTIS, K.J. - to be ordained deacon, November 1971, to curacy St Stephen's, Mount Waverley, Diocese of Melbourne.

LOWE, the Rev. D.A. - from curacy South Yarra, to curacy All Saints, Geelong, 10-12-71, Diocese of Melbourne.

MCDONALD, the Rev. A. - resigned from Holy Trinity, Launceston after 14 years in parish, Diocese of Hobart.

MILLER, D.J. - to be ordained deacon, November 1971, to go to curacy Christ Church, Warrnambool, Diocese of Ballarat.

PORTER, the Rev. B.M. - to be ordained priest, November 1971, (King's School, Parramatta), Diocese of Melbourne.

ROMANIS, the Rev. J. - has withdrawn acceptance of parish of Christ Church, Hawthorn - staying at Holy Trinity, Oakleigh, Diocese of Melbourne.

SILVERWOOD, the Rev. T. - priest-in-charge Williams, November 1971, Diocese of Bunbury.

TREDWELL, Canon J.J. - rector of Mandurah, November 1971, diocese of Bunbury.

WARREN, the Rev. J. - admitted as priest-in-charge of Warnadale - Darlington Mission, November, Diocese of Adelaide.

WATERMAN, the Rev. J.R. - retired 31-3-72, (present incumbent All Saints; East Malvern), Diocese of Melbourne.

BROWN, Miss D. - the first woman to lecture in theology at St Francis College, Brisbane - she will lecture in New Testament General.

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The Primate, interviewed by the editor

Archbishop Woods of Melbourne answers some questions put to him by Gerald Davis.

Q. Your Grace, you became Primate of the Church of England in Australia at a time when the speed of change was already unprecedentedly rapid and perhaps still gaining pace. Do you find this exciting? necessary? encouraging? Or perhaps just a circumstance which you accept without particular emotion?

A. I find change necessary, I think, in the sense that I believe God does give these challenges to us and that they are necessary, otherwise we wouldn't progress at all. Yes, I find them exciting and encouraging, because I believe, that almost all the aspects of change in the life of the Church and most of them in the life of the nation - not all, but most of them in the life of the nation - show advance and improvement.

Q. Sir, what do you see as the big event or events in the Church which began all these changes?

A. I suppose that the greatest influence, both in Church and State has been two wars, close to one another, which really upset the whole world, and the train of this upset has brought changes to all of us, and changes therefore to our ecclesiastical structures as well as to others. I'm sure that historians would find other foundations of change lying further back, but that seems to me to be the obvious match that set the bonfire alight. The change - the other obvious change, I suppose - is the coming of applied science and the astonishing technological growth and progress over the last hundred years, and I suppose that has changed our lives outwardly in a way that nothing else has changed things for thousands of years.

Q. Specially within the Church?

A. In the Church the greatest changes in my lifetime at any rates have been the bigger part given to the laity, the ecumenical movement, the change in Biblical criticism and understanding of the Bible - I would think that was positive, not negative - and the changes in worship and liturgy. Those are the four areas of change, and if you want a name that for me, at least, that stands for this whole challenge and change it is that of William Temple, Archbishop of Canterbury, who died during the Second World War.

Q. And he was a card-carrying member of the Labor Party?

A. So I believe.

Q. Sir, how do you see future progress of all this change and revision? Do you anticipate a natural sort of end to it when a conservationist urge arises and provides new imperatives?

A. If I really understand your question, you're asking whether, for instance, the results of the Reformation of the sixteenth century are in any way paralleled in our day, and I think my answer would be unhesitatingly, yes: I don't regard the changes of our times as anything like just a change of fashion that'll die away and perhaps all come around again. I believe, though only history will tell us for certain, that we are living in one of the great times of reformation, and the results of what goes on now in this reformation will go on for a very, very long time.

Q. Sir, are you ever bothered at the thought that at some time in the future the institutional Church of England in Australia might disintegrate or decay under all the pressure for change?

A. No, I'm not bothered by the thought at all because I'm sure it won't disintegrate or decay. It might disappear, if the ecumenical movement really got into our blood in Australia and we really thought about unity, in which case I'm sure that the Church of England in Australia would become merged in a greater whole. And in that sense I can imagine it disappearing, because I'm sure it won't just decay or fade away.

Q. Sir, we hear a lot about the underground Church from time to time. Sometimes people see the Jesus Movement as a manifestation of it. Do you see much significance in this uninstitutional sort of church expression?

A. Yes, I do. Or, I should say, I am beginning to see it. I used to find these para-church movements a little irritating, and I used to find myself decrying them. Now, I see them rather more as positive indications of what I do firmly believe, namely, the all-embracing and universal attachment and indeed drawing power of our Lord Jesus Christ. It is extraordinary to me what a lot of the pop music, for instance, apparently can't get away from Jesus. And if that's what you're talking about, I think that so many of our more intellectual people who perhaps were brought up within the Church and were perhaps baptised and even confirmed, are very critical of the institutional Church. But, I think one could say they are quite devoted to Our Lord very often and regard him as their exemplar.

I'm not a historian, but I do get the impression that the major reforms in the history of the Church have nearly always been a "Back to Jesus" movement, or shall we say an uncovering of Jesus and

uncovering of the layers that the Church had apparently piled over Him, which I suppose is another way of saying that we're quite rightly looking at our Church structures and sometimes we even use the word "heretical" for them, by which I suppose we mean that they obscure the real Jesus, our Lord and Savior.

Q. Some of the denominations are apparently finding vocations to ordination short of requirements. Do you see this related to the non-institutional forms of Christian communion in society, or is there some other reason?

A. I believe that they're really fairly unrelated, I believe they are directly related to the pressure on all of us, and perhaps particularly on the young, of materialistic aspects of life - what we used to call "secular" - and it is now far harder for a young man to hear the call to the priesthood than it used to be, and it amazes me, really, that so many of them are still hearing it.

Q. Sir, we often say that the clergy are looking for a role. And sometimes we say we are looking for new insights about the role of the laymen in the Church. Do you see any relationship between the two matters, and how would you see the roles related?

A. Yes, I do see a very close connection. I believe we are in process of discovering, or perhaps rediscovering, what we mean by the priesthood of the whole Church. I don't mean just the priesthood of the laity, but the priesthood of the whole Church. The priesthood of the whole Church is, I believe, the priesthood of our Lord, and just as our Lord demonstrated it, is love in action. Now, He is our High Priest, in the sense that He is THE priest, He is the Person who demonstrates the love of God in the world. And it brought Him to the cross. The ordained priest is the focus in the Church of this total priesthood of the community. But it doesn't mean that he serves instead of them. It means that he is the focal point, as it were, of the priesthood which they all exercise in His several spheres. The lay people are not exercising their priesthood when they are reading the lesson, any more than they are when they are, shall we say, serving on the bench, and meeting out justice as a JP, or working in their several businesses. They exercise their priesthood as God calls them. That is so say, they exercise the love of God in any circumstances in which they are. Now this seems to me to give us a real meaning to this word, "priesthood," for the ordained man or the laity.

Q. Sir, we know of the traditional priestly role of the head of the household in the Old Testament. And we hear of the "pater familias" role being attributed to the priest within the local parish. To what extent can you see the priest as pater familias in this parish setting, on the same terms as the head of the house is in another?

A. If I understand your question, I think you're asking if the priest is - through the focus of the total priesthood in the Church - only that focus in his own ecclesiastical milieu. That is to say he functions as that focusing point within the Church family. Now I think you're perfectly right. Outside the Church family he functions as a citizen, he may possibly be called to the role of a prophet. But I don't think he functions as "pater familias" because our community is broken up into a great number of small communities, and each one has its own particular leader, and I don't think he has any right to leadership or status of leadership in those areas.

Q. Your Grace, you're well-known for the clarity of your vision of the unity of the Christian Church. In what ways do you recall that your vision has changed and matured since your Student Christian Movement days at Trinity, Cambridge?

A. I hope I can say that it has matured. I don't think I can really say that it has changed. That is to say, I'm a quite incorrigible believer that ultimately there must be structural and organisational unity to mean anything. I just don't think that just happy co-operation really demonstrates the true unity that Our Lord desires His Church to show. And in that way I think I'm out of line with quite a number of my contemporary Anglicans who think we can go along more or less as we are as long we recognise one another's orders.

Q. Sir, what would you see as the most formative episodes or influence of your own Christian pilgrimage? Does a particular book, or a person, or an experience, or a moment of truth somewhere stand out in your memory?

A. Like so many I'm sure that the most formative influence was my parents. I was very fortunate to be brought up in a Christian home. Actually, my home in my early years was almost a Puritan home, although my father was never a Puritan in the restrictive and negative sense: he was always a most lively and progressive and forward looking person. However, it was the influence of my parents, I have no doubt at all, that started me on my Christian pilgrimage. I think if I were to nail down any particular moment when my faith was perhaps confirmed - I wouldn't say I was quite converted, as I have never been able to

say at one point I was converted - when I was at Cambridge I became a member of the Student Christian Movement, and it was at a summer conference of the movement that I first really got a sight of what the Church of Christ could be. My eyes had been mostly blinkered along the Anglican path before that. But at that point I realised the variety within the Christian Church was far greater than I had ever thought, and the power of our Lord to call people to Himself was far greater than I had ever realised. I don't know that there was any moment in my life when I would say that a tremendous turning point was reached.

Q. Sir, Heaven, the immediate presence of God freed from the limits of time, space and humanity is the destiny we see for the children of God. Do you ever think about it?

A. Yes, I do think about it. I think I have thought about it a great deal more since my

parents died, which they did about eight years ago, and I think that perhaps the reason for thinking about it has been the acute pleasure that family and home life gives - it used to give when I was a boy: and it gives now; I'm very fortunate to have a wife and family - and sometimes wondering whether there could be any pleasure equal to that of happy family life. And then reminding myself of Our Lord's teaching that God is to be called Father. So that when I come to think about a future life, the only terms in which I think of it as even worth looking towards is that the intimate pleasures of association, fellowship, friendship, love - all those things - will be fulfilled, completed. And that the frustrations which at present attend them, and the separation which at present sometimes frustrate them, that these things will be done away with and Heaven will be HOME, HOME in a capital letters sense.

For today's revolutionary world

VIOLENT FOR PEACE, by Roger Schutz (Prior of Taize) translated by C.J. Moore, Darton Longman and Todd, \$2.15.

THIS BOOK WILL come as a surprise to people unfamiliar with the Protestant religious community of Taize in Southern France. Monks are, by definition, cloistered, out-of-touch and non-Protestant; the book will show that the definition, rather than the monks needs revising.

Sentences like "Here at Taize, 1600 young people, who had come together, declared themselves to be aggressive, yes, but not in revolt" will surprise, others like the following, may alarm "we had often felt in the last two years... that the vitality of the younger generation would soon burst the banks of patience."

The book gives ample evidence of sensitive and dedicated Christians in lively dialogue with the younger generation.

Much of it was written during the student revolution of 1968. Starting from the observation that "all men, whether Christians or not, are basically aggressive; it is how to use our aggression that matters", the conviction follows that it is possible to use aggression creatively for the major tasks of humanity today.

Aggression doesn't have either to be smothered or used angrily to buck the system, there is a third alternative. Some younger Christians and many younger non-Christians will attribute such a conviction to the middle-aged, yet may glimpse its wisdom and catch some of its strength.

If there were more Taizes and more established Christians as open to the feelings of the rising generation, there would be greater hope.

To those who have followed the Taize story (Peter Moore's TOMMOROW IS TOO LATE, published Mowbrays recently, re-tells it) and read its Rule and the Priors' other books, like THIS DAY BELONGS TO GOD, may detect a slightly new mood.

Other books from Taize have had the quality of modern spiritual classics, like Rene Voillaumes' SEEDS OF THE DESERT (which describes the spirituality of the Roman Catholic Little Brothers of Jesus with whom the Taize Brothers have much in common). Maybe because it is an alternation of extracts from a diary with more generalised comments, this latest book seems rather less majestic and rather less sure.

Like Voillaumes' second book, BROTHERS OF MEN, it shows more of the cost and conflict of Christian vocation today and may therefore appeal more to those who find the complacent confidence of religious people unacceptable.

Taize has made an audacious initiative for Christian unity and the middle section of the book deals with the ecumenical questions at a time when Christians of all allegiances are expressing serious doubts about the structures of the church.

Both for society and the church, the book is quietly hopeful, with a prophetic hope grounded in the revelation of God in Christ.

In witnesses to the possibility of encounter with Christ, on-going communion with Him of the sort which opens men to the possibility of Brotherhood.

It demonstrates the effect of the communal prayer offered at intervals throughout the day (yes, the Taize brothers are monks!) in the great chapel of the Reconciliation, and thus it is an apologia for modern religious communities.

Some of the human stories and spiritual insights of the book (which makes it here and there reminiscent of Hammarskjold's MARKINGS) are extremely valuable in themselves. Though the book is rather slight, it should not be missed by those looking for an authentic spirituality for Christians in the revolutionary world of today.

- BERNARD SSF



Cartoonist is pastor first

GRAHAM JEFFREY, Brother Graham of the Brotherhood of St Barnabas for seven years until 1969, is such a quiet, gentle soul, that it comes as a surprise to discover he's a highly active, highly original one.

The man was parish priest of Collinsville, a coal-mining town 60 miles from Bowen in the Diocese of North Queensland. Now his is a parish priest at Eastbourne, England - and if that sounds like a comfortable gin-and-Jaguar appointment, it could hardly be more deceptive.

Fr Graham met Bishop Ian Shevill at Bognor Regis. The bishop mentioned a shortage of clergy in North Queensland. Graham Jeffrey said he would go. It might have looked to an Englishman as though a young priest was going to bury himself in the outback. North Queensland would know better, and now everyone does. A cartoon character, "Brother Barnabas", was born of Fr Graham's creative mind while he worked with the Collinsville people. And a quite

important Anglican author arose, as the cartoonist emerged as more than that.

The Brother Barnabas cartoons sprang from a series of cartoon drawings he prepared for children, which were seen by a publisher and subsequently put into print. Since then he has done a cartoon series for release each Christmas.

His most important book, "Bush Brother", while liberally illustrated, is an attempt to describe the life of the clergy of the Australian outback Bush Brotherhoods. Fr Graham's incisive wit shines clear, and the picture which emerges will do a lot for the standing of the Brotherhoods, and earn admiration for the brothers.

These days, the author is priest in charge of a new parish - St Peter's, Eastbourne - on a housing estate. When he arrived there he expected to live in the church vestry pending the building of a vicarage, but the sudden bereavement of an elderly parishioner led him to agree to stay at the parishioner's house for a week or two which stretched out for rather longer.

Three years ago the church was a depressing one: gun pellet holes in the wall; a congregation comprising a mother and her children, plus three old people. Things are far better now.

A man of obvious skill in the communications field, he is one preacher who finds he needs seven hours preparation for a seven minute sermon. He uses a puppet for children's talks, but normal sermons comprise re-telling the Gospel story for the day. There may be music-hall flavor in the puppetry, not in the worship. In any case he sees the need of the parish for a pastor, not a preacher, not an entertainer.

Graham Jeffrey is still a young man. He has earned his place as a cartoonist, and now as a diarist with his "Bush Brother". He's one author we're likely to hear more about, and it is to be hoped he will find other fields of writing as well.

- GCD.



Graham Jeffrey and Pam Bennett from Thomas Lothian, the Australian agents for his new book "Bush Brother".

book reviews

Travelling on a psychiatrists couch

TRAVELLING IN by Monica Furlong, Hodder and Stoughton, \$3.55.

THIS BOOK, by the author of "WITH LOVE TO THE CHURCH", comes to us with a price suitable for Christmas giving and with the backing of a reputable publishing house.

It is not everybody's kind of book, being neither a retreat table book, nor a bedside anthology. Yet it has its own special kind of appeal rather like the fascination of eavesdropping behind a psychiatrist's couch, and is, I suspect, the kind of account of a spiritual pilgrimage which men expect women to write.

Miss Furlong is quite clear about her intentions. It is a modern man's Pilgrim's Progress, a description of the struggles of maturity and the pre-journey through childhood and adolescence which shapes him. The literature of the inward journey abounds with warnings about how easy it is to lose the way, how narrow and difficult the path. But her method is not so clear. "I discovered early", she writes, "that I was a writer and was seized by the strange paralytic joy of writing", and a little later - "I reject words; they persecute me". There is a little of both elements in the book.

In Chinese Tao philosophy from which the title TRAVELLING IN is taken, this concept of journey is a profound one, embracing both the return to the inner essence of being and the process by which it is accomplished. Disappointingly the author never really comes to grips with its depths.

"Anthology" is thus too pretentious a name for the odd collection of excerpts from sources as wide-ranging as THE EPIC OF GILGAMISH, Carl Jung's MAN AND HIS SYMBOLS, and Zen Buddhist philosophy, interspersed with flashbacks as weird and unrelated as the contortions of teenage dancers under strobe lights.

The book has a deceptively scholarly format, with acknowledgements of books and authors annoyingly devoid of dates and publishers, and the Index of Sources is of little use as a reference. The 15 chapters, some as short as three pages, is a "scissors-and-paste" run down on subjects as diverse as "Sundays in Stockholm" or the "Suicide of a Friend". Its Christian reference is slight, being confined to experiences in early life at the hands of an over-devout sister, and the curious thumbnail sketch of a priest for whom she obviously had great admiration.

But this underlying Christian experience is present beneath her striving after an "up-dated" approach. There is almost defiance in her choice of people "I have loved best", of whom one suicided, two experienced severe maternal deprivation and one was seriously rejected by her peers (p.26), all described with loving intensity. The feeling of eavesdropping persists. "Some things", writes the author, "are best between yourself and God or between yourself and the parish priest". This book could well be one of them.

- MAIDA S. COALDRAKE

To keep Christians awake at night

MORE SERMONS FROM THE GREAT ST MARY'S - edited by Hugh Montefiore, Hodder and Stoughton, \$1.30.

FROM THE RAW curate to the aged episcopos rambles within the desire to have sermons published. Those pearls of wisdom and theological erudition we, who are parsons, know we utter into the crisp air of eight o'clock or the solemn calm of evensong.

From the University Church of Great St Mary's, Cambridge, comes a second volume of sermons, the utterance of notable "heavies" on the English scene.

They range from the former Bishop of Woolwich through the university's Professor of Animal Behaviour to Lord Denning, Master of the Rolls. The sermons are all of the topical variety, including evangelistic address by the Archbishop of York, a reflection on the "Creative spirit" by poet laureate, C. Day Lewis, and an assessment of English Life, "Naught for your desire" by Trevor Huddleston who recently returned to the mother country after 20 years in Africa.

This is not the sort of book anyone, including a reviewer, is likely to read all at once. I decided to write a short note above each sermon after I had read it, as an assessment and to refresh my memory.

My comments included, "a hotchpotch of biology, sociology and psychology without spiritual vision" for Father Harry Williams, the former Dean of Trinity College Cambridge; trilogy "on Christianity" and "theological depth combined with moral and political realism" for Colin Morris, the former

Zambian methodist leader's address "Prisoners of Hope."

For me the most provocative were those sermons grouped around the theme "Africa and England". Here Colin Morris and Trevor Huddleston in particular, raised vital issues of the Third World which ought to keep Christians in the West awake at night. They mention the problems of apartheid, of the use of violence or non-violence, of a universal brotherhood or nuclear extinction.

What will Christians in their comfortable English (might we add Australian) pews say and do about the oppression of the black man by our white African brothers?

For Colin Morris there must be action, "Every blow, every pathetic blow struck for racial equality and human dignity in Wolverhampton or Cambridge reverberates in Pretoria or Salisbury."

Morris calls the black men "prisoners of hope" and lest he be labelled "mere humanist" he ends his sermon with the words, "For me Christ holds the key to the door of the cell in which the prisoners of hope work and pray and struggle to make what could be must be."

The editor has tried to please everyone from the traditional pietist to the avid revolutionary. To the extent that everyone will find some very fine sermons to their liking, he has succeeded.

If you think that sermons are for reading at all, then it would be hard to find a more varied and interesting range of topics and speakers than this small paperback offers.

- BRUCE WILSON.

Prophet on faith

MANKIND MY CHURCH, Colin Morris (Hodder and Stoughton, 160 pages, \$4.70)

SERMONS, IT IS rightly said, are the product of a moment in time - addressed to a particular group of people living in a relationship with a particular ministry. Sermons, like essays and novels, catch the spirit of the age. Yet seldom are written sermons able to catch the fire and the inspiration of the moment.

Colin Morris, a Methodist minister, formerly of Zambia, and known possibly best for his "Include me Out", provides 13 of his addresses.

None is Biblical in development, but Biblical thoughts luminate throughout. As befits a self-confessed radical, he grapples with modern man's-rejection of the faith. Yet though he explores the political and social dimensions of the faith, he does not lose sight of the centrality of conversion. "The Church which does not preach it, has no Gospel, and the Church which does not reap the harvest of it is blindly disobedient."

Morris recognises his responsibility as priest, conserving the distinctive testimony of what God has done: but it is as prophet that he speaks and writes best.

He knows something of the tensions of the role. "In my attempts to speak prophetically within a situation of racial and political conflict, I have had to live with the consequent damage done to the Church and see the eroding of my priestly authority (in the best sense of the word.)" He regretfully suggests most Christian people cannot live creatively with that tension, and even the clergy compartmentalise their ministry - "Real Presence at the Table and Vietnam in the pulpit."

This volume is not every preacher's cup of tea. The incisive approach, the relevance, the honest attempt will all commend them even while the subject matter may not.

- A.V.MADDICK

book scene

Some time ago in England there took place the funeral of a young man. On his shoulder were tattooed the words DEATH BEFORE EMPLOYMENT. Sad to say, he got exactly what was printed idelibly in his skin. What lay behind these tattooed words? Freedom Vibrations.

The air around you is vibrating with words and tunes about liberation and freedom. There is a demand to free pot and to free pornography. There is a demand for free abortion and for free contraceptives, and for freedom from authority. The boy who died in England had got hooked not only on the drugs involved in his death, but also on a philosophy of false freedom.

No, the above paragraphs are not mine. They happen to be the first two paragraphs from THE LITTLE WHITE BOOK, a publication you have probably never seen mentioned before. No doubt you are well informed about Mao's LITTLE RED BOOK which was followed by THE LITTLE YELLOW BOOK compiled by two Australians and mentioned previously in this column. If you are up with the permissive society promotional boys you may have already seen some reference to the LITTLE RED SCHOOL BOOK currently causing some debate in England. But I very much doubt whether you have had a chance to hear anything as yet about THE LITTLE WHITE BOOK.

It is new. It has just been released in England. At the moment of writing this, perhaps the only copy in Australia sits on my desk. It was airmailed direct to me from the publishers for personal evaluation and I have no hesitation in claiming that it is a small publication which is destined to attract considerable attention here in Australia. A letter from England tells me that 15,000 copies were sold within a few days of its appearance.

What is it?

Interestingly enough it is translated and adapted from the Danish original. It sets out to provide the Christian answer to the massive propaganda for the breaking down of existing moral standards. In simple, direct and forthright language it restates traditional Christian values on a wide range of contemporary topics - authority, pornography, censorship, drugs, sex, adultery, abortion, masturbation, homosexuality, social attitudes and a dozen other subjects.

And it is directed to young people who are increasingly swamped with the sludge of permissive promoters.

I finished off last issue's column with reference to the fact that I was hurrying off to meet Rev. Graham Jeffery, author of the Barnabas books and his more recent BUSH BROTHER. He proved to be a rather extraordinary man. My impressions were vivid. I quote direct from my diary because they were jotted down without thought of publication:

"A thin, black bearded - neatly trimmed - very gentle man; very spiritual I would think. Somehow reminded me of a gaut Cistercian monk - humble, detached, a scale of values not geared to counting attendance numbers etc. He drew me an interesting sketch."

That is a description fresh from the spur of the moment!

Post script: A learned friend of mine, who shall remain nameless this time, has already disagreed strongly with my assessment of THE LITTLE WHITE BOOK. When I showed it to him he said it was appalling - or something to that effect.

When it becomes available here you can judge for yourselves.

SHELFORD C.E.G.G.S., CAULFIELD

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In vain, my Christ, in vain study resource

Matthew 23:34-39 The Gospel for St Stephen's Day

THIS PASSAGE CONTAINS one of the most striking and moving of all the sayings of Jesus. It also presents some problems.

The words attributed to Jesus in Matthew 23:34f, are attributed in Luke 11:49f. to the Wisdom of God. It is sometimes assumed that Jesus was quoting from an apocryphal book by that name known to his hearers. The commentary on the Book of Kings referred to in two Chronicles 24:27 has been suggested. But the words need not be taken as the title of a book. If the wisdom of God is God himself in action (cf. Mtt. 11:19) then in Luke we have a circumlocution used by Jesus of himself, which Matthew has omitted without any change of meaning.

When men loag to die...

YOU HAVE PROBABLY read in the dailies about concern by some medical people that indiscriminate use of life-saving drugs can impose a heavy burden upon old people.

Most of us have had the experience of seeing an older relative in poor health, a previously active mind restricted within four confining walls, and a body producing little but pain and frustration.

"Church Scene" received a piece of verse - a commentary upon Revelation 9:6 - from a medical officer working in a mental hospital in Ararat late last month, a certain Dr Peter Keppich-Arnold. It was the second time Dr Keppich-Arnold had offered us poetry. The first time, early in the year, we thought his work of some value and suggested the re-writing of one section (never calculated to endear an editor to a writer) - which he did quite gladly.

Then came the latest verse, and this time we had no improvements to suggest and published it promptly. We do not much like publishing verse: we felt Dr Keppich-Arnold's was sufficiently superior to warrant an exception.

Days after the paper came out, we heard that Dr Keppich-Arnold had died - on November 12, of a cerebral haemorrhage - some time after an operation on his eye.

And thus it appears his free verse on when "men will long for death and not find it anywhere; they will want to die, and death will evade them," assumes new significance.

Death was not evaded, "When the time of leaving comes, God changes the form of our existence; God frees man's soul from its physical prison; God opens the door to eternal life where neither shall there be mourning or crying nor pain anymore," as Dr Keppich-Arnold wrote in Ballarat diocese's Church Chronicle in an article entitled "Over the Rainbow" (September 1969)

We do not carry obituaries, except for a few nationally known people, but it is worth recording that Dr Keppich-Arnold was 57 years of age, born in Berlin and an Austro-Hungarian citizen, at the outbreak of the first World War. He came to Australia in 1967 after nearly 21 years in general practice in Bristol, England.

For a long time he had wanted to write, and Bristol practise left no time for that. He wrote more than poetry, at the time of his death he was hoping to begin work on a television thriller.

I never met Peter Keppich-Arnold. He was due to call to see me a few days after the day he died, I now discover. I had hoped to visit him in Ararat, but its a long way from Melbourne, and...

What did this emigre doctor do to land up in the C of E? How did it come about that he ruminated upon scripture to the point of writing deep poetry about it? What was the touchstone of this interesting man's faith? The fellowship of saints is a rich lode.

- The Editor.

The greater problem, however, is whether Jesus would have used such words at all. T.H. Robinson dismisses the historicity of the whole paragraph (23:34-36) on the grounds that it is "utterly foreign to the spirit and teaching of Jesus" 1. His objection is that verse 35 appears in the Greek to express the purpose of verse 34, thus suggesting a "conception of God who can trap men into sin in order to punish them" 2. But in Jewish thought our distinction between purpose and result is not always made. And because of their conviction that God is sovereign, it was natural for Jews to describe as purpose what we would often speak of in terms of result.

But in any case, we ought not to dismiss the idea of purpose all together. The paradox of human responsibility within the sovereignty of God is found elsewhere in the teaching of Jesus (Mk. 4:10-12), and there is no need to doubt the authenticity of these words on its account. "God does not cease to send his messengers, because they are as a rule rejected; each generation has its opportunity. Christ acts in the same way with Christian missionaries. The Divine will is that all should listen and be saved. But with this desire is combined the just decree that those who refuse to listen shall be condemned and therefore the condemnation of the rebellious may be said to be, not only the result, but the purpose, of the sending of the messengers" 3.

Jesus had spoken before of sending his messengers as sheep among the wolves (Mtt. 10:16). And now he is saying that when the wolves injure the sheep they are doing what their fathers have always done. But when judgement comes it is not only their implication in their fathers' guilt that will condemn them, but their own guilt as well (Mtt. 23:35-36). In that day "the savage face of Christ" will be turned towards them.

"Manolios, bent over the oak log since early morning, was concentrating all his force and carving the wood. His soul had become a graving-tool, cutting, gouging, hollowing, endeavouring to set free the face of Christ imprisoned in the wood. The divine face rose up within him, as he had seen it the other night in his dream, hard, sad, wrathful. A deep weal gashed it from the right temple to the chin; it had a drooping moustache and bushy eyebrows. Since dawn he had been trying to reproduce this austere image faithfully; he must be quick.

As evening approached, the divine countenance emerged at last from the wood; Manolios jumped back, appalled. At that

moment Michelis came in, tired, despairing. He looked at the carved wood and recoiled. 'What is it?' he cried; 'it's War!' 'No, it's Christ', replied Manolios, wiping the sweat from his forehead. 'But in that case, what's the difference between Him and War?' 'None', replied Manolios... 'What a difference! muttered Michelis, fearfully. 'Is it the same?' 'The same. Then, He was patient, meek; serene; now, He is hardened. Can you understand, Michelis?' 4.

We must understand. Christ comes to every generation patient, meek, serene, as he came to that generation in Jerusalem (Mtt. 23:37). But in every generation they crucify and kill him. He sends his messengers (Mtt. 23:34) to gather his children to himself, and they scourge and persecute them (cf. Col. 1:24). Manolios was chosen by the villagers of Lycovrissi to play the part of Christ, but Christ himself came to Lycovrissi in Manolios and they killed him at Christmas! "Pope Fotis listened to the bell pealing gaily, announcing that Christ was coming down on earth to save the world... He shook his head and heaved a sigh: 'In vain, my Christ, in vain', he muttered; 'two thousand years have gone by and men crucify You still. When will You be born, my Christ, and not be crucified any more, but live among us for eternity?' 5.

The reference to Zechariah in Matthew 23:35 presents another problem. Zechariah the son of Barachiah is the prophet (Zech. 1:1), but the circumstances mentioned here seem to be those of Zechariah the priest, the son of Jehoiada, whose story is told in a little cameo in two Chronicles 24:20ff. He was killed in the Temple, and because two Chronicles is the last book in the Hebrew Bible he is the last named in the Bible to die for God as Abel is the first (Gen. 4:8).

Jesus' lament over Jerusalem (Mtt. 23:37-39) is found in quite another context in Luke 13:34-35. The setting in both Gospels may be artificial, but there is no question that the lament is genuine. He knew that Jerusalem was "now about to put to death the greatest of all her visitors, the Messiah himself. The spiritual heroes of the past, her Isaiahs and Jeremiahs, have tried in their day to save her from disaster, and have failed. Now, in the hour of her greatest peril, when her final punishment is already hanging over her, there has come one who would win her complete salvation, lure her from her superficiality and dreams of political kingdom, and make her what she would be, God's great evangelist. But though

the danger has threatened, and Jesus has often visited her, she has refused to listen" 6.

Some manuscripts omit the word "desolate" from the lament (Mtt. 23:38). Its inclusion brings the saying closer to Jeremiah 22:5, but in any case that passage was probably in Jesus' mind. As God had withdrawn his presence for Judah in an earlier day and it had been overrun, so Jesus would withdraw the protection of his presence and leave Jerusalem to the mercy of its enemies. "Only forty years were to pass, and in AD 70 Jerusalem would be a heap of ruins. That disaster was the direct consequence of the rejection of Jesus Christ. Had the Jews accepted the Christian way of love, and had they abandoned the way of power politics, Rome would never have descended on them with its avenging might. It is the fact of history - even in time - that the nation which rejects God is doomed to disaster" 7. Jesus promised that they would not see him again until he was universally acknowledged as the Messiah (Mtt. 23:39; cf. Phil. 2:10f.).

There are several possibilities for the preacher here. Barclay suggests that Matthew 23:37-39 shows us the patience of God, the appeal of Jesus, the deliberation of the sin of men and the consequences of rejecting Christ. In view of the proximity to Christmas we may note the evidence of his Divinity. He sends his prophets and withdraws his presence in the way of God beforehand. But above all, because St Stephen's Day falls this year on a Sunday, the preacher is presented in this Gospel, with an opportunity of bringing home an aspect of the Christmas message that is often overlooked - that Christ was born to die. There is a much published article by E.M. Blaiklock entitled Bethlehem and Calvary. It makes the same point that we have tried to make in quoting from Christ Recrucified, and could be used effectively in preaching from this Gospel.

1. T.H. Robinson, The Gospel of Matthew (London, 1928), p.192.
2. T.H. Robinson, *ibid.*, p. 192.
3. A. Plummer, Gospel According to St Matthew (London, 1909), p.322.
4. N. Kazantzakis, Christ Recrucified (E.T. London, 1954), p.427.
5. N. Kazantzakis, *ibid.*, p.467.
6. T.H. Robinson, *op. cit.*, pp.193f.
7. W. Barclay, Gospel of Matthew (Edinburgh, 1957), p.331.

- DAVID WILLIAMS.

The vision of God

victor maddick writes...

SOCIOLOGY HAS, by and large, been intensely critical of, and cynical about religion. It has tended to explain its origin in human terms. It is the result, so it says, of a variety of human pressures. If there is any consideration given to supernatural explanations, they are discounted heavily.

In this secular age, the supernatural is being dismantled. We have been told, time and again, that man is the master of his fate. He needs no resources outside himself. He is capable of answering life's problems without bringing in other-worldly forces.

Naturally, within the Church itself, this constant battery has had its affect. It is not just that diminishing congregations seem to authenticate that the age of faith has passed: movements such as the "Death of God" have marked the ultimate surrender. The supernatural has been conceded as of no importance. The concept is dead, its influence in to-day's technological age almost negligible.

To attempt to marry the spirit of the age is seldom a wise procedure. Was it not Dean Inge who suggested that if the Church did so, she would certainly become a widow in the next generation?

Authentic Christianity has always taught

that we are incapable by our own power of fulfilling the deepest needs of our nature. Unless the spirit of Christ works in and through us, the inner resources are neither harnessed nor fully utilised.

The timeless corrective of Scripture is that we must ever be open to the experience of the Divine. The vision of God is man's truest destiny.

Moses certainly found that. Following his flight after murder of the Egyptian who was maltreating one of his Israelitish brethren, Moses came to the desert country where he settled and married a daughter of the local priest. It was a fertile area which abounded in springs. To this day Bedouin tribes resort there in the hot summer months.

Probably he lived there quite contentedly. He did not enjoy his former affluence. Stephen indicates (Acts 7) that he suffered from the frustration of knowing that he had been unable to weld his people together in the presence of their oppressors.

He required years of wilderness solitude, rearing and tending the sheep so that he might respond to the call "of Him who is invisible." (Hebrews 11)

Read, if you will, Exodus 3:1-6. The gorse bush burns, but is not consumed. To Moses it is a clear sign of the unusual, he is confirmed in his surmise that God is present.

There is no doubt about the presence of the supernatural. The awful, majestic power resident in the diety was present. God is different from men: He is all-holy, completely Other. He is outside the world of His creation. Moses must be not only respectful, but alert and attentive. He is in the presence of the Most High who is offering men salvation. If Israel will only trust in Him, they will be delivered from the tyranny of Egypt.

"What is that in your hand?" Moses is asked. "A rod," he replied. There is his equipment for service. Yet only as he lays it down before the Divine does it become a usable gift, a living symbol.

None is without his gift. It is often "in his hand". Some skill, some aptitude, some inner resource of temperament lies latent, waiting only the enlivening power of the spirit of the Most High. The means for

usefulness is there, and blessing flows as surrender takes place.

Aware now of the holiness of God, Moses is ready for service: but like Isaiah and many others, his service had to be at God's disposal and fulfilled with God's power.

If Moses learned that God was altogether transcendent, He was also immanent. The truth had now to be learned by Moses' associates. (Exodus 24:9-11) "They saw the God of Israel: and there was under his feet, as it were, a pavement of sapphire stone, like the very heaven for clearness."

How foolishly even the committed try to do everything themselves. Four men working at even half efficiency will accomplish more than one man at top efficiency. Moses needed the help of a body of committed men, but they had to be welded into a unity of resolve and purpose. Together they came to the mount, and through vision and sacramental meal, they became charged with a purpose and an intensity.

Commissioned now for service, and aware of the presence of the living God, one further vision is yet to be given. Moses asks for a renewed vision of the splendour. God cannot reveal Himself as Moses wished. For had He done so, Moses would have been incinerated. The splendour of God was too powerful, too "deadly". So Moses is commanded to hide his face and to see God only after He had passed by.

Paradoxically Moses who had spoken to God "face to face as a man speaks with his friend" now finds that God is ahead of him. But He is a God who invites us to follow. Christ who "made as if to continue His journey" (Luke 24:29), also explicitly calls "Follow Me". As we reply to His quiet knock for admission, He sups with us and breaks bread with us.

Men may scoff at the conception of the supernatural as being rather primitive and outdated. Those who have seen, and have not been disobedient to the heavenly vision, will not be perturbed nor dismayed. They already appreciate that "the end of man is the vision of God."

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