

ROCKHAMPTON ORDINATION



The ordination of the Rev. Norman Polgen to the priesthood in Rockhampton on July 11 was the beginning of a new venture in the diocese, and one that will concern the national church. Mr Polgen, the third Aboriginal to be ordained to the priesthood, is to join the Rev. John Warby, at present rector of St Barnabas', North Rockhampton, in a special ministry to Aborigines and Islanders in Central Queensland.

Mr Polgen, a former captain with the Church Army, is pictured with Bishop John Grindrod before the ordination, and (from left to right) the examining chaplain, Canon R.H.H. Philp; Captain R.L. Gwilt, federal secretary of the Church Army in Australia, who preached at the ordination; Captain W. Darnley, Church Army evangelist in Gladstone; and his brother also in the Church Army, Captain Alan Polgen of Sydney. A feature article on the Church Army at its fortieth anniversary of work in Australia appears on pages 6 and 7.

(Photograph: Rockhampton "Morning Bulletin")

Billy Graham's third world and ecumenist friends sock it to 'em

From GERALD DAVIS in LAUSANNE

It is clear that if any moves come from the huge Lausanne Congress on World Evangelization which can be reasonably understood as an act of hostility it will split the world evangelical movement badly.

While frequent reference in many of the major papers of the congress has referred critically to World Council of Churches' statements and publications — and particularly the controversial Bangkok "Salvation Today" conference of early last year — this has been balanced by other factors.

On the third day of the full congress program, for instance, a delegation of Scandinavian participants, appointed for the purpose by the whole Scandinavian contingent, paid a call on Australia's Bishop Jack Dain who happens to be executive chairman of the congress.

As I understand what happened, they virtually told him they would feel compelled to disown the congress if it set up any anti-WCC activity, or anything which reasonable people might conclude was intended for such function whatever else it might do.

But something else, and much more positive, has emerged which has stolen the clothes of the evangelicals so proudly swimming against the WCC stream: once again, when third worlders get with westerners for a major Christian gathering, social justice has got inextricably entwined with the proclamation concerns. Furthermore, not all the impetus for this is from the third world, although it must be said two South Americans — Peruvian Sam Escobar, and Ecuadorian Rene Padilla — have become the focus of it through papers they have given.

"Strain and problems"

The poor North Americans, who did, after all, substantially bankroll this whole event, have hardly won a trick. Their anti-WCC hopes fading, their embarrassment at the sounds that begin to seem like "social gospel", and even their style! Not only did the first major audio-visual presentation of the congress collapse totally under the weight of blown fuses and burned out projectors, but there are those daring to suggest it would be better if the Cliff Barrows act, the congress hymn, the sooper-doooper trick lighting, and the emotional gimmickry of program detail were all dropped.

One hears the top people among the organisers are aware of strain and problems. But I should be amazed if they are seriously disturbed at any of the currents of development I have outlined.



Samuel Escobar, a-Peruvian congress speaker, whose paper on Christian obedience and social action, quoted on page 2 of this issue, caused division among the evangelicals.

Historic parish system defended

"Critics see only a caricature"

"The parish system has faltered in our day, not because it is outmoded but because it has seldom become what it was intended to be."

Bishop John Grindrod of Rockhampton defended the ancient parish system, in need of renewal though he found it, in his presidential address to his synod in July.

"The loving, serving, forgiving communities of people which the Church can call forth are vital not just for the Church's survival but for man's, both on this earth and ultimately," he said.

Those who argue against the parish system are arguing against a caricature of it. They are thinking in terms of what a parish priest can do on his own. In Anglican history this caricature has often become a fact, he said.

The system falters when in parish after parish the lone ministry of the clergy is what keeps the people together in fellowship. In parish after parish the real meaning of fellowship, the vibrant Christian community described in the Acts of the Apostles, has not been grasped.

"Small and large communities of Christian people that have the gifts of self-examination, reconciliation, growth and loving service, teaching and communication, need people specially designated in them to integrate, lead, teach, call out response, love and care, shepherd in fact,

carrying with them the word and authority of the Good Shepherd.

"The priest is a vital member of this community if it is to become what it should be. But the local church does not become that vibrant community until it shares in that same ministry of Christ, praying, teaching, caring, reaching out, setting aside its members with special gifts to do this and that, conscious that as they share in the life of the Son in the service of the Father they are upheld, guided and strengthened by the Holy Spirit."

Parish Enquiries within the diocese over the past year had examined the resources for shared ministry within the parishes, and had suggested where these could be strengthened.

Follow-up conferences will carry the renewal of parish life forward during the coming year in the diocese, synod was told.

Rockhampton takes on Compton

By PETER DAVIES

A characteristic feature of Rockhampton's Synod is the time set aside on the Saturday morning for two simultaneous conferences, lay and clerical, of synod representatives. This allows informal discussion, in the absence of the bishop, of matter which is to come before synod.

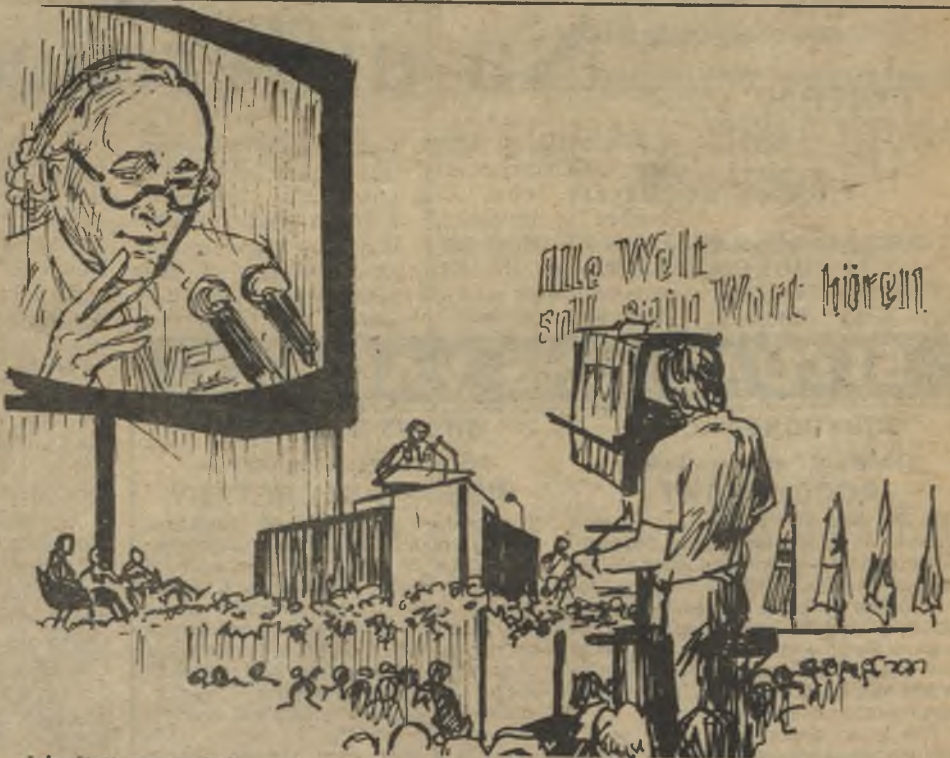
The Laymen's Conference this year concerned itself principally with the pros and cons of the Thanksgiving Program proposed by Compton Associates. (Incidentally, a quarter of the lay representatives to synod are now women.)

At the session after the Conferences, Mr Compton addressed synod, proposing the Thanksgiving Program for the diocese.

After much critical questioning of Mr Compton by synod members; and after a lengthy and impassioned discussion, marked by heated speeches on the relative im-

portance of pastoral outreach and financial stewardship, the order in which they should come, their separability or inseparability, etc. etc.; and after luncheon had come and gone; and after Mr Compton himself had gone, to catch a plane; the synod decided to employ Compton Associates, provided 70% of the synod were in favour.

A division was taken, and 80% of voters were in favour of the diocesan stewardship program.



John Stott, rector of All Souls', Langham Place, London, gave the major definition paper on the subjects for the Lausanne congress: words like "salvation", "evangelism". Nothing new in the address, but an obvious irenic tone vis-a-vis the WCC's many statements of relevance to the subject.

A COMING OF AGE FOR EVANGELICALS

From GERALD DAVIS, in LAUSANNE

"It is not the end of our task to propagate verbal summaries of the Gospel adapted for mass consumption. Part of our Christian obedience is concern for freedom, justice and fulfillment for every member of our society." Sam Escobar's insistence that our mission must include social action was not received in all quarters with enthusiastic applause. His paper to the Lausanne Congress on Evangelization, presented last week, had been circulated months in advance of the congress, and all participants were asked to respond with comments.

From the responses, which came from over 1,000 of the 2,700 fully accredited participants, it was clear that Mr Escobar has articulated a view warmly applauded by most of the third world's evangelicals, and large numbers in Australia, NZ, South Africa, and some other places. However, distress noises from North America in particular, and much of Europe to some degree, make it clear the world's evangelicals at the moment are not agreed on involvement in social issues. But it can be seen as a mark that evangelicals have come of age when they can welcome an outspoken statement such as this one, even if they cannot all agree with it.

"God's call to his people to be a different people: salt, light, a holy nation was given in a world that was like ours, an imperfect world torn apart by sin and its consequences," Mr Escobar said.

"However, their expectation is not for a utopia that man will achieve in this age, but rather for the new earth and new heaven that Christ will bring in a definitive way when he comes again. Consequently, though faithfulness to Christ demands from Christian individuals and churches, service and involvement in the good of other fellow human beings, Christians know that perfection never comes completely before Christ's return. They also know that the future of God's church and God's mission does not depend in the rise or fall of this or that civilization, of this or that race or nation, of this or that social and political system.

"Besides these principles, the strategy of obedience should also take into account the

different situations in which the Christian community lives in society.

First situation

"Societies where Christians are a small minority and their presence is felt on a small scale. To the extent to which these Christians are faithful to the integrity of the Gospel, their way of life usually provides a vivid contrast with that of society around. This is the situation of the first centuries of our era and of several countries where missionaries go today.

Second situation

"Societies where there is a long tradition of definite Christian influence in government, legislation, politics and social action. To the extent to which society has been permeated by some Christian principles the vivid contrast between the Christian community and society around has disappeared. It is not always possible to say to what degree Christians have 'christianized society' or to what degree society has 'paganized the church.' But it cannot be denied that responsible Christians have access to public office, to decision-making positions and to a saying and action in the shaping of the social structures. In these cases there are many ways open to Christian action and the contribution of Christians to the continuous reform of society is visible.

Third situation

"Societies (perhaps post-Christian) where power has been achieved by a definitely anti-Christian force. In these cases, an ideology or a religion become the 'official creed' of society and Christians are reduced to a passive fight for survival, and are treated as second class citizens. Persecution and even martyrdom for the faith are a constant threat and Christians are forced to observe the maximum neutrality in political and social affairs.

Responses:

1. "For Christians living in the first situation,

service is the main avenue of obedience to the social and political demands of the Gospel. Service first in the context of the Christian community. No measure of exegetical acrobacy can take us to the conclusion that the concern of the Jerusalem Christians that 'each would have according to his need' (Acts 4:35) was motivated by wrong eschatological dating or was a serious mistake in light of modern capitalistic principles. Through the book of Acts, that is a constant concern and also in the epistles.

"The other way open for Christians in situation one, is that of *personal excellence*. The operative principle behind the witness of Joseph in Egypt, Esther in Persia and Daniel in Babylon, is that one individual member of a small minority under God can achieve a position of power and be used as a witness in that situation for the sake of God's glory and for the sake of his people. Minority churches should not be closed to this possibility, and should sustain in prayer and fellowship those who are called this way.

"The faithfulness of these biblical characters, is linked to their knowledge of God and His Word. With the spiritual diet of isolated biblical verses from here and there, no one will survive the tensions of that position. Deep teaching of the Word and prayer become key for sustaining a person with such calling. And no measure of interest in the 'masses' can excuse us from definite commitment to teaching the whole counsel of God in His church whatever the society in which we live.

Anglo-Saxons

2. "For Christians living in the second situations, the call is a call to faithfulness to the gospel and to the Lord. The evangelical community in the Anglo-Saxon countries has money, influence, and numbers that could really make it a decisive force for the reform of their society. By creating a false and anti-biblical dichotomy between evangelism and social action, by closing

their eyes to the example of evangelicals in England in the XIXth Century, and by spiritualizing the Gospel to heretical extremes, they have let secularism take the initiative in education, politics, the media and international relations.

"Christians in the Third World who contemplate the so-called West, expect from their brethren a world of identification with demands for justice in international trade, for a modification of the patterns of affluence and waste that are made possible because of unjust and exploitative trade systems, for a criticism of corruption in the arms race and in the almost omnipotent maneuverings of international intelligence agencies.

Totalitarianism

3. "For Christians living in the third situation, that is, in a society that has become hostile to the Gospel, the call is also to faithfulness to the Lord. The Word is there, it cannot be modified. The cost of obedience can be death, and those who enjoy the so-called freedom of the West should not think that disobedience to Caesar is a duty only if Caesar is not a capitalist.

"When society becomes utterly totalitarian sometimes the Christian community with its refusal to render unto Caesar what to God becomes the only place where freedom is possible and it is searched even at the cost of second class citizenship. The Church has lived in very different regimes and situations and has survived at the cost of martyrdom sometimes.

"The hope of evangelization of the world does not lie in the fact that some nation will impose some political or economic regime favorable to the Gospel. It rather rests in the hands of Jesus Christ the Lord who has used in the past, emperors and tyrants, as well as humble slaves and poor itinerant preachers to take His Word to the uttermost parts of the earth, in unexpected, surprising, divine ways indeed!

MUST THE SPECTRE OF THE 30's RISE AGAIN?

From MICHAEL METTERS, in CANBERRA

Inflation continues to be the major domestic issue facing the Australian government and people. It overshadows even the history making joint sitting of parliament. The only solutions offered so far to combat inflation involve increasing the unemployment level. This answer creates fear in many sectors of the community. Unemployment is a drastic weapon which any government would be loathe to use lightly, especially an ALP government, and rightly so.

To deliberately attempt to cure the disease of inflation with the medicine of unemployment would appear to be both unjust and immoral. It is a cold-blooded decision which chooses to right one community problem through the hardship and demoralisation of one group in the community, and that group largely composed of those with least resources to ride out the storm.

Unemployment versus inflation is a policy based on fear. No monetary benefits or re-training schemes can take away that fear. For

unemployment to act as a deterrent to inflation it must hurt, it must be fearful. The rest of the community must be able to see in the suffering of the unemployed sufficient distress (and distress with which they can identify) to frighten them into staying their ever increasing demands for higher prices, higher wages.

Perhaps we need to ask ourselves what will happen if we do not cure inflation? Will rising prices continue to push up wages to a point where many jobs are in jeopardy? Even at the present level of inflation, which is behind us even before we have recognized it, many jobs are having to be re-thought. What is happening on a smaller scale now, will surely escalate rapidly as inflation increases. Perhaps equal pay for women will mean that many employers will choose a man rather than a woman for the same job, even work involving minimal manual labour.

Whatever the government does, it's got to hurt someone. Textile imports, so important as

aid to developing countries, have been restricted to our benefit. The hurt falls on the job situation and foreign exchange of these countries, and job retraining there is unlikely to follow.

Is the cure worse than the disease; indeed, is there a cure? There may well be those in government who think they know what is required to begin a cure but is the cure politically expedient? For a politician there are always questions to superimpose on the simple basic question, "Is this right?"

When our present government was sworn in there were undoubtedly many injustices and inequalities in the Australian way of life. There were many policies to implement, and twenty years of stored up energy and zeal with which to set about the task. If the government moved more quickly than the state of the economy could stand, who can blame them. The mini-budget will lessen the speed with which they put

their promises into effect rather than negate those promises.

One thing is certain. Many different attempts will have to be made to cure inflation; many theories will have to be tried and tested. Many will fail, but drastic action will have to be taken. Inflation uncured is an impossibility.

It is usually recognized that if in a time of crisis you act on the basis of past experience you will find on reflection that you have been too conservative. It is probable the Whitlam government is ready in a way that no other Australian government has ever been to take that drastic action demanded by our present economic situation. The mini-budget last week has not gone nearly far enough.

Is the spectre of serious unemployment really going to have to rise from the grave of the 30's and walk our land again before employers, union, yes, and MPs too will be prepared to forego a little that all may have sufficient?

Letters

Sir,
I was most intrigued to read in CHURCH SCENE (6/6/74), Dean Hazlewood's statement

at "In the New Testament, the Churches were separate from one another in morality." I find it hard to believe that they were separate in the matter of basic Christian morality which all Christians

were expected to embrace at their conversion and baptism. Perhaps he uses a different New Testament these days from the one he used when I knew him some years ago. Or perhaps he uses the word "morality" in a unique way and, like Humpty Dumpty in "Through the Looking Glass" says "when I use a word, it means just what I choose it to mean — neither more nor less".

In any case, when I read the New Testament, while I find that Christians in different Churches are faced with different moral problems and dilemmas, I fail to find that they differ in their basic morality.

(Canon) Ivor F. Church, Principal, St. Francis' College, MILTON, Q.

Interest in "new forms and structures"

Sir,
I thought the interview with Bishop Stanway (CHURCH SCENE, February 14, 1974) let new light and understanding into church thinking and welcomed it as a contribution towards a more enlightened future.

However, the Rev. Tony Bagnall did not see the bishop's proposals that way in CHURCH SCENE, March 28, 1974, and I hoped an able writer would have arisen in a later issue to defend the bishop against the clerical stance of Mr Bagnall and to encourage him in "the creative evolution

of new forms and structures".

A. P. Reynolds, NEWHAVEN, VIC.

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SITUATIONS VACANT Diocese of Papua New Guinea BISHOP'S SECRETARY

The Bishop of the Diocese of Papua New Guinea urgently requires a mature woman to fill the position as his personal secretary. The position requires a person who has had considerable experience as her duties will involve the management of the bishop's office, particularly during his absences, as well as the supervision of local domestic arrangements. Accommodation is provided in Port Moresby.

This is a challenging and responsible position, and affords a splendid opportunity to contribute to the life of the Church in Papua New Guinea.



The bishop-elect of Carpentaria, the Rev. Hamish Jamieson.

Compass points north to diocese of Carpentaria

By ALAN GILL.

A serving chaplain with the Royal Australian Navy is to be the next Bishop of Carpentaria.

The Rev. Hamish Thomas Jamieson, 42, will succeed Bishop Eric Hawkey who retires on August 24.

The bishop-elect, now serving with HMAS Cerberus, a shore establishment at Crib Point, Victoria, was born at Glenbrook, in the Blue Mountains, and attended Shore Grammar School, Sydney.

He studied for the ministry at St Michael's College, Crafer, South Australia. During college vacations he returned to Sydney and worked as a baker's roundsman in Roseville.

He was ordained priest in 1956 and spent the next seven years with the Bush Brotherhood of the Good Shepherd. Brother Hamish, as he was known, served at Gilgandra, NSW, and at Katherine, in the Northern Territory.

He married in February, 1962, and the following month was appointed Rector of Darwin — then part of the diocese of Carpentaria. In Darwin his duties included that of chaplain to the Naval Reserve, in which capacity he conducted divine service on board the royal yacht Britannia during a visit by the Queen. In 1967 he was "delighted" to accept a permanent appointment as a full-time Naval chaplain.

He served with HMAS Sydney, also on a submarine, frigate, a destroyer, and with ships so small "it felt like the Bush Brotherhood all over again."

Sailing skills will be useful in his new calling. Visiting prelates (in-

cluding the Archbishop of Brisbane) have been lashed to the mast for their own safety while travelling aboard the diocesan mission boat, the Torres Herald.

His duties will include spiritual jurisdiction over the Torres Strait Islands and Aboriginal communities on Cape York Peninsula. There are churches (and priests in residence) on 16 of the Torres Strait Islands.

The new bishop was elected at a meeting of the diocesan council at Thursday Island in July.

He is expected to be consecrated in St John's Cathedral, Brisbane, on All Saints' Day, November 1. The bishop-elect and his wife, Ellice, have three children.

Pastoral and administrative aims in Bendigo-St Arnaud union

Preliminary talks on the amalgamation of Bendigo and St Arnaud dioceses, held on July 11 between committees representing both dioceses, have resulted in a statement of aims if union is accepted.

Provision must be made for

- * immediate and adequate pastoral care for both priest and people;
- * administrative union that will ensure adequate representation for all sections of the diocese in both consultation and government;
- * a way of welding priest and people into a single whole;
- * a single sound financial structure for the whole diocese at the earliest moment;
- * a forum for discussion and planning on structures and provision of parishes to ensure financial security, adequate ministry and a realistic work load for priests;
- * a forum for discussion and planning on Ministry, Group Ministries, Pastoral Care and Concern;
- * and finally, to call a special combined synod to set out the patterns to be followed.

Correspondence for and against a proposed union and a supporting letter from the Archbishop of Melbourne were read, and a petition of concern and protest signed by parishioners of St. Arnaud was received.

The respective policies of the dioceses concerning pastoral care and finance as well as the particular concerns of the dioceses e.g. the Worker Priest Training Scheme in St Arnaud Diocese, were fully and frankly discussed.

It was agreed that such experiments as these were not threaten-

ed by the proposal and that although both dioceses would undergo change, it would be by development and enrichment through an interchange of plans and ideas.

Financially, the Bendigo Committee claimed that this was the time for a move. With increasing costs delay would render it impossible for them to meet the financial strains involved. In this connection it was agreed that financial sacrifices would be required on the part of both dioceses, and certainly a sharing of Bendigo's resources.

A Bendigo representative pointed out that the union of the two dioceses into a new one, would involve for both, protracted legal considerations.

The amalgamation of St Arnaud with Bendigo would simplify the process, and quickly provide an effective financial establishment.

The registrars were to consult together, to work out detailed implications for parishes. Reports were to be given to a Clergy Conference of the Diocese of St Arnaud on July 29, and to the St Arnaud Bishop-in-Council in August.

Rural resources cannot stretch indefinitely

In his letter in the latest diocesan magazine, Bishop David Shand explained to the people of St Arnaud diocese the circumstances that have led to the current union talks with Bendigo diocese.

He noted that if the talks were successful his own position as Bishop of St Arnaud would become redundant.

The original 31 parishes and parochial districts had decreased to 13. "It is true that modern transport makes it easier to work the larger parochial area. But that process of grouping parishes together cannot continue indefinitely without diminishing pastoral effectiveness unless the strength of the ministry is at least maintained," the bishop said.

"That is our difficulty. The need to support a diocesan organisation with its consequent assessments on parishes makes it increasingly difficult for those parishes to meet increased stipends and travelling costs.

"A valiant effort has been made to raise these this year, but still stipends lag behind the rest of the province by as much as \$1000 a year.

"One remedy suggested is the promotion of a part-time stipendiary ministry and a part-time honorary ministry, the latter being an extension of the ex-

perimental work already in progress here.

"A part-time stipendiary ministry depends first on the willingness and capability of our priests to embark on it. Secondly, it depends on their numbers being augmented from the church beyond the diocese, which has given no significant sign of accepting this mode of ministry either in principle or in fact.

Honorary priests

"Our four honorary worker priests and two deacons do a valuable and effective work. They bring the total number of our clergy now to approximately the same as the number of clergy and stipendiary readers working in the diocese when it was founded.

"However, through no fault of theirs or ours, the effectiveness of honorary priests for the diocese as a whole is limited by our inability to place them strategically.

"Furthermore, with

any kind of part-time ministry, because it is that, more clergy would be required to meet pastoral demands.

"We lack sufficient diocesan resources to subsidise areas that need ministries but cannot afford them.

"That resource is in the parishes, but in large measure it is used to support the diocesan structure that is also having increasing difficulty meeting costs. The present debt of \$5745 shows more signs of increasing than diminishing," he said.

The advantages of union to create a larger diocese out of the present two would enrich the family closeness known among bishop, clergy and people in St Arnaud by extending it more widely, he said.

More money would be available from parish resources for raising stipends. Greater mobility for priests would be possible in a larger diocese, with the possibility of urban as well as rural parish work.

"90% are sick of words," not reached by churches

The churches of England are reaching only 10 per cent of the population, Bishop Cuthbert Bardsley of Coventry estimates.

The best communicators are probably the Salvation Army, the Roman Catholic Church and the Pentecostals, in his opinion.

Dr Bardsley was speaking during the English general synod's debate on preaching and communication last month at York.

Ninety per cent, unreached by the churches, were moved by short, pithy and constantly changing TV programs which they watched from afar, uninvolved.

"They are moved by emotion, rather than by thought.

"Our services are largely streamlined for those whose approach to God is rational rather than emotional.

"We are training our clergy to deal rationally with the few who seek a rational approach to God," he said.

Costly answers

In his view the best evangelists today were not those with the best answers to clever, intellectual questions but those with the costlier answers to shrewd questions to personal life.

"The best recommendation today will be of life rather than of word. People are sickened by an over-saturation of words, saturation by advertising. They want to find the goods, the love of Christ, lived out in a sacrificial, corporate, costly way, a way expressed in service and involvement in the surrounding community," Dr Bardsley said.

Fellowship in mission

Members of the A.B.M. Fellowship in Victoria are planning to make the most of the potential in their association, by meeting together frequently for mutual encouragement and mission education.

On July 17, one of Melbourne's bitterest evenings, 90 members of the fellowship met informally after tea in St Paul's Cathedral chapter house. It was clear from group discussion that their common commitment to work and prayer would find proper expression through informal fellowship gatherings.

The eucharist, intercession, and information sessions with missionaries on leave, would be important parts of the association.

Although it will be difficult for members outside Melbourne to attend regularly, their occasional attendance will be encouraged.

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Dr Penelope Key, ministering in Cambodia, interviews one patient at a time as they come in after a bombing raid.

Help needed for war casualties

"After every rocket attack there are hundreds of civilians left with serious injuries, often involving heavy bleeding, and we have so little to help them with. Things are very primitive in Phnom Penh as far as hospital facilities are concerned. There are something like 16,000 patients to every doctor."

Dr Penelope Key, team of medical workers, leader of the seventy plus placed in Cambodia by

World Vision of Australia, has made an urgent request for sheets to be sent to Phnom Penh.

The team which includes two Victorian nurses, Isabel Broad and Margaret Owen, administrator Lindsay Nicholls and sixty seven Khmer nationals, is made up of doctors, male and female nurses, technicians, specialists in baby care and drivers. Despite the terror of the situation in Phnom Penh where rockets and small arms hold the city to seige, the Team operates with great efficiency. They have a special light blue uniform with World Vision embroidered on the pocket — a passport anywhere for these young men and women.

Dr Key, who previously spent 10 years with the Anglican Church in New Guinea, has been in Cambodia since October '73. She was ordered out, together with all foreign helpers, in February, but slipped back in again to organise her medical team.

She has made such a remarkably good job of the work that the Khmer officials even allow her to work during curfew hours.

Hardships

Malnutrition and typhoid are the worst civilian problems in Cambodia where the water is more polluted than anywhere else in the world.

The shortage of food is critical and as usual, small children and babies are the worst sufferers. Every day dozens of small children die in Phnom Penh.

They conduct clinics for refugees, dealing with all kinds of problems, from rocket burns to typhoid fever; nutrition centres to combat the worst problem in the city of two million refugees; work at hospitals and orphanages; and also manage a twenty-four hours a day baby creche where tiny malnourished babies can be nursed

back from the skeleton edge of death to health again.

In all cases the refugees are treated by World Vision personnel with great respect and accorded the same courtesy that they would have if they were wealthy private patients. Over 11,000 refugees are treated each month.

"I don't know any other way to treat a patient who comes to me," Dr Key said. "There must be a proper doctor patient relationship, despite the difficulties here. I have everyone on a card system. Some large

organisations think we are mad at World Vision to be treating these refugees as individuals — but they are individuals and that is what I insist on my trainees understanding."

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CLERGY MOVEMENTS

BUNBURY

COLLINGS, The Rev. R.F., to be rector of Harvey. Institution August 4.

SILVERWOOD, The Rev. T., to be rector of Boyup Creek. Institution October 2.

ANNEAR, The Rev. F., to be rector of Mount Barker. Institution October 8.

HOLLAND, The Rev. J., to be rector of Mount Barker. Institution October 8.

MELBOURNE

CURTIS, The Rev. N.L., from incumbency St Edward's Blackburn South, to incumbency St Michael's North Dandenong, September 5.

THOMAS, The Rev. I.F., appointed acting rural dean of Heidelberg from July to September in the absence of the Rev. G. Apsey on long service leave.

MCGILSHAN, The Rev. J.B., from assistant curacy St John's Geelong West, to assistant curacy All Souls' Sandringham.

MARTIN, The Rev. B.N., from archbishop's chaplaincy and examining chaplain, September 16. On leave to England (Birmingham university).

RIVERINA

ROLLS, The Rev. D., from rector of Hillston, to rector of Berrigan with Mulwala.

BALLARAT

THOMPSON, The Rev. J.C., from rector of Willaura to rector of Ararat.

SYDNEY

HORREX, The Rev. A.H., from the Parish of Robertson to take up an appointment with the Bush Church Air Society from August 18.

SHAW, The Rev. F.A.S., Chaplain, Prince Henry's Hospital, to retire with General Licence on September 30.

ST CLAIR, The Rev. J.J., Resigned from St Mark's, Sylvania, to become Rector of Oranmore, Diocese of Gippsland, from September 7.

MORTLEY, The Rev. E.G., Rector of All Saints' Woollahra and Rural Dean of East Sydney, retires with General Licence from January 31, 1975.

DUCHESNE, The Rev. D.G., Resigns from the Parish of St Luke at Dapto to be appointed Master-in-Orders, Sydney Church of England Grammar School ("Shore"), from September 1.

New union talks for English church

The Church of England, through its General Synod, last month committed itself to full participation in a new English commission the aim of which will be a union scheme involving all the main churches.

The five part motion, presented to the synod by the Archbishop of Canterbury himself, was approved "nem. con." on a show of hands.

Affirming the synod's belief that "God wills the visible unity of all Christian people", the motion committed the church "to seek the way in which that unity can be demonstrated in this country".

The synod voted an immediate £5,000 to help finance the new commission.

The Roman Catholic, Baptist, United Reformed and Methodist churches have already committed themselves to the discussion.

Among speakers to

the motion, many of whom stressed the seriousness of the commitment the synod was asked to make, was the Bishop of St Edmundsbury and Ipswich, Dr Leslie Brown.

He reminded the synod of its failure to approve the Anglican-Methodist reunion scheme by a sufficient majority in 1972. He linked that event with the occasion in the late 1940s when the four South Indian dioceses asked the opinion of the Church of England about their scheme of union.

"In that case, initial encouragement was followed by withdrawal. Some churchmen saw both these union schemes as a threat to the unity of the Church of England," Dr Brown said.

Duties

"I think what we may feel is that our position as an Established Church, and the sense of responsibility to the whole nation that is implied in that position, may be threatened by almost any scheme for visible unity; and this we might feel not so much as a loss of privilege but as a dereliction of duty," he said.

"Some feel, I know, that their primary duty is to hand on the tradition and ethos of the Church of England as it has been, unmixed and whole."

"Those of us who do not feel like that believe it to be our duty to share with others the treasures we have received in the Church of England, for we believe this is the only way of enjoying those treasures in their fullness."

The bishop continued: "It is plain we must take very careful account indeed of what commitment to visible unity will

mean, and only accept it if we are convinced that it is God's will we should, and that he will give the courage and the wisdom to go through with it."

Dr Brown explained that the words "the visible unity of all Christian people in this country" were deliberately chosen, and indeed insisted on, by the Roman Catholics and the Baptists.

"A search"

"It is well known to members of the Synod that many have put in hand to offer precise definitions of such technical phrases as 'full communion,' 'organic union' or, simply, to 'be in communion,' but no one has succeeded in making particular definitions common currency."

"What we are searching for is precisely what the resolution says — a visible demonstration in this country that all Christians are one. The search for a way to visible unity was conceived as a process."

The Archbishop of Canterbury, during discussion of the motion, said that when Anglicans reached the stage of discussing a plan of union or full communion, there must be prior agreement among them about what they must say and do about the ministry — whether it was to be on the South Indian, North Indian or some other pattern. There must be a *prima facie* agreement, or they might find themselves drawing back because that agreement was not sufficient.

The Archbishop was obviously optimistic about what he described as the "great deal" happening in the ecumenical world. "There are some frustrations certainly, but also sheer miracles."

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75 million Africans facing death

Inter-church appeal for development aid

Looked-for rains have failed to come again in North Africa . . . for the sixth year in succession.

The Australian Council of Churches and Australian Catholic Relief have reopened their nation-wide appeal for the 75 million facing death by starvation.

The appeal has been broadcast in parishes throughout Australia by pamphlets describing the extent of need. At least 25 million will be dead by this time next year from starvation. Millions more will have little hope of a better fate.

Last year, in response to an appeal for drought victims in Ethiopia, \$1,150,000 was subscribed in just over a month to the Public Disasters Emergency Committee. On behalf of the churches, the A.C.C. sent \$177,000 through the World Council of Churches to co-ordinated programs of relief and development.

The churches have been asked for \$1 million for the situation now described as a "permanent emergency".

Some of the projects that have been carried out with money already given have been imaginative and heartening.

In one area of Mali solar energy has been used to provide energy for pumping water, cooking and refrigeration, in a climate where sunlight is ample and the heat makes food preservation a pressing need. The eventual cost is placed at just on \$US350,000.

In the State of Niger 200 families living in a

camp to which they had been forced to come for help are to be taken to a new part of the country where pastures are still available.

Each family will be given livestock — these are pastoral people — in sufficient numbers to make a living. Within five years they will be expected to return one animal for every two they received, whether sheep, goats, cows or camels.

Appropriately, the project, which will cost \$US140,000 has been named "Operation Hope".

In Senegal about a quarter of a million dollars is being provided for a mobile eye-clinic to treat the growing number of people suffering from eye disease caused by the lasting drought. It will also give general medical treatment.

In various areas wells are being bored to bring up water from lower levels; dams are being built to impound water when the rain falls and teams are being sent out to vaccinate stock against the diseases, always prevalent, and that have become more serious among half-starved herds.

Donations should be sent to the Australian Council of Churches, P.O. Box 1111, Brickfield Hill, N.S.W. 2000.

Marshall memorial lecture

"Liberating the Fathers" is the subject of this year's Marshall memorial lecture, to be given by Dr John Gaden, chaplain to Monash University.

Trinity College, University of Melbourne, sponsors the annual lecture to honour a former chaplain, the late Dr Barry Marshall.

It will take place in the college chapel at Trinity on August 4, after evensong sung by the choir of the Canterbury Fellowship at 7.30.



There is an army of orphans without home still in Ethiopia. In Addis Ababa alone 10,000 boys are living on the streets. Adoption and fostering programs of the Ethiopian Orthodox Church are assisted by the World Council of Churches.

Synod requests to Queensland government for Report

The diocese of Rockhampton has joined many other religious groups in pressing for the release of the state government's report on state school religious instruction.

The synod last month again requested "the Minister for Education and the Premier to release for study the Report of the Commission of Inquiry into Religious Instruction in State Schools, in order that the Diocese may make adequate and appropriate future plans

for its program for Religious Education in State Schools. Such plans can only be made in relationship to recommendations contained in the Report."

Sunday morning's session saw painted criticism of the Queensland Government's welfare programme. In

the context of the report on St George's Homes for Children, synod expressed "its deep concern to the Minister of Tourism, Sport and Welfare — the Minister in charge of Children's Services — at the increasing problems of maintaining homes for children. We request

that urgent consideration be given to immediately raising the weekly allowance per child to \$25, the level of support in A.C.T."

TV ads for FoL

The Australian Festival of Light, tired of what Sydney's Dean Lance Shilton calls "mass media manipulation of morality", is going into the TV business.

Festival organisers have planned and scripted a number of TV commercials — and hope to gain international celebrities to be the stars.

The commercials will cost \$25,000, all of which has been donated privately.

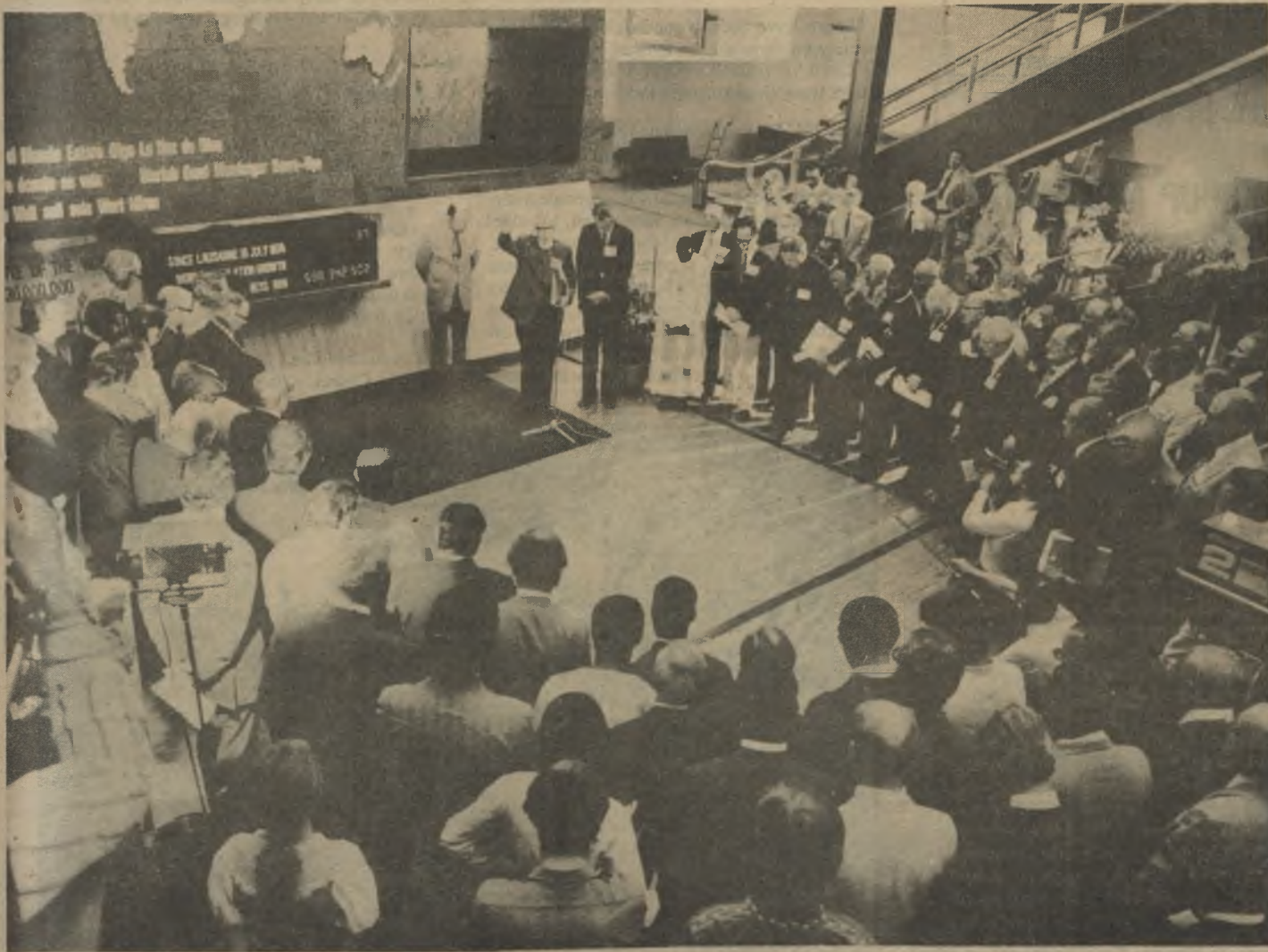
The writer Malcolm Muggeridge, at present in Canada, has consented to appear. Mr. Muggeridge, also the singer Pat Boone and pornography expert Lord Longford, are expected to visit Australia in 1975 and may also star in the commercials.

FoL hopes to screen the commercials on those channels it considers morally hazardous. It has been suggested the commercials should be screened during "The Box" and "Number 96".

Mr Shilton and the Director of FoL, the Rev Fred Nile, will confer with Mrs Mary Whitehouse and other moral crusaders in London this month with a view to forming a "FoL International".

The trip will not be at the expense of supporters in Australia. Mr Shilton is already visiting Europe on other business and Mr Nile will lead a group of young tourists and will thus travel free.

Clocking world population growth



Bishop A. Jack Dain of Sydney holds his hand up in blessing at the end of a brief ceremony in the Palais de Beaulieu, Lausanne, Switzerland, where the International Congress on World Evangelization is in progress with 3,000 participants from over 150 countries. During the ceremony Bishop Dain started the time clock which will keep a computerized check on world population growth during the ten day congress. On Bishop Dain's left is Dr. Billy Graham, congress honorary chairman.

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MANY HAPPY RETURNS, CHURCH ARMY!

From CAPTAIN R.L. GWILT

Do the people of God possess evangelising power? Do you possess evangelising power? The Church Army was brought into being over 90 years ago in England, and 40 years ago in Australia, in the firm belief that the 'people of God' do possess evangelising power when they take God at His word and accept the promises of the Lord Jesus Christ.

Whilst most of the constitution of the Church Army makes fairly dull reading, the words describing the Society's objectives should be of real interest to every dedicated Christian person. The objectives can be summarised as —

To win souls for Christ by:

- Providing trained Church Army Evangelists to assist the Bishops and clergy in developing the evangelising powers of the laity.
- Proclaiming the Gospel of Jesus Christ by word and deed through various activities of

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In 40 years of varied evangelistic service in Australia, the Church Army has trained hundreds of lay people to fulfil their calling as evangelists. A large proportion of those trained have left the Society over the years and are now serving as parish priests.

At the present time there are 27 officers at work in nine dioceses. Twelve are married men and, and where the demands of family life permit, the wives are deeply involved in the work with their husbands.

direct evangelism and Christian service in areas of human need.

Evangelising powers of the laity

When the Church Army was founded in England in 1882, it was undoubtedly ahead of its time, because there was generally little realisation then that the laity had a ministry in Christ.

Is the Church Army today still ahead of its time in supposing that the laity have 'evangelising powers' they wish to develop? There is nothing to indicate a wide-spread concern amongst the laity for evangelism, but there is clear evidence that some Christian men and women respond to a specific call from God to train and serve as lay evangelists.

Proclaiming the gospel by word and deed

The Church Army believes that the Gospel is essentially practical because it reveals the saving, keeping love of God in Jesus Christ meeting people as they are, where they are. Therefore, the messengers of the Gospel must also be practical in their application of the Gospel, and this is what the Church Army tries to be. We believe the Gospel must be lived out in practical Christian service to people according to their needs, as well as proclaimed by the word of preaching, teaching and of personal evangelism.

In action

Some officers serve as parish evangelists in city, town and country parishes where the grass roots of church life are to be found. But others serve in more specialised spheres of ministry, such as frontier situations in which the Church reaches out into the world with the Gospel message. In these situations there are no congregations nor any of the usual structures of Church life. Two such areas of outreach are to "alternative culture" groups and industry.

"There have been a good number of young people who show a keen interest in the work of the Lord in their lives and a few have committed their lives to our Lord..."

Who are the young people referred to in this quotation from an officer's letter? They are people whom some refer to as "alternative culture" people. The sort of young people many of us find it easier to label than to love! Especially when they are labelled hippy, surfer, drug-taker, drop-out, commune dweller. These are the people amongst whom one young officer works in northern New South Wales. It is a difficult and demanding ministry with no past experience to draw upon and requiring resourcefulness and flexibility. This officer was clearly



Captain Doug Quayle is a welcome visitor at the Alcan factory at Granville, N.S.W. This is one of three factories he visits in his role as an I.T.I.M. Chaplain.

apprentices and students in Newcastle.

Youth leadership and children's work are other activities which involve some officers in extensive camping programmes, including an annual camp for crippled children.

Literature is a valuable tool in evangelism and the Church Army Bookshop in Newcastle is well stocked to meet any demand.

Training

The Church Army trains suitable men and women from 19 to about 35 years of age for service with the Society. A two year course of training is provided during which the students study for the Th.A. of the Australian College of Theology. Additional subjects are also studied including Evangelism, Apologetics, Communication, Reading and Public Speaking, Group Dynamics, Psychology of Childhood, Human Development and Introduction to Counselling, Youth and Youth Leadership.

A strong emphasis is placed upon practical training and this takes place in varied work situations throughout the whole of the course.

Summer camp missions

Every summer the English Church Army aims its campaign at holidaymakers.

Last month Wales was chosen for the commissioning of teams before they dispersed to resorts and caravan camps. For 40 years an English bishop has done the commissioning... last month the Bishop of Llandaff took the cathedral service, and dismissed the teams from the cross on Llandaff Green after the service.

Church people from all over the diocese attended the ceremony as an act of witness. Many of the officers were already known to them from their work in the industrial valleys of the diocese.

Aborigines

There are two Aboriginal Officers in the Society at present. One serves in parish and aboriginal work in Sydney. The other is Captain Arthur Malcolm, who, with his wife and two children, lives in Brewarrina where he serves in this vast outback area with members of the Bush Brotherhood.

The Rev. Norman Polgen, who was ordained to the priesthood in Rockhampton last month, has been on the staff of a church home for boys, including many aboriginal boys. He also helps in a parish and pays regular visits to the gaol.

Other activities

The Church Army makes its officers available for a wide range of service in the life of the Church.

One Sister is Matron of a Church Home for girls from broken homes. Another is responsible for the running of a new housing area parish, whilst another serves in a ministry to the sick through hospital visitation.

A husband and wife are Warden and Matron of the Church Army War Memorial Hostel for

When the course has been completed the students are admitted to the office of Lay Evangelist by the Primate, or by another bishop acting on his behalf, and commissioned by the Federal Secretary as officers.

The future

The demand for our trained evangelists far exceeds the supply, so this indicates the need for a greater emphasis upon recruitment. Although the Church's primary task of evangelism is often more talked about than undertaken, there is no doubt that, with the greater awareness in the Church of the ministry of the laity, the Church Army will continue to have a definite part to play in the outreach of the Gospel.

For the Church Army to fulfil its true role, it has one great need — people. People of God's choosing to offer for training and service; people to become prayer partners and financial supporters. In our 40th year we would like to enroll a large number of new subscribers. Associates pay at least \$2 a year and Friends \$10 a year. They receive a magazine, The Pioneer, each quarter, which gives them news about the work and plenty of prayer ammunition. The address is P.O. Box 107, French's Forest, N.S.W. 2086.

The Church Army looks to the future with a real sense of confidence in the promises of God and a keen desire to serve to the uttermost in response to our Lord's Command to His Church to "Go into all the world and preach the Gospel to every creature".



Captain Arthur Malcolm visits all the Aboriginal people in the Bush Brotherhood area where he serves. He is based at Brewarrina.

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"You have to be pretty committed to go to church on a holiday"

From GERALD DAVIS

What sort of ideas come to your mind when the name "Surfers' Paradise" is mentioned? If you are like the writer, you have it all wrong.

When World War II began, a smallish town on the Queensland coast, about eight or nine miles north of Coolangatta, was called Elston. There were a few beach houses. Not much more.

Today, Surfers' Paradise, which is Elston with its name changed, is the centre point of a city of 80,000 people in permanent population, plus unknown numbers of tourists at any one time.

If you think "surfers" means "surfies", forget the thought altogether. Surfers' Paradise is a seaside city, with a long, straight ocean front, a quite superb climate, a large number of highly fashionable shops, and some of the best hotels in Australia.

Strangely, it does not seem to be a particularly expensive place. Bed and breakfast starts at \$3.50 a night, and as the quality gets better the tariffs reach towards metropolitan standards. Most restaurants are just a little under city prices. The smaller shops need watching, but you do not need to pay more in Surfers' Paradise than you do in the more competitive big-city stores. For some purchases, you will pay less.

And if you have an impression of an over-Americanised, taste-jarring kind of seaside Las

Vegas, you've got that wrong too. American influence is much as you will find it anywhere in a major Australian centre, and no more. It is far too relaxed to be called particularly American, and certainly not Californian.

Surfers' Paradise is, more than anything else, the sunny, seaside holiday resort which "happened" rather quickly when entrepreneurial skills of a leading Australian businessman (Sir Bruce Small), a large amount of development capital, a State Government with a tourism awareness, and a delightful locale all came together.

It is Bjelke-Petersen country rather than Marlborough country. It is quite heavily middle class, and sedate, sedate, sedate. Strangely, it has not been quite as fully exploited as you might imagine, precisely because of the kind of exploitation it has had to date. Most of the big hotels, for instance, are owned not by hoteliers and caterers but by finance companies. The result is splendid decor, but also-ran service and cuisine. Before you count that a disadvantage too completely, remember that has a lot to do with the casual gait of the place.

Strong parish life

St John the Evangelist is the Anglican parish. Until recently it was a daughter church of Southport parish. Today it is a strong, secure independent parish. Perhaps significant of its importance is that its rector for the last three years was one of Brisbane's highly regarded younger men, the Rev. James Warner, a history graduate of Queensland University with a master's thesis behind him.

The parishioners are something of a normal cross-section, but with rather more older people than usual. This is because so many of the permanent residents of the Gold Coast are retired people; folk who perhaps once went there for a holiday, fell in love with it, and moved in to stay.

It's also a place where people keep moving house. Lex Bell, a lawyer in the town and, on the younger side of 30, the rector's warden, says:

"There's a big property turnover. Many older people who come here to stay long term build and get set up, and then find themselves with a lucrative offer to sell, so sell out and build somewhere else in the town. Because many are older, their length of life in the place is not always very long. Others again come, stay a while, notice the lack of old friends and relatives, and move away.

"When a place has grown very quickly as this one has, the people who move there cannot hope to have the support of the extended family circle around them. When people get into difficulties — perhaps one partner of a marriage dies or becomes seriously ill — there is not the circle of help they might have somewhere else.

"Then again, I hear the suicide and attempted suicide rate are very high here. People come here to get away from it all, and find all they've got away from are the people who would normally help them.

"It's not a decadent area at all, though. There's a bit of petty crime, juvenile delinquency and so on, but very little serious crime.

"Drugs? Oh, the police sometimes find a bit of hashish, but if there are heavier drugs available here, no one seems to hear about it."

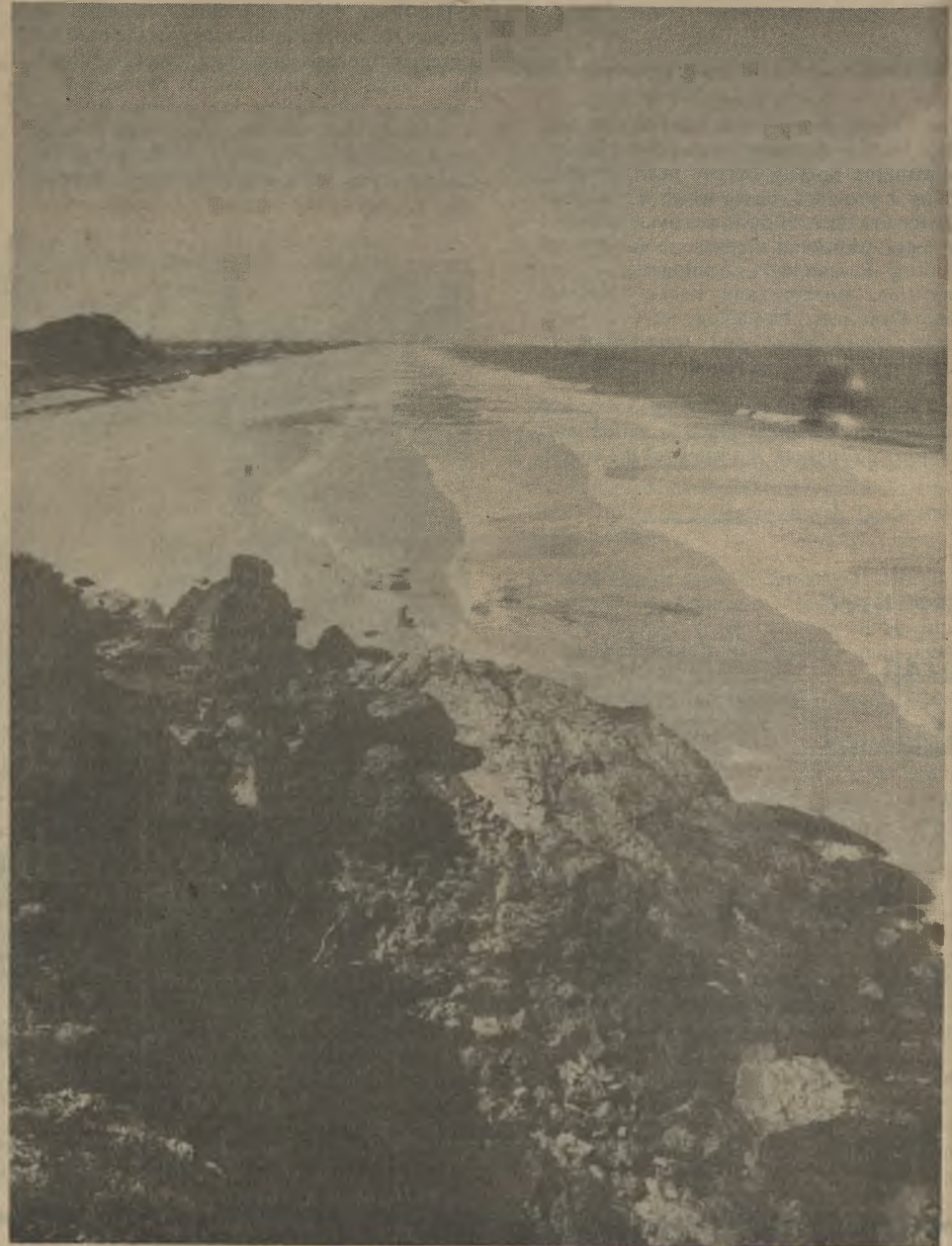
"Competitive"

We quizzed him about the seeming brashness of the place. Names like Something-or-other Paradise, Isle of Capri, Paradise Island, only now the classical names beginning to appear like "Apollo", one of the latest flash hotels.

"I think it's competition," Mr Bell said. "One starts it, and everyone thinks they'd better match it.

"It's a strange place from a business point of view. There's no relationship between the net worth of a business here and its capital value.

Gold Coast parish familiar with people on the move



The sand and the surf are a round the year attraction. This view is of Miami Beach.

Most places you'd say a business is worth, perhaps, so many times its annual income. Not here. A place is worth what it will become worth, and businesses here sell at very high prices.

"And yet business is very competitive. When you've got bed-and-breakfasts starting as low of \$3.50 a night — and loads of retired people looking for the chance to get into some kind of business if they possibly can — the pressures are really on against people wanting to charge silly prices."

Mrs John Trimble, whose husband is a town planner with the municipal authority, is a younger parishioner.

From St John's, Cronulla, Sydney, six years ago, the family attended a few church services early after their arrival on the Gold Coast (not at Surfers' Paradise itself) and found themselves ill at ease in the Catholic tradition of the parish church they attended.

The off-putting mysteries of candles and genuflections, however, fell away a couple of years ago when the Trimbles made contact with Surfers' Paradise parish through the monthly "Coffee Timers" — a monthly fellowship group. When they went to church, they found little of the unfamiliar (St John's is not particularly, given to the more esoteric Catholic paraphernalia) and they found friendship and a chance to do a job. Mrs Trimble was soon Sun-

day school superintendent.

"We've made many contacts here through kindergarten, the church, pottery, Jayceettes, tennis and so on," Mrs Trimble reports.

Parish life

The parish church comprises the base of what was once a normal smaller country church, extended at both ends with the sanctuary moved onto one of the longer walls, and a massive new hall. Folding doors can open the church into the hall so that the nave can extend the length of the hall facing into the sanctuary.

The result is a pleasantly plain church, whose one immediate distinction is a contemporary triptych reredos (a painting, in three related segments, immediately behind the altar, for those of who have to stop and think what that means!). It was given to the rector, Jim Warner, by a well-known painter whose child he baptised in the church. We tried to photograph it for the benefit of readers, actually, but the result maligned the painting hopelessly.

Sunday services at St John's are at 7 am, 9:30 am and said 5:30 pm evensong. Jim Warner has celebrated daily, and usually has one or two parishioners with him.

Sunday congregations focus on the 9:30 a.m. service, when a normal winter congregation would be about 120, with perhaps 20 to 25 visitors.

"You have to be pretty committed to choose to come to church on a holiday when the weather's good outside," says Jim Warner, sadly. "But we notice quite often whole families will drop in."

The vast turnover of short-term visitors are beyond the reach of the church. When thousands of people in the town at any one time are only there for a matter of a few days, their contact with the local church will normally only arise when disaster hits them.

By the time you read this, Jim Warner will be in New York at the General Theological Seminary, where he is to spend a year or so on further theological studies. Whether he will do the doctorate in church history ("but it has to be something of general interest — not too specialised") or another master's degree he is not yet quite certain.

The new rector is the Rev. Peter Broadbent, a returned CMS missionary from Malaysia, and he is due to be inducted in August.



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The former rector of Surfers Paradise, the Rev. Jim Warner, talks with parishioners Mrs Humphries, her daughter Mrs J. Trimble, and her daughter again.

Parish life colourful amid "the sad sameness" of commission houses

From ALAN BROWNLIE

The Parish of St Michael and All Angels, Broadmeadows, (Dio. Melb.) is not a 'nice' Parish. Nor is it affluent. Neither is it successful if success is measured by income and numbers.

The parish itself sits almost exactly within the bounds of a large and unattractive Housing Commission area. It is geographically isolated from the more affluent and attractive areas of the City of Broadmeadows, and from Federal and State social service facilities located in other parts of the City.

The Rev. Rex Jones, the vicar, points out wryly that "there is not even a public toilet within the parish. The Federal Government's presence is the telephone exchange. The State Government is represented only by the Housing Commission's Rent Collection Office.

Narrow streets, absolutely flat land, small houses jam-packed on small blocks: one Melbourne daily newspaper called it 'the sad sameness of Broadmeadows.'

The parish came into being in 1961 when a New Area Task Force led by the Rev. (now Bishop) James Grant moved into the area. There was then, and still is, very considerable co-operation between the various churches there.

Areas to the east, north and north west of the original Task Force area have now been established as separate parishes. However, these are mostly privately developed areas, and do not seem to present the same sorts of problems found in the Housing Commission parish of Broadmeadows.

Social role

Bishop Grant told me that the Church needs to be in Broadmeadows — indeed, must be there — because the area is notoriously deprived. He said that the priest there must focus on social issues, and forget about 'success of numbers'.

The vicar agrees. He put it this way: "The lack of Government and other welfare agencies in, or convenient to the parish has meant that the churches of Broadmeadows are called upon to fulfill a social role — not only in guiding people to facilities and services which are not available locally, but also at the blood and guts level of handing out food and clothing."

He continued, "Court and probation work has been a feature of this parish from the beginning. Bishop Grant set the pattern of ministry by combining the anglo-catholic tradition of social involvement with evangelism, without losing sight of its liturgical expression."

Industry

As a part-time ITIM Chaplain, the vicar ministers at four local factories each week. He stays out of industrial disputes, but in matters of general relations he is completely accepted by both the unions and management. However, his ministry to industry is mainly pastoral.

Recently one of his factories gave the church a quite remarkably beautiful banner. It was designed and made as an 'official' job. The motif is silk screened in pastel colours on black vinyl — a unique liturgical expression of that factory's products.

Schools

The schools in the area are not popular, and teachers resist appointment there. R.I. presents a major problem. However, at the High School the Principal makes a hall available for one hour each week for what is known as 'Fr. Jones' Hour'. There is no curriculum.

"I just front up and let however many students arrive set the scene. I am constantly thankful that the Holy Spirit thinks faster than I do, for some of the questions, and some of the situations which develop would otherwise be quite devastating. The kids want answers, fast and without equivocation," he told me.

Following the withdrawal of the Task Force in 1966 there was a marked falling away of both youth and adults in the congregation.

More recently there has been an upwards turn. As a direct result of the vicar's court, social and factory ministries a number of whole families have recently been presented for Baptism and Confirmation.

Family involvement in worship is evident — children as acolytes, thurifers, crucifers and

servers, with parents reading lessons and bringing forward the gifts to the altar. The number of people and families so involved is not large, but the trend seems significant.

Leadership

At the administrative level, however, there are real problems. Not one member of the congregation is self-employed or holds even a minor management position.

Added to this is the fact that few members of the congregation are mature in the faith. It is therefore understandable that a degree of 'paternalism' or 'guided democracy' has come about.

The vicar is aware of this, and regrets it. "But" he asks, "how else can it be when we are so completely lacking in human resources? None the less, by allocating specific vestry portfolios to various members we are just beginning to develop some resources at least.

"We are also beginning to get across that time, intelligence and skills can be dedicated to the Lord just as money can. But I don't see the day in sight when we will have either the human or financial resources to meet even our present needs. The sort of people we need just don't live in Broadmeadows."

Bishop Grant agrees that resources are lacking, but points out that highly paid executives who work in Broadmeadows but live elsewhere, do contribute to the Parish income through their own Parish giving to the National Home Mission Fund.

He feels that supporting fast-growing churches in more affluent areas will ultimately help Parishes like Broadmeadows (through NHMF) far more effectively than putting extra staff, and extra stipends, into struggling Parishes.

The large building debt in the Parish, and the high interest costs, concern both the vestry and the vicar. They had hoped for help from the Diocesan Rolling Fund. Now they have come to accept that in the main DRF is structured to assist Churches which can invest in the Fund.

"But", one Vestryman explained, "in Broadmeadows the only investors don't think beyond Tatt's and the TAB. Business investment is quite beyond both the understanding and the financial capabilities of our members."

Involvement

On Trinity Sunday Bishop Grant confirmed 28 candidates of whom 14 had been baptised immediately prior to their confirmation according to the Second Series Rite.

In a number of cases several members of one family were baptised and/or confirmed in family groups.

"There is considerable New Testament evidence of whole-family-evangelism, the vicar said.

"I see a tremendous need for the Church to get back to this approach. One big advantage is that whole-family groups can build each other up far more effectively than if there is but one lone convert in the family."

At the same service Bishop Grant received into the Anglican Church two former communicant members of another Communion, with imposition of hands and the Apostolic Blessing.

One interesting aspect of the life of the parish is the involvement of migrants of non-British origin.

It is becoming obvious in the area that many migrants want to be real Australians in both their social and religious life. Many Spanish and Yugoslav migrants had regarded the Roman Catholic Church in their home countries as 'foreign'. They see it as equally 'foreign' here and have severed their links with it.

They bring their children for baptism, confirmation and often marriage to the Anglican Church. They saw the old C. of E. as colonial or foreign, but accept the old church with its new name as THE Australian church, and wish to be associated with it.

However the sacraments are not administered lightly or as a matter of course. Weeks of preparation are mandatory. If after that time the people concerned feel that they cannot answer 'truthfully before God' the questions they will be asked to answer, then the Sacrament is not made available.

'Thanksgiving for a baby' or 'Blessing of a civil marriage' — yes. But the sacraments — no. And as families so counselled begin to un-



The priest at Broadmeadows, the Rev. Rex Jones, blesses the rings at a marriage. The couple face each other for the exchange of vows.

derstand the Church as being a living body, and not just a club to be used up on certain occasions, so some are drawn into its fellowship.

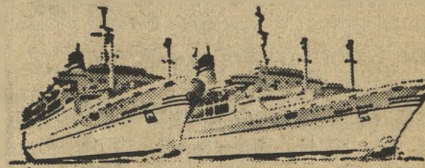
Amidst all this, the vicar finds time for visiting the sick with the Sacraments of Holy Communion, and of Confession and Unction if requested. He finds time to door-knock, counsel the bereaved, the deserted, the unmarried parents and the parties to mixed up marriages. Exorcism and blessing of homes, with eucharists at home, are common.

He spends a lot of time arbitrating between people in debt and a particular finance company and a particular retail store. "CHURCH SCENE ought to expose both for the leeches they are. No one else seems to have the guts to!" This was one of his milder outbursts on that particular subject.

He has also found time to set most modern liturgies to music. His current personal project is learning Turkish so that he can minister to the large Turkish population in the Parish.

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A view from the balcony

On April 1, 1948, in an address to a gathering of Christians in communist Hungary, Karl Barth discussed, with characteristic courage, the role of the state in the economy of God. He drew attention to the paradoxical fact that Nero's Rome is described in the New Testament as a divine institution and also as a beast from the abyss. These are the two poles, he explained, between which we have to see the state in the context of our time.

We have to reckon with both Romans 13 and then with Revelation 13 as the great question mark.

All political responsibility has to find expression between these two poles. On the one hand, the Christian recognises that he must be subject to the governing authority (Rom. 13:1); on the other hand, he must remember that the beast from the abyss is

waiting at the end of the inclined plane on which the state may find itself. The Christian therefore accepts the fact that the state exists by God's ordinance and that its role is not only to restrain lawless and evil men but to establish justice between men.

The state cannot establish the good life, but it can establish conditions which make the good life possible.

A democratic state must seek to preserve a delicate balance between the necessity for order and the claims of freedom. Order without freedom is tyranny; freedom without order is anarchy.

Reinhold Niebuhr, in a lecture entitled, 'Does the State and Nation Belong to God or the Devil?' points out, that there is no peace without power and no justice with power. There is no peace without power, he explains, because larger societies can never be unified by voluntary association.

THE ROLE OF THE STATE

There is no justice with power because power tempts every mortal man to gratifications beyond the requirements of his service to the community.

The same realism which sees the necessity of power for the sake of maintaining social order must also see the necessity of resistance to the exactions of power for the sake of justice.

As Christians we have a two fold responsibility: both to support order and to promote justice. Our concern is not with order at the expense of justice, but with order in the service of justice. No one questions the need for law and order. The question is whether we have a like conviction concerning the need for justice.

There are those who think that what we need for the preservation of order is more guns. What is required is not more guns but the determination to pursue justice and

to establish it.

Of course there are lawless men who need to be restrained, but there are also social evils that need to be remedied and redressed. The disorders of society are not simply the work of hardened criminals or of political anarchists; they are also the consequence of bitterness, frustration, and despair. And the appropriate response to bitterness and frustration and despair is not more repression but the gift of hope.

We look, says the apostle Peter, for new heavens and a new earth. The glorious thing about that new earth is that it will be the home of justice.

If perfect justice is the distinctive characteristic of the world to come, what is required of us is proximate justice here and now.

STUART BARTON BABBAGE.

Evangelicals move into social involvement

4 ESSENTIAL REFERENCE BOOKS

A Dictionary of Christian Theology, Edited by Alan Richardson,

\$8.75

A Dictionary of Christian Ethics, Edited by John Macquarie,

\$10.00

A Dictionary of Liturgy & Worship, Edited by J.G. Davies,

\$11.85

The Oxford Dictionary of the Christian Church, New 2nd Revised Edition, Edited by S.L. Cross & E.A. Livingstone,

\$35.35.

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"The Great Reversal." David O. Moberg. Scripture Union. 75p English.

"The Great Reversal", early this century, was the evangelical reaction against social involvement, to the writer a heretical position that is rapidly being corrected in this decade.

Evangelicals came to assume that "their total responsibility to their fellow men was fulfilled by evangelism (narrowly understood as soul-saving), a few welfare activities, and the presumably automatic responses of individual Christians to needs for political and socioeconomic action. Instead of being in the forefront of social concern, evangelicals reverted to the position of being at the tail end of nearly every effort to bring about social reform."

The reversal of the great reversal, the renewal of evangelical social concern, is here closely documented on the U.S. scene. He notes a recovery of balance, a new reformation, as American evangelicals get involved with issues in society.

He warns of a present danger, that they may climb carelessly on the bandwagon of current movements and become conformed, without contributing anything specifically Christian.

Moberg writes as a sociologist, with a certain cool detachment, though one understands an eagerness that the present trend should bear good fruit. Intriguing to Australians is something only secondary to the main drift of his book: his chapter on "The Sociological Analysis of Evangelism."

He suggests a field deserving closer study, the language used in connection with evangelism, many words bearing a variety of interpretation and impact. Even the word "evangelism" in the context of this book does not have a steady meaning, so barriers in ecumenical contexts even at a semantic level must be great. Along with many evangelicals he generally uses "evangelism" for a particular type of gospel proclamation, though in this chapter he allows that "a wide variety of activities is included by various religious groups under the heading of evangelism."

The presumption of middle class needs, methods and objectives may also be a great barrier to co-operative efforts among Christians, another field he opens up for further investigation.

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"Myths and ignorance" about the unemployed

A study paper on unemployment, the second produced by the Brotherhood of St Laurence, was released in July.

Entitled "Why so harsh on the unemployed?", it uncovers several popular misconceptions about the unemployed poor.

An associate director of the Brotherhood, the Rev. Peter Hollingworth, said that to call the chronically unemployed "workshy" was a serious over simplification of a much more complex problem.

He said the report demonstrated how the chronically unemployed were often victims of scapegoating attitudes, discriminating legislation and circumstances of social deprivation.

"The detailed case studies show that, at this stage, many of these people seem virtually unemployable. Each man is the product of a life-time of deprivation in a society which never embraced him, but which expects him now to fit neatly into the workforce", Mr Hollingworth said.

"The community's lack of response to their needs has been based on a mixture of ignorance and myth. This paper should ex-

plode some of those myths."

The report showed that even in times of apparent full employment the situation that faced the unskilled worker was formidable. For example in February 1974 there were 18,298 unemployed unskilled workers as against only 8,637 vacancies.

Mr Hollingworth said much of the talk based upon "overfull employment" was misleading because there were still 80,000 people registered as unemployed and most of these could not be matched with the existing job vacancies.

The Brotherhood report recommended special job pre-training programmes, and the expansion of realistic work opportunities.

On page 33, other recommendations include —

the need for guaranteed congenial work, the need for special benefits for people with problems seriously affecting their work capacity, the need for the Department of Labor to release its research study on the long term unemployed, the abolition of the 7-day waiting period on unemployment benefits, the introduction of emergency benefits.

Historical records of Jesus

"Jesus and Christian Origins Outside the New Testament." F.F. Bruce. Hodder and Stoughton. \$4.60.

This contribution to the "Knowing Christianity" series for "thinking laymen" will be found quite absorbing to those interested in Christian history. Although Professor Bruce writes in a thorough and scholarly fashion, the lay reader will not be distracted by argumentative handling of evidence.

He assesses the importance of the

references to Jesus in first century non-Christian writers, in Josephus, and in rabbinical tradition. He gives a careful evaluation of sayings recorded in the apocryphal gospels. And he tells of the archaeological evidence bearing on Christian origins.

He has not set out to prove, as provocative questioners would have him do, the historicity of Jesus from independent sources. Indeed a great service to his readers is his analysis of many misconceptions in the handling of historical material, about "proof" in history, and about the historical authority of the New Testament books.

His purpose is to collect and evaluate evidence of the impact made by Christ and his followers on the non-Christian world, that slight impact that has become a world movement. This study enhances the Christian reader's appreciation of the Person and Power known through the scriptures and in the life of the Church.

One man's story

"Testament of Thanksgiving." Jack C. Winslow. Hodder and Stoughton. \$1.40.

From the great old age of ninety, an English priest can say his predominant feeling looking back is that of gratitude.

His autobiography traces the many influences for good in his life... a secure and loving Christian home; the stimulating experience of Oxford, and in particular the influence of John R. Mott on his personal religion; service in India with SPG; his leading part in setting up a Christian ashram, under precisely detailed guidance of the Holy Spirit; the early days of the Oxford Group, (MRA), in England; and his fourteen years at Lee Abbey.

Signs of hope for the churches of the future he finds in the Jesus Movement, the Charismatic Movement, and the interest in Christian unity.

His age, and the more leisurely pace of another generation, have given the writer many opportunities of savouring old memories. He does it for his readers in a delightfully light anecdotal fashion, modestly but with a powerful sense of the many blessings of this life.

West Wollongong parish story

The consecration of St Mark's Church, West Wollongong, on April 21 was the occasion for publishing a history of the parish from its founding in 1938.

The committee responsible for the publication feels it would appeal to many who have had connections with West Wollongong and now live elsewhere.

Copies of the book, abundantly illustrated and well presented, may be obtained by sending \$1.20 to Mr W. J. Fearon c/- St Mark's, 429 Crown St., West Wollongong, 2500.



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Joseph M. Champlin

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Temptation: beware and be wise

(Thoughts on the Epistle for Trinity IX)

There are two factors in every temptation: Our own inclination to evil and the influence for evil that comes from outside, from the world and the devil (cf. Eph.4:27; 6:11,16; 1 Pet.5:8).

"Each person is tempted," says James, "when he is lured and enticed by his own desire" (Jas.1:14). This is where it begins. If it were not for our own desires the world would have little appeal. But as it is, we have those desires and so the world is always near and appealing; there is always temptation.

But that does not mean that temptation is always a bad thing. The Greek word "peirasmos" has two meanings: testing and temptation.

And this brings it home that every temptation is a test, something from which we can come either better or worse than before. Temptation leaves us "either defeated, or a conqueror; immeasurably richer or lamentably poorer; morally stronger, or spiritually and psychologically impaired" (L. E. Buck).

It can lay bare our weakness (cf. Ro.7:18) only to show us again that "we are more than conquerors through him who loved us" (Ro.8:37). Or it can run its full course, where desire "gives birth to sin; and sin when it is full-grown brings forth death" (Jas.1:15).

The determining factor is what we make of temptation, the attitude we adopt. And for the Christian, the only possible attitude is one of resistance when confronted with evil and of vigilance against its approach. So Paul's first word on the subject in today's Epistle is one of warning: Let any one who thinks that he stands take heed lest he fall" (1 Cor.10:12).

In much the same vein the risen Lord warned the Church at Sardis to watch, a warning not only apposite to that Church, but also to the history of Sardis. For Sardis had been captured in an earlier day just because its defenders had failed to watch (See Herodotus, Hist. 1.84). The city, they thought, was well nigh impregnable. Behind it there arose Mount Tmolus, from which there went out a narrow ridge of rock like a pier, and on that ridge the citadel of Sardis was built. It was a position which seemed to defy all assault.

But Cyrus was making the attempt. And he offered a special reward to any man who worked out a method of scaling the unscalable cliff and of taking the untakable fortress. And the man who claimed that reward was Hyeroeades.

He happened to notice a Sardinian guard drop his helmet accidentally over the battlement. And when the guard climbed down after it, Hyeroeades noted the path, and that night led a band up the cliff by the same route. At the top they found the battlement deserted. The garrison had never dreamed that any one could find a way up the cliffs. They felt themselves perfectly safe. And for that reason the citadel fell.

The curious thing is that the very same thing happened in the campaign of Antiochus two hundred years later. But at least the Church at Sardis would hear the warning with a memory of how necessary history had proved watchfulness to be. They, of all people, would know how easily those who think that they stand can fall into disaster.

"Holy fear"

Perhaps we need what one writer has called "the baptism of holy fear". Parry, in his commentary on James 1:2, remarks: "There is a true joy for the warrior when he meets face to face the foe whom he has been directed to subjugate, in a warfare that trains hand and eye and steels the nerve and tempers the will . . ." Well, that may be so. But the Christian's wisdom is rather to avoid temptation than to go out to meet it (cf. Job 28:28). Where the stakes are so high discretion is by far the better part of valour. There are some things it is better simply not to touch, some books better left unread, some places better not visited, some people better avoided. Mr Fearing, in Bunyan's allegory, reached the Celestial City in safety. But the last view we have of Presumption is in the valley beyond Interpreter's House, where he lies fast asleep with his feet in chains.

But, of course, temptation cannot be avoided altogether. So by way of consolation and good advice, lest we get the thing out of perspective, Paul adds: "No temptation has overtaken you that is not common to man" (1 Cor.10:13). One of the pleas behind which we commonly shelter is that there never was such a temptation as ours. We salve our consciences and excuse our collapses on the ground that our temptations are quite unique and come with extraordinary force. But that is simply not so (at least, it was not so in the case of the Corinthians, and certainly in most other cases).

"In control"

But even if it were so (the Greek *de* marks an advance in Paul's thought), "God is faithful," he says, "and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape" (1 Cor.10:13). The expression here strongly suggests that while temptation itself does not come from God, He is certainly in control of it (cf. Mtt.6:13; Lk.22:31f.; Jas.1:12ff.). God limits temptation, and sees to it that with every temptation there is a way out, an *ekbasis*.

Properly speaking, an *ekbasis* is "a way out of a defile," "a mountain pass" (cf. Xenophon, *Anabasis* III.20). The picture it conjures up is that of an army, say, surrounded but suddenly finding a route out to safety.

Henry Drummond tells, in one of his books, a story about the Duke of Wellington in the Peninsular campaign. He was trying to get his troops into a place of safety, but between him and it there ran a deep and rapid river. Neither bridge nor ford could be seen, and it was a hostile country. And when none of his scouts could find a crossing, the Duke himself climbed to the top of a nearby hill, and through his telescope saw far down in the valley a town, and on the other side of the other side of the river a straggling village. "Between these two," he

Biblical study

said "there must be a crossing." And that night he sent soldiers who brought back the news that there was a ford; and the same night the army passed over to safety.

"There is no *peirasmos* without its proper *ekbasis*, for these pairs are arranged by God, who permits no unfairness. He knows the powers with which he has endowed us, and how much pressure they can withstand." And it need hardly be said that the way of escape is neither retreat nor surrender. It is the way forward to victory in the power of God's grace.

I. A. Robertson and A. Plummer, *The First Epistle of St Paul to the Corinthians* (Edinburgh, 1914), p.209.

DAVID WILLIAMS

We learned a lesson on hasty judgement

MY RUDE REMARKS (CS 25/10/73) about *Australia 73* were untimely. My congregation likes it, so we now use it at 8 a.m. every Sunday. The change-over was two-phased: for about a month I used the text, but the people said their parts — Gloria, confession, &c. — from 1662. Then, when we decided to go ahead, we all bought the new service (on sale at the door).

We are still working out how we are going to adapt it for singing at the 9.30 service.

How long overdue the Old Testament lesson seems, now that we have it; and my new — or rather, ancient — position, facing the people at the Consecration!

...

HOW SURPRISING that Max Charlesworth, of all people should say (*Age* 18/7) that the R.C. Archbishop-designate of Melbourne "does not pretend to be a charismatic leader". He doesn't have to, if I understand ~~what~~ this new (but O, how overworked!) word ought to mean. *Charisma* ("gift") makes seventeen appearances in the New Testament, all in the Epistles and all in the sense of Rom.6.23.

What would St Paul have made of the Church's "charismatic" whiz kids who grin their photogenic assurance about nothing in particular on page one of just about every religious paper? Me they merely irritate; but I am sure that they present a quite wrong image for our newly-ordained men to emulate.

Having once assisted the new Archbishop at a wedding in his cathedral I would say that, in contrast, he has the true *charisma*: something on loan to us, to which we cannot, in either sense of the word, pretend.

...

"I SHALL CONVEY your greeting," said the Professor, "to your Anglican *confrères* in Manila, whether they are in prison or not". I don't know which is the worse indictment of this Age of Coarseness: that Christian clergy are in constant danger of imprisonment by so many allegedly civilized regimes, or that the news of such neo-barbarism troubles the rest of the world's conscience so imperceptibly.

The speaker was Fr. Wiley, S.J., professor of Canon Law at the Ateneo de Manila; the occasion was a (mainly R.C.) jurists' luncheon to farewell him after four months in Australia. They, too, were critical of the new Archbishop's appointment, on the ground that he doesn't carry big enough guns for the coming clash between the intellectuals and the "unquestioning obedience" boys in the Roman Communion.

"Pope John", I suggested, "seemed pretty unfitted to preside at a Vatican Council; except that nobody else thought of having one".

...

PROFESSOR WILEY is not an enthusiast for the pomp and circumstance of the Vatican, and he doesn't approve of so much power in Rome. When the talk turned to choosing bishops I quoted this *Diary* (20/6) on the present working of the English system. For R.C. appointments the nuncio — in Sydney, London, Washington, Budapest — plays a decisive role.

Diary of a churchman

To assist his assessments he sends out, to suitably shrewd observers of his own choosing, a questionnaire — sealed and of a secrecy protected by rigid discipline — about this or that possible candidate. This, as long as the observers are themselves competently selected, seems to me as good a solution as any to what is probably an episcopal Church's main problem.

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SCENE AND HEARD ...

From PETER HILL

PLAYING IT COOL

Some like it hot; they are the ones who sport their tans on beach and poolside, sipping ice-cold drinks on the patios of the hotels and motels in that paradise called Surfers.

On the other hand there are those who prefer to play it cool; they are the energetic ones who sport their agility on the ski slopes of Snowy and Bulla. The ones who warm their aching limbs with hot toddies in the bistros and bars of the Snow Country resorts.

They are the ones the Rev. Peter Goodwin-Hudson had in mind when, as Assistant Youth Chaplain to the Diocese of Sydney in the early sixties, he conceived the idea of a ski-chalet as an evangelistic venture. And so it was that the Youth Council under the chairmanship of Graham Del-

bridge, built the Southern Cross Ski Lodge at Smiggin Holes up in the Snowy Mountains, 350 miles S.W. of Sydney.

Since its opening and dedication by Bishop K.J. Clements, then Bishop of Canberra-Goulburn, on May 4, 1963, many hundreds of

young people (including SCENE AND HEARD!) have enjoyed the hospitality and fellowship offered by the Southern Cross.

The present managers, Harold and Shirley Mulhearn, are the perfect hosts whose Christian experience is unselfconsciously and unobtrusively shared with their guests. And they're jolly good cooks too!

The symbolic crest was devised by Peter Goodwin-Hudson who said at the time, "The Southern Cross is a constellation which provides the best guide for getting one's directional bearings at night in this part of the world. But we told the young people who came to the lodge that the meaning of our

insignia goes further. The lodge is there to point the way to Christ who is the Way, the Truth and the Life."

Those who like to play it cool have reason to be grateful to the vision of Peter Goodwin-Hudson, Graham Delbridge and the Diocese of Sydney Youth Council back in the early sixties.

And if there happens to be a reader who thinks that he or she might like to play it cool on the slopes of Smiggin Holes before the snow melts, SCENE AND HEARD recommends the Ambulance Fund. It only costs \$1 a week or 50 cents per day per person — a good investment if your agility should fail to match your ability. Or vice versa.



The Southern Cross Ski Chalet at Smiggin Holes.

family) Communion in each Church each Sunday; no work involving expenditure beyond that covered by allowances; boycotting of all rural-decanal meetings; doing additional part-time work; visiting only in cases of sickness, personal problems, bereavement, etc.

The "occasional offices" only for committed Christians; a

rigid system of office hours at the vicarage; a fixed day-and-a-half off each week; proper holidays; and refusal to raise money for anything but the work and manpower of the Church.

Happily, the pay and conditions of Australian clergy are such that it is unlikely that a Trade Union will be necessary here. However, S & H sees quite a lot of merit

in working-to-rule — there must be more important things in the life of the Church than committee meetings. And a part-time job, in addition to helping parish finances, would give clergy a point of contact in the working community that they don't have as full-time clergy.

Perhaps the workers not of the world ought to unite and get into it!

Workers not of the world, unite!

Oh dear! Oh dear! Oh dear! Not content with the Mothers' Union, Scripture Union or Church Union, it looks like the Church of England may soon have a "Trade Union" for the parish clergy in the UK. According to a recent CHURCH TIMES report, a group of priests are proposing to form a professional organisation in order to meet the menace of inflation.

And what is more, if something drastic is not done within the next six months "some form of industrial action" is contemplated. In a memorandum they suggest that this could take the form of limiting Sunday services to one, boycotting all rural-decanal and diocesan meetings, and reducing Parochial Church Council and committee work to a minimum.

The memorandum claims that the galloping inflation of the past six months has brought no word from the Church authorities about how the new cost of fuel oil,

petrol and electricity has hit the clergy.

"The case recently highlighted in the national Press of a vicar obliged to spend five mornings a week cleaning cars at a garage in order to make ends meet for his young family makes a considerable number of us ask the question we have in fact been asking for twenty-five years: Is not a clergy 'trade union' or professional organisation like the BMA, long overdue?"

In its memorandum the group makes the following points:—

The minimum stipend

for curates should be 2,000 pounds and for incumbents 3,000 pounds, rising to 4,000 pounds according to seniority and responsibility. (The present average rate of pay for incumbents is in the region of 1,600 pounds, or \$A2,400. The cost of living is about the same as ours.)

All office, travelling, etc., expenses should be fully paid, including house and garden upkeep and car maintenance and repair. Fees must be extra — not deducted afterwards from stipend.

People must come before buildings: in other words, the maintenance of the clergy must come before the maintenance of church buildings, halls and schools.

The clergy could well be retired at sixty with a pension of, say, 1,500 pounds, preceded by "at least a bronze (not tin-foil) handshake of 5,000 pounds." Their housing the Church must pay for where necessary.

Clergymen who feel strongly about this ("though too many have been brainwashed into a

lazy acceptance of the situation") must force it on the Church by work-to-rule methods.

The group have sent their proposals to the bishops and leading layfolk, urging that the matter be brought to the priority attention of diocesan and national synods.

"We meanwhile contemplate some form of industrial action if something is not done within the next three months and have, to begin with, alerted the popular Press to expose a scandal which is a disgrace to Christ's Church and a serious hindrance to Christ's work."

The memorandum suggests that the threatened "industrial action" might take the following forms:

Only a central (parish,

Maybe priests aren't the only members of the Church who would benefit from a reduction in meetings. THEY MET AND MET AND MET ... headlined Canada's CHURCHMAN.

"Meetings, meetings, meetings," grumbled one bishop last month as he complained he'd been away from home and diocese for more than three weeks.

"Despite attempts to simplify its structure, to be more flexible, the church seems overwhelmed with the process of decision-making as task forces, committees, sub-committees and executive meetings proliferate.

"Last month was one of the worst in recent memory. It started with the program committee (the long range planning committee was cancelled) and moved through the Primate's World Relief and Development Fund's allocations and plenary committee, picking up steam in the middle two weeks of May when the following meetings were held, either in Toronto's Church House or the Queen of Apostles Renewal Centre at Port Credit, Ont:

"The bishops of assisted dioceses; the House of Bishops; the interchurch relations committee; the task force on theological perspectives; the committee of concern on James Bay; the marriage and related matters sub-committee; the handbook task force; the doctrine and worship committee; the committee on ministry; the organization committee; the administration and finance committee; the budget sub-committee; the joint task force on election procedures; the Council of the North (unofficially); the archives task force and the National Executive Council.

"In addition to these meetings of the national church, dioceses were gearing up for May and June synods and a host of ecumenical and international church groups, all with Anglican involvement, were underway. There were probably many more we didn't hear about."

Any bishops like to join our Union?



HEARD it was financially non-productive, but SCENE here at the controls of the "Black Five" locomotive named "Eric Treacy" after him is Dr Treacy, Bishop of Wakefield. He drove the Black Five with a full passenger train from Grosmont up a 1-49 gradient to Goathland, five miles away, on the edge of the North Moors National Park.

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