

CHURCH SCENE

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This was the scene in St Paul's Cathedral, Melbourne, on Thursday, February 25, when Bishop Gerald Muston was consecrated to be a co-adjutor bishop in the Diocese of Melbourne. It was an impressive service, with the Archbishop of Melbourne, Dr Woods, sitting enthroned at the chancel steps where everyone could see clearly as he laid hands upon the new bishop's head. Michael Cheshire took the photo.

news inside

The Rector of Holy Trinity, Adelaide, has probably been the most talked about priest in Australia this month, leading what he believes is a community revolt against South Australia's more liberal censorship practices. There was a demonstration outside his church during evensong. Full story on page 2.

Also on page 2 is an account of a meeting of Sydney's Anglican clergy early this month when religious education in schools came under mild attack but survived comfortably.

On the same page, Leslie Jillett gives a pen sketch of the new man at the Australian Board of Missions' top post.

On page 3, Jane Ross reports on the Press conference arranged by Melbourne's

Methodists for a Dampier-based minister who feels the remote mining towns are leading the field in practical ecumenism.

On page 4, Vernon Cornish in Brisbane reports that Archbishop Felix Arnott has already won warm acceptance in the Queensland Metropolitan See.

On the same page, we continue the listing of clergy movements of recent months. We'll soon be up to date.

On page 5, three officers of St. John's College, Morpeth, in a letter to the editor, suggest that Australia has too many small theological colleges now, and air their view that the Bishops should encourage four-year training programs for clergy as the present norm of three is inadequate.

On page 6 appear reviews of three books; Stephenson's "Walsingham Way" which tells the story of the famed English Anglo-Catholic, Fr. Hope Patten; Keith Cole's biography of Bishop Stephenson and J.N.D. Anderson's "Christianity and Comparative Religion", which is hailed as a major piece of evangelical scholarship.

On page 7, Leon Morris outlines a study on the Gospel for Easter Day, Victor Maddick examines the problematical prayer "Lead us not into temptation", and bp. Howell Witt writes about developing styles of ministry.

On page 8, George Garnsey reports a student conference on World Development, and Gerald Davis says that for Australia the subject comes down to things like import bars on shirts.

The National Home Mission Fund takes 4 pages in lift-out supplement form, to tell what the fund is all about. The fund was set up following the 1969 meeting of General Synod, and is designed to co-ordinate and extend Anglican ministry in the remoter parts of Australia.

OURSELVES

This edition, once more, goes out to almost all clergy and church officers throughout Australia. If you haven't paid a subscription, you have only a few weeks left to avail yourself of the reduced subscription rate, and don't count on too many more free copies. The next edition will be the last we are giving away; subscribers only after that.

To the hundreds who have already paid, we say a warm "Thank you, friends". "Church Scene" has begun with a reception in line with our most optimistic hopes, and the publishers are delighted and humbly thankful.

Church storm centre for "Oh, Calcutta" protest

Demonstration in Adelaide

An Adelaide Anglican priest and one of his parishioners have been at the front of a move to have the musical, "Oh, Calcutta," banned from South Australia.

The campaign against the musical has had the official backing of the Roman Catholic, Methodist, Baptist and Churches of Christ Churches, but it was Holy Trinity, North Terrace, which was the focus of a demonstration on Sunday, March 7.

That day, March 7, had been announced as a Day of Prayer by a committee set up a fortnight earlier to try to marshal public opinion.

Since then, a delegation had called on the SA Attorney General, and the mass media had been full of the matter.

Miss Helen Caterer, MBE, a member of the SA general committee for the Church Missionary Society, parishioner of Holy Trinity, Adelaide, and a leading Adelaide journalist, wrote a major article under the title "Let's stop all this filth."

Well known Adelaide literary figure, Max Harris, had replied in "The Australian," describing the protest as a "wowsler backlash."

The Rev. Lance Shilton, Rector of Holy Trinity, North Terrace, had a major centre-spread article in the Adelaide "Daily News" in which he argued a case against "Oh, Calcutta." The newspaper ran an

editorial declaring itself against the staging of the play.

Mr Shilton was scheduled to appear on an ABC television debate with the Adelaide promoter of the musical, but the debate was cancelled, and Mr Shilton says it was not dropped at his suggestion.

The play, "Oh, Calcutta," was to have been staged in Melbourne last year, but a legal move resulted in Mr Justice Little describing it as "filth," and the musical was banned.

Attorney General

"We asked the Attorney General here to ban it on the ground of his moral responsibilities, as well as the legal responsibility," Mr Shilton told us.

"He replied that he is leaving it to the police."

Psychiatrists, doctors, school headmasters and other community leaders have supported the protest. It has been front-

page news in the Adelaide newspapers.

"All the media have supported us," Mr Shilton says.

The six-man delegation to call on the SA Attorney General comprised Mr Shilton, Mr Ray Kidney (secretary of the Prisoners' Aid Society), Mr Peter Daniels (a Baptist layman and a professional public relations man), a physician who has not been named for ethical reasons, the Rev Keith Smith of the Methodist Citizenship Department, and a young school teacher, Miss Kaye Skinner.

Mr Shilton commented: "I really believe we have helped a spontaneous reaction of the people. South Australia is becoming the State where all these things are tried. Not just the church people, but community leaders as well have supported us."

The Bishop of Adelaide, the Rt Rev. T.T. Reed, told us: "I have not made any public statement on this matter, and I haven't been asked to."

"The musical is not a public exhibition. People have to pay to see it and if they want to pollute their minds, perhaps that is their business."

"The task of the Church is so to spread the Gospel that people won't want these things."

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"Puritan panic"

The banners outside Holy Trinity Church on March 7 read, "To each the right to choose - no banning," "Fans of 'Oh Calcutta' - No," "Puritan Panic makes Adelaide laughing stock," and "Bigot and banning go hand in hand."

The new man at A.B.M.

By Les Jillett

BISHOP DONALD SHEARMAN'S ARM had to be twisted more than once, the grapevine reports, before he agreed to quit the vast Queensland bush Diocese of Rockhampton after six years and put his legs under the chairman's table in a converted two-storey house which is the headquarters of the Australian Board of Missions in a quiet corner in the inner western Sydney suburb of Stanmore.

He mightn't want to keep those legs under that table too long at one stretch. For this strikingly handsome, virile, versatile and gregarious man is no "desk jockey." He finds his greatest happiness in the out-of-doors and especially in the bush.

But it seems inevitable that he will be desk-bound for some months while he takes a good hard look at his exacting, challenging new job. He was not previously a member of the board, although, one hears, he was once considered for the post of home secretary, the chairman's right-hand man.

The new chairman, one expects, will want to be out on the road himself a good deal, talking to the Australian Church about the work and needs of ABM and (perhaps especially because he is a bishop) establishing a strong pastoral relationship with those who lead and labor in the mission areas.

Bishop Shearman was 45 on February 6, just nine days before he began his new job. For one who started his working life as a chemist in his father's pharmacy in the Central West NSW town of Orange, his advancement through an impressive series of Church posts while still on the sunny side of

middle life has been remarkable.

It does not seem so long ago that he was assistant priest and warden of a students' college at Forbes, near neighbor to Orange and its pharmacy, where Donald Shearman tended to give things away to people in need. "That's all very nice," his father said, "but it's not good business."

This desire to minister to people turned his thoughts to ordination. He had attended St Mary's, Concord in Sydney (where Bishop Eric Hawkey of Carpentaria was then assistant priest) and later had been a choir boy at St Paul's, Burwood, Sydney (as the rector of that era, the Reverend C.T. Kenderdine, now retired, recalled in a congratulatory note when Don Shearman was appointed the new man at A.B.M.).

Bishop Arnold Lomas Wylde of Bathurst ordained him and was obviously attracted by his promise. Later Don Shearman was appointed director of religious education and promotion in the Bathurst diocese.

He was only in his middle 30s when the Victorian country diocese of St Arnaud enticed him and he became an archdeacon at Mildura. But after only a year or so the invitation came to him to become Bishop of Rockhampton

and he was consecrated before he was 39.

The delightful truth is that what men call success has not spoiled Don Shearman. He is still closely related to the 14-year-old boy who picked fruit in the long holidays soon after the family moved from Sydney to Orange, bought a push-bike and a secondhand rifle with the earnings, and began that encounter with the bush which one expects him to resume whenever he can hit the A.B.M. trail away from that Stanmore desk.

Bishop Shearman recently had thoughts of covering more bush territory in faster time by learning to fly in Rockhampton. He was in the R.A.A.F. as a wireless operator toward the end of World War Two but was only 19 when he was discharged at its close. He began flying lessons last year but has abandoned the exercise now that his work has changed.

But he hopes to have occasional leisure to pursue another idea nurtured in Queensland. There he joined the crew of a launch to enable him to have a close look at the Great Barrier Reef last year. He found the company of fishermen congenial, and so hopes to acquire a dinghy reasonably close to the family's new home in the northern Sydney suburb of Wahroonga and to look for a few fish.

Incidentally, if he plans to take the whole family fishing at the time the dinghy will need to be a large one. He and his wife (formerly Miss Fay Bashford, of Balmoral, Sydney, whose late father was also an Anglican clergyman) have a family of three daughters and three sons, aged from three to 17.



Mrs Morton finds she has friends

"I didn't know what to do when my health went... I didn't know where to turn." Mrs. Morton was not complaining, she was just stating a fact. Real fear and heartbreak came when, at the end of a long, independent life, she was faced with ill-health, loneliness and "no one to care". A neighbour called the Chesalon Parish Nursing Service and now Mrs. Morton has the comfort of regular visits and specialised nursing care in her own home. For the past 25 years the Chesalon Parish Nursing Service has worked tirelessly, caring for the aged, ill and under-privileged. Not all the patients are elderly, but all are desperately in need of compassion and care. Many of the patients have very small incomes and are not able to contribute to the service. Your contribution will prove that there is always somebody "to care" for the lonely legion in our society who feel bereft and unwanted. It is for them that we ask your help. Won't you please contribute now?

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HOME MISSION SOCIETY

Sydney clergy to continue RI

SYDNEY: A meeting of 240 clergy of the Diocese of Sydney on March 3 looked into the problems of religious instruction in schools and decided not to withdraw from the present system.

Bishop H.G.S. Begbie, who has become Sydney's spokesman on the matter later described it as a tactical move by clergy troubled by the frustrations of the system to ventilate their feelings.

There was a certain amount of apprehension as the meeting time approached. In the event, it was a good humoured gathering and a number of suggestions came from the floor to help ease present problems.

The meeting was called in line with a motion of the 1970 Sydney Synod.

Altogether, 69 speeches were made by 42 clergy.

Early in the meeting, the Rev. G.B. Gerber of Drummoyne capsuled the general feeling when he commented:

"There are problems in marriage. But just because there are problems I, for one, did not decide not to marry. There are problems in religious instruction, but they are no reason not to carry it on."

The most important motion on the notice paper came early: that in the opinion of this meeting of clergy it is wrong in principle for the Church to be involved in compulsory

religious instruction in secondary schools.

It was lost by a big margin, and thereafter the proponents of withdrawal had little to say.

A move to have an October deadline put upon certain negotiations involving the Council for Christian Education in schools - an inter-denominational body - was also rejected.

A proposal mentioned in the meeting came from the NSW Teachers' Christian Fellowship that the Education Department be asked to make supervision of religious education in schools a special field for teachers who would be properly trained and paid on the same scale as other subject supervisors.

Numbers of clergy discussed the problems of maintaining interest in classes where students were bored with the subject. Others voiced their disquiet at the wording of the Education Act which put the onus on parents to take

some initiative if their children were not to attend religious education.

Canon Alan Langdon, director of the Sydney diocesan Board of Education, was given a courteous hearing in defending the activities of his board.

- G.C. Davis

Teacher training

NEWCASTLE: Miss Rachel Harvey-Fuller, newly appointed field officer with the Department of Christian Education, is conducting training courses for Sunday School teachers and potential teachers at St Augustine's Hall, Merewether.

The courses which began on Wednesday, March 3, will continue on Wednesdays for five weeks from that date from 7 p.m. to 9 p.m.

Crusaders at service

SYDNEY: Three members of the Billy Graham Musical Team, who assist the evangelist in all his major crusades, will take part in an Anglican Service in Hyde Park on Good Friday, April 9.

They are Cliff Barrows, George Beverly Shea and Tedd Smith. Each has become well known through personal appearances in Australia through regular ministry on radio and television.

George Beverly Shea is one of the most popular religious recording artists of all time, and Tedd Smith is a first class pianist in his own right. They will join Archbishop M.L. Loane and the Rev. J. Chapman for the annual Good Friday Service which starts at 3.45 p.m.

Other unusual features of the service include an interview with a prisoner on parole who has made a Christian commitment, and dialogue interviews of three others who have found the Christian Faith relevant in times of stress.

This Good Friday Service is the last phase of a three part Christ Cares Campaign which has been conducted in Sydney.

College appeal

SYDNEY: Moore Theological College, Newtown, which trains men for the Anglican Ministry, has launched an appeal for staff housing.

Lecturers at present live in very old and inadequate terrace houses near the college, and the appeal will provide funds to build town houses adjacent to the college property.

Commending the appeal, Archbishop M.L. Loane says: "The training of men for ordination as ministers of the Word and Sacraments in the Church of England in Australia, especially in the Diocese of Sydney, is of the utmost importance."

Frontier towns lead in practical ecumenism

MELBOURNE: A multi-denominational ministry in north-west Australia could be leading the country in practical ecumenism.

The Rev. Harry Westcott, Methodist- Presbyterian representative in Mount Tom Price says that because of the nature of communities there, cross denominational barriers must be broken down more quickly than elsewhere.

Speaking at the Methodist Centre in Melbourne, Harry Westcott says that because of the closely knit unit-type communities in and around Mount Tom Price, Anglicans and Methodist-Presbyterians have reached a more advanced understanding than those in his home State of New South Wales.

Mr Westcott was visiting Melbourne with his family before returning to the west after two months leave.

A tanned, rugged, former wheat farmer,

Harry Westcott has an easy Australian manner, and a typically mining-town-handshake.

He speaks enthusiastically of his two year's work with the Australian Inland Mission.

The one versatile church building at Mount Tom Price serves Roman Catholics, Methodists, Anglicans, Presbyterians, and doubles as a kindergarten during the week.

Harry Westcott, and the Anglican priest at Dampier (about 180 miles away) conduct a reciprocal ministry whereby they swap pulpits once a month.

Congregations are encouraged to attend church each Sunday, whether their particular minister is taking services or not.

On the whole, the church-going residents do

this, although there are the few exceptions. "Seventy-five per cent of Anglican loyalty in Mount Tom Price belongs to my ministry," explains Mr Westcott, "and the reverse works in Dampier."

"The inland exposes the fact that denominational differences are pretty minimal," says Harry.

To illustrate, he points out that his Sunday School superintendent is a Baptist, his leader of the Boys Brigade belongs to the Salvation Army, the church finances leader is a Presbyterian, the leader of his church's visitation team is an Anglican, and

his senior steward is a Methodist.

A highlight of his ministry came recently, when of nine communicants kneeling at his communion rail, seven belonged to different denominations.

The mining area of the north-west is developing at such a rate that a great increase in church manpower is needed. Harry Westcott says that the days of his patrolling ministry are ending, and the need for a patrol padre becoming more urgent.

Particular problems experienced in a mining town ministry are centred around youth, the spiritual needs of

residents, and stabilising of the community.

"Within 10 years the complex of mines in the area will make it the biggest industrial centre in the world, and the thousands of people coming in have to make certain adjustments to the new way of life," explains the minister.

Despite the ministry's obvious success in the town, Harry Westcott says that several things are lacking.

"Our main needs are a youth leader and more building space. We do require a small traditional-type chapel where people can go at any time to just sit and meditate."

Summing up his experiences, Harry Westcott smiles: "It was very difficult at first, but we've all had to bend and stretch, and now we really seem to be getting somewhere."

- Jane Ross

Plenty of purple in Melbourne

By Peter Hill

MELBOURNE: The autumn tints have taken on a distinctly purple hue in this fair Archdiocese of Moomba; and it has nothing to do with the decorations either. It's those brand new stocks on those brand new bishops.

Thanks largely to the Paul report which conceived of the idea, and a gestation period which was, for Mother Church, an astonishingly short

Bishops visit parishes

PERTH: Perth's bishops have set out a program which will take them to each of Perth's metropolitan parishes during Lent this year.

Every Wednesday, Friday and Sunday during the six-week period they will be in one or other of the city parishes.

Their visits are being made to fit into a pattern of worship and discussion, and a parish meal. The object is to deepen the faith and commitment of church people.

The subjects will be pretty basic and most parishes involved will be following the themes laid down.

The general title is Individual Commitment, and the six subjects suggested are

behaviour, weekly worship, daily quiet time, regular study, giving time and money, and serving Church and community.

Bishop Alfred Holland, in introducing a booklet he has prepared to accompany to the course, wrote:

"What we need today in the Church are men and women who are committed with an absolute priority in the Christian ethic as their behavioural motivation; who see the Sunday eucharist and a daily quiet time as mandatory and a privilege; who are knowledgeable and able to talk intelligently about their belief and who understand the need to give both to Church and community of their time and money."

- E.A.C. Gundry.

one, Melbourne now has three bonnie bouncing co-adjutors. Triplets in fact, each with his own "playground" of episcopal care.

An impressive document which looked and read like a royal proclamation, summoned clergy, wardens and synodsmen to a Service of Inauguration and Commissioning at St Paul's Cathedral on February 28 - a service marked by a first rate sermon from the Archbishop, and an intriguing choice for the final hymn.

Likening the commissioning of the 70 to proclaim the Gospel to the task of the church under the bishops, Dr Woods challenged us to look for new ways of evangelising, and hoped that the Regional Conference in 1972 would pay special attention to this aspect of the church's work.

But whatever, or whoever, prompted the choice of "We shall overcome" to launch us out into a brave new world of episcopal oversight? It's true that the tempo at which we sang it, about one third of "Abide with me" at its slowest, robbed it of something of its revolutionary nature, and the twiddly bit at the end of the second line gave us a bit of trouble; however, quite obviously somebody thought that something had to be overcome or they wouldn't have picked it. Perhaps it was one of those parish priests who, having complained of a lack of episcopal interest in the past, suddenly realised that he might now get more than he really wants.

He needn't worry though, for with men like Bishops Bob, Ged and "Lord Jim" at their respective helms, the future of the Church here looks pretty bright. Maybe the words should have been changed to "We have overcome." At the right tempo, of course.

Financial adviser for Glebe board

SYDNEY: Mr. Stacy Atkin, well known church and businessman has been invited to act as financial consultant to the Glebe Administration Board.

Mr Atkin, who has just retired from his position as assistant general manager of the M.L.C. Citizens Assurance Company says: "I hope what we can do is to step up very considerably our church income so that we can undertake projects previously beyond our financial ability."

His association with the Church of England began when he was confirmed as a boy of 15. He began teaching Sunday School then, and has continued to do so for 41 years.

Originally a parishioner of St Augustine's, Stanmore, Mr Atkin is now rector's warden at St Alban's, Epping, as well as being superintendent of the Sunday School. He is married with three children and seven grandchildren.

Stacy Atkin is a member of General Synod, the Standing Committee of that body, and a member of the Synod and Standing Committee of the Diocese of Sydney. He is chairman of the Finance Committee, chairman of directors of the Sydney Diocesan Superannuation Fund, chairman of the Finance and Loans Board, treasurer of the Car Finance Board, member of the Property Trust and treasurer of the National Home Mission Fund.

In his spare time, Mr Atkin is secretary of the NSW Churches Cricket Union and a keen player still.

Mr Atkin would like to see more men attracted to the ministry - particularly those in the 25 to 35 year age group, and he would also like to see more money spent in reaching out

from the church through the mass media.

He sees the Glebe Administration Board's position as a frustrating one, and because the board represents the church it has to be very careful of its approach.



Mr. Atkin

Mr Atkin says he does not want to see a time when the income from property is enough to support the church. "People should be persuaded to give more liberally," he explains, "if they don't give their money they will never give themselves." - APS Feature Service.

(Mr Atkin is a member of CHURCH SCENE editorial board).



Mr Constable.

Minister is a travel agent

Presbyterian minister, the Rev. W.M. Constable has an interesting life.

Apart from being a working parish minister - he had the South Yarra, Melbourne, Presbyterian Church until 1969 - he is a partner in a travel agency which specialises in travel for church people.

The company is Australian Church Travel Service, an affiliate of World Travel Services, based in a first floor office in 20 Collins Street, Melbourne.

Apart from arranging tours - round-worlds, European, Asian, New Zealand - he works as tour conductor on some.

He also continues in parochial ministry: later this year he will be doing locums for two Presbyterian clergy going on long service leave.

The basis of Australian Church Travel Service is that, through its link with World Travel Services, it can obtain concession group travel prices for church people wanting to travel and include church sights in their tour. This is, for instance, one way to see where missionary spending goes, by actually visiting stations.

- P.L. Johnson.

Christians discuss initiation

HOBART: Hobart Christians of four denominations took part in a discussion day on Christian Initiation this month.

Sponsored by the Hobart branch of the Tasmanian Council of Churches, this conference also had the sponsorship of the Roman Catholic Church. This was the first TCC venture in Hobart since the Roman Catholics joined the TCC last year.

Baptist pastor, the Rev. P. Stockman spoke on "Believers' Baptism"; Fr P. Collins, MSC, spoke on "The Sacrament of Infant Baptism from the Roman Catholic Viewpoint"; Major Campbell of the Salvation Army spoke on "By Grace . . . Through Faith"; and the Anglican Dean of Hobart, the Very Rev. E.M. Webb, spoke on "Differing Attitude to Confirmation and the Laying on of Hands".

The themes running through the day were Repentance, Faith, Baptism, and the Reception of the Holy Spirit.

- R.M. Potter.

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Abp. Arnott rides lightly in Brisbane

From J.V.K. Cornish

BRISBANE: Archbishop Felix Arnott's first four months in office in the Brisbane Diocese have shown clearly that he is a "man for our times." Whether we think of his references to modern theology or his professional approach to television, it has become clear he is a churchman with a real understanding of the age in which he lives.

The Archbishop has not made any sweeping changes in the life of the diocese, either in the structure of the hierarchy or in the pattern of government. He has wisely accepted the best of the firmly-established patterns with dignity, and a twinkle in the eye. There have been a number of hints that changes are coming, but probably this year's Synod in June will mark the first "new look" in the diocese.

Scholarship

Some of the older clergy in Brisbane are reminded of the days of Archbishop William Wand with the renewed interest in scholarship and education of the clergy. The new archbishop has been at pains to come to know his clergy as quickly as possible. He has done this by attending meetings of rural deaneries and archdeaconies, as well as an amazing number of visits of parishes.

As an illustration of Archbishop Arnott's drive, it is only necessary to report that during the "holiday" month of January in Queensland, he was hard at work. On Sundays he visited some of South Queensland's most popular holiday resorts, including Surfers' Paradise and Caloundra. Only at the end of the month did he escape south for a few days of rest, watching cricket and speaking at a conference.

The clergy were delighted that Archbishop Arnott spent the whole of the Summer School at Toowoomba Church of England Boys' School with them. Here was no fleeting glimpse of their archbishop, but a member of the group sharing in every respect of the fellowship and worship.

Humour

His sense of humor is never very far from the surface, and it gave the clergy many good moments during the course of the school. There was his lighter lecture dealing with the diaries of parsons down the centuries.

There was also the moment in the midst of very deep questioning after a difficult paper when the Archbishop raised his hand. The Chairman gave him the nod, and he seriously asked "What's the score?"

The new archbishop has settled in well to the liturgical life and traditions of the diocese. And although perhaps the ceremonial is somewhat simpler than under some previous shepherds of the flock, there is a real sense of reverence and dignity.

This was apparent in both the great enthronement service and the recent consecration of the new Bishop of North Queensland (the Rt Rev. John Lewis). His sermons are first-rate and "modern" in the best sense of the word, and he has a special flair for

saying things in a concise manner.

There have been signs of the strength of the man, particularly over the question of St Martin's Hospital. The closure and future removal of the hospital arouse deep feeling among Anglicans - and the controversy raged for some time in our Brisbane newspapers. The new archbishop was the obvious rallying point for those who wished to reverse the decision of Synod in 1968, and he was subjected to a great volume of mail.

Although Archbishop Arnott felt a sympathy for those who wished to retain an acute hospital, he wrote a strong letter in the January issue of the diocesan church newspaper to indicate his support for the decisions which had been made by

a conference of the Diocesan Council, the Cathedral Chapter, the Property and Finance Board, and representatives of the Sisters of the Sacred Advent.

He has already shown himself to be a good chairman of meetings, with a facility for drawing the best out of people without losing control of the time or the debate. He obviously enjoys his association with the school councils of the diocese, and in particular was delighted to preside at a meeting of the St John's University College Council. One felt that nothing that was said by the student representatives surprised him in the least!

Maybe his ability and experience with students is the reason he is so at ease with people and priests. At any rate, we are enjoying the fun!



Archbishop and Mrs M.L. Loane with the Rev. Bernard and Mrs Buckland outside the Anglican Rectory at Derby, W.A. during the Archbishop's tour of Bush Church Aid Society work throughout North West Australia.

Personal news

An advertising executive, Mr ALAN BROWNLIE, a layman from Christ Church, Essendon, has been appointed editor of Melbourne Diocese's SEE for the time being. Working with Bishop James Grant, Mr Brownlie is to steer SEE through the next few months until Gerald Muston, bishop-elect, and founder editor of SEE, can devise

some permanent arrangement. Mr Brownlie is an advertising account executive with John Higgins Advertising.

The Rev. R. FOWLER, formerly of St Paul's, Canberra, and presently rector of St Andrew's, Diocese of Kuching, was back in Canberra recently. His mother died during his brief stay in the city.

The Rev. L. JOHNSTON, with his wife and family have gone to the Diocese of Kuching where Mr Johnston will be headmaster of St Andrew's School, Bandar Seri Begawan. Kuching is in the Malaysian State of Sarawak.

MISS M. McLEAN, formerly of the Christian Education Department of Canberra, is going to the Diocese of Papua-New Guinea where her work will continue along similar lines.

Mr D.V. SELTH, presently headmaster of Launceston Church Grammar School, has been appointed principal of Canberra Church of England Girls' Grammar School. He succeeds Miss E. Heath who resigned as from December 31, 1970. Mr Selth, a lay reader in the Diocese of Tasmania, will take up his appointment from second term, 1971.

MISS ANNE DAU, a nursing sister from Canberra-Goulburn diocese, now with BCA at Coober Pedy, Diocese of Willochra, recently received a Royal

Clergy movements

MELBOURNE
The Rev. A.O. BAKER, from Parish of Nightcliff Darwin to incumbency, St John's, Lilydale, 31.3.70.
The Rev. P.A. BIGNOUX, to curacy at St Paul's, Ringwood, 1.12.70.

The Rev. H.K. BROWNE, from State secretaryship ABM, Sydney, to St Peter's, Bundoora (New Areas Group director, Archdeacon Moss), 23.2.71, inauguration of new Parish.

The Rev. D.E.W. GREEN, to retire St Wilfred's, Mount Duneed, 17.4.71.

The Rev. P.P. KAN, from curacy St John's, Croydon, to priest in charge (under direction of Archdeacon Brown), St John's, Sorrento, 19.2.71.

The Rev. F.T. KEAY, from incumbency St Paul's, Ascot Vale, to long service leave relieving staff, 1.4.71.

The Rev. A.E.H. STONE, to curacy St George's, Flemington, (inner city ministry), 17.12.70.

Consecration of the Rev. G.B. MUSTON, as Bishop in the Church and co-adjutor bishop in the Diocese of Melbourne, on 25.2.71, in St Paul's Cathedral, Melbourne.

Ordinations - made deacon on 21.2.71, the Rev. I.W. COX, posted to St Mary's, Caulfield; the Rev. P.L. MOSS, to St Mark's, Camberwell; the Rev. A.R. ST JOHN, to St George's,

West Footscray; the Rev. G.M. TISDALL, to St Stephen's, Belmont; the Rev. A.L. PURBRICK, to Holy Trinity, Surrey Hills; the Rev. G.J. WINTERTON, to Holy Trinity, Kew.

Ordained priest, the Rev. P.J. ADAM, to St James', Ivanhoe; the Rev. I.A. CAMERON, to St Columb's, Hawthorn; the Rev. D.A. LOWE, to Christ Church, South Yarra; the Rev. H.K. PRENTICE, to Holy Trinity, Adelaide; the Rev. S.S. RIGBY, to St David's, Moorabbin.

NORTH-WEST AUSTRALIA
The Rev. B.L. VINEY, formerly of Mullewa, Diocese of North West Australia, to Perth on 1.2.71 as BCA and National Home Mission Fund WA secretary.

The Rev. H.G. WILLIAMS, left Northampton 9.2.71, to go to Dampier in same diocese.

ST ARNAUD
The Rev. D.E. BENFIELD, instituted as vicar St Peter's, Robinvale, 4.9.70.

The Rev. G.B. BROWNE, formerly priest assistant at Mildura 1968-71, to vicar of Sea Lake, 9.2.71.

The Rev. D.B. CLAYDEN, formerly of Sea Lake, 1966-71, to rector of Avoca, 2.2.71.

The Rev. E.S. JONES, ordained deacon by the Bishop of St Arnaud at Church of Christ the King, Maryborough, 4.12.70 (student deacon).

The Rev. M.F. LEAH, ordained deacon by Bishop of St Arnaud at Church of Christ the King, Maryborough, 4.12.70 (honorary deacon).

The Rev. R.F. RICH, ordained deacon by the Bishop of St Arnaud at Church of Christ the King, Maryborough, 4.12.70 (student deacon).

The Rev. K. SMITH, ordained priest by Bishop of St Arnaud at Church of Christ the King, Maryborough, 4.12.70. Honorary priest assistant at Maryborough.

The Rev. D.J. STEVENS, ordained priest by Bishop of St Arnaud, at Church of Christ the King, Maryborough, 4.12.70. Priest assistant at Swan Hill.

SYDNEY
The Rev. T.F. MCNIGHT, rector of St Augustine's, Neutral Bay, has accepted appointment as Rural Dean of the reconstituted Deanery of North Sydney.

The Rev. R.J. BOMFORD, St Clement's, Mosman, resigned to join Board of Education, Diocese of Sydney, March 1, 1971.

TASMANIA
The Rev. Canon J.E. ATKINS, resigned as rector of Parish of Kingston, from February 28.

The Rev. J.S. BEAVER-STOCK, from rector, Smithton, to rector Parish of New Norfolk from 16.12.70.

The Rev. Canon S.C. BRAMMALL, resigned as rector of All Saint's Parish, Hobart, from 1.1.70.

The Rev. A.J. BROADFIELD, from priest in charge, Castra Parochial District, to priest in charge, Parish of Penguin and Castra, from 13.12.70.

The Rev. N.H.F. COCKS, previously a Congregational minister, made deacon on 19.10.70, in St David's Cathedral, Hobart. Posted as assistant curate to St James', New Town, and secretary of Tasmanian Council of Churches.

The Rev. M.G. JOHNSON, from assistant curate, St John's, Launceston, to priest in charge, Parish of Buckland, 27.11.70.

The Rev. M.R. LITTLE, from rector New Norfolk, to rector Parish of Smithton from 17.12.70.

The Rev. F.S. NEUBECKER, resigned as rector of Parish of Bothwell in September, 1970, to go to Queensland.

The Rev. D.W. REIN, rector of Buckland, resigned October, 1970, to go to Diocese of Canberra and Goulburn.

The Rev. M.R. STANTON, at present director of overseas dept., to be rector of Parish of All Saints, Hobart, from March, 1971.

The Rev. W.L.B. VERRALL, rector of Parish of St Michael and All Angels, Hobart, made Canon of St David's Cathedral, Hobart, in September, 1970.

WILLOCHRA
The Ven. J.E. MEAKIN became Archdeacon of Willochra, relinquishing the Archdeaconry of Eyre Peninsula, January. He is also now Administrator of the Diocese.

The Rev. J. SMITH, Streaky Bay, becomes acting Archdeacon for Eyre Peninsula.

The Rev. Neil FORGIE has been ordained priest, and appointed assistant curate in the Parish of Maitland, December.

The Rev. Ian BARLOW has been nominated to the incumbency of the Parish of Clare, February 12.

BRISBANE
The Rev. R.C. BEATTIE, formerly of the Diocese of Carpentaria, as assistant curate of St Paul's, Ipswich.
The Rev. Canon J.V.K. CORNISH, at present rector of St Matthew's, Sherwood, as rector of St Luke's, Toowoomba.

The Rev. R. HANCOCK, formerly of New Zealand, as chaplain of St Francis' College, Milton.

The Rev. T.C. MILTON, priest in charge of St John's, Biggenden.

PERTH
The Rev. E. HUFFAM, the Rev. C. MEYERS, ordained priests, the Rev. A. BARTON, the Rev. I. ARENS, made deacons in St George's Cathedral by Bishop G. Sambell on February 14.

The Rev. E.G. ALBANY priest in charge of Donnybrook parish from February 1.

The Rev. Canon W.S. COPLAND, rector of Wagin, appointed rector of Carey Park Parish from February 7.

Mission of St. James and St. John

SOCIAL WORKER

This would be a stimulating position for a social worker with some initiative. The work is unusually varied, touching all aspects of residential care. Many cases are followed through over a long period. Supervision is available.

Salary: Class 1, Victorian Social Workers' Wages Board determination. Inquiries to Senior Social Worker, Miss B.G. Moore. Applications to the Missioner.

MATRON and

ASSISTANT TO MATRON

(2 POSITIONS)

St Luke's Toddlers' Home, White Hills, Bendigo.

Applications are invited for the positions of Matron, and Assistant to the Matron of St Luke's Toddlers' Home. The home currently accommodates up to 45 toddlers within the age range of 2-6 years.

Duties include administration of the Home subject to head office, supervision of child care and domestic staff, and of children in care. Both positions "live-in." Preference will be given to convinced Christians with adequate previous experience in residential child care. Address applications and inquiries to the Rev. Canon Guy Harmer.

CHILD CARE WORKER

Single lady to work with married couple who have the charge of a cottage housing 15 girls aged from 3-16 years. "Live-in" position, 5-day week. Location: Blackburn South, Melbourne. Inquiries to the Rev. J. Goldsworthy.

MISSION OF ST JAMES AND ST JOHN

468 St Kilda Road, Melbourne, 3004.

Phone: 267-2277

The Australian Board of Missions requires a State secretary for the State of New South Wales. Applications to the Chairman, ABM Committee, St Luke's Rectory, Ourimbah Road, Mosman, NSW, 2088.

Christian Education vacancy in Anglican Melbourne Diocesan Department for

Competent

Typist

18-20 years.

Apply by letter to the Director, Department of Christian Education, 53 Drummond Street, Carlton.

DIocese of Newcastle.

DEPARTMENT OF CHRISTIAN EDUCATION - STAFF MEMBER

A vacancy exists for a STAFF MEMBER to operate in the general fields of Christian Education with particular emphasis on adult work.

Applications will be considered from clerical or lay persons (male or female).

Salary to be negotiated. Car provided. House provided for married person.

Applications with full details of qualifications and experience and the names and addresses of three referees should be addressed to the Reverend W.J. Arkell, Secretary of the Board of Christian Education, Box 71, Post Office, Newcastle, N.S.W. 2300, by 16th April, 1971.

national HOME MISSION fund



National Home Mission Fund

takes up its role

The National Home Mission Fund of the Church in Australia is now in its first full year of active life - facing a budget of at least \$25,000, a figure which is certain to increase rapidly as the fund's responsibilities grow.

The National Fund is now fully responsible for all the work previously done in Australia by the Australian Board of Missions under its L.A.M.P. program.

The fund, aimed to provide manpower and financial support for the Church's mission in those areas of Australia where local resources are inadequate, was initiated at the 1969 meeting of General Synod.

The Synod asked the Missionary and Ecumenical Council to set up a National Home Mission Fund requesting the Bush Church Aid Society to administer the fund on behalf of the National Church. The B.C.A. agreed to do this, but it should be quite clear that the fund is in addition to all the normal rapidly growing work of B.C.A. itself. B.C.A. is administering the fund on behalf of the National Church without cost to the national fund itself.

The National Fund works without the heavy overhead of an office structure - this is being provided by the Bush Church Aid Society as a service to the Church. The BCA has commissioned its Federal Secretary to work as Secretary of the National Fund Committee at no charge to the fund. The office structure and facilities of the society are at the disposal of the fund.

The National Fund Committee consists of the Bush Church Aid Society, the National Brotherhoods Council, and the Australian Board of Missions (much of whose work within Australia is being phased into the National Fund orbit). The Archbishop of Perth, the Most Reverend Geoffrey Sambell, is Chairman of the Fund Committee.

Since the fund's establishment many requests have come from Bishops with needy situations in different parts of Australia.

Among the areas of work now undertaken by the national fund is the support of the Carpentaria Aerial Mission (Diocese of Carpentaria), support for the Anglican Far West Aerial Mission and the widely scattered parish of Winton (Diocese of Rockhamton), support for an assistant priest in the huge parish of Alice Springs (Diocese of Northern Territory), full support for a priest at Wyndham, where there is a special ministry to Aborigines formerly of the Forrest River Mission (Diocese of North West Australia), part support for an Aboriginal evangelist for work amongst his own people in north-western N.S.W. (Diocese of Armidale), and support for a ministry to Aborigines at the Murren Bridge settlement (Diocese of Riverina).

Several dioceses are committed to projects within the fund's budget, or to generally support for the work being done by the fund.

But the National Home Mission Fund must find strong new support to enable its work to expand without cutting across the support given to existing agencies of the Church. The fund committee believes that the Church in Australia will see the very great missionary opportunities that are presented in remote parts of this country today.

This four page supplement will give a brief picture of the wide variety of work already undertaken by the National Fund. The fund needs your urgent support. Will you please tear-off slip on page 3 of this supplement to make that support a reality.

national fund

Drought in west Queensland

The worst drought conditions in living memory have brought appalling depression to many parts of Australia, and in particular to western Queensland.

Some who know the situation say that there appears to be no hope of recovery in some areas, and families are at the end of their tether. At this time when the pastoral ministry of the Church is more desperately needed than ever, some drought affected parishes have been forced to see their clergy leave, others to struggle on against mounting odds.

The National Home Mission Fund of the Anglican Church is seeking to make it possible for this vital ministry to be maintained in some areas.

It has given support to the parish of Winton, where the Rev. Roy Walkerden has been at work. It has also provided \$3000 per annum for the support of a priest/pilot to serve both as Rector of Aramac and as the Priest-in-Charge of the Anglican Far West Aerial Mission, using the Diocesan plane.

The continuing drought, and now the wrecking of the Diocesan plane, "St Michael", in a sudden storm, have made the situation even more critical.

"St Michael" was completely wrecked in the storm, which lifted the plane up and threw it on a fence surrounding the Aramac airport terminal, despite the fact that it had been well anchored down.

Prior to this the Rev. Arthur Prosser had served not only the parish of Aramac but a vast area of western Queensland extending out beyond Boulia to the Northern Territory border and down to the western part of the Diocese of Brisbane, where he provided an aerial service to enable the Brotherhood of St Paul to minister to remote areas near Birdsville.

At its last meeting the National Fund Committee accepted a request from the Bishops concerned in this area to undertake as a matter of urgency a survey of the work of aerial missions in Queensland, and a recommendation as to future planning of this work will be brought before the next meeting in April. The survey is being undertaken by Mr G.M. Job, a member of the National Fund Committee and an experienced bush pilot, and the honorary secretary of the fund. They are investigating the whole field of aerial missions in Queensland, and will recommend future action.

What does seem certain for the future is that the demand of these areas upon the National Home Mission Fund will increase rapidly if even existing ministry is to be maintained during this critical drought period. If there is recovery it will be long and slow. What is vital is that the ministry of the Church should not be withdrawn at a time of critical need.

Your gift to the National Fund will help make possible for this work to be maintained and extended.



Rescuing bogged sheep from a drying water hole.



St Michael and the Rev. Arthur Prosser.

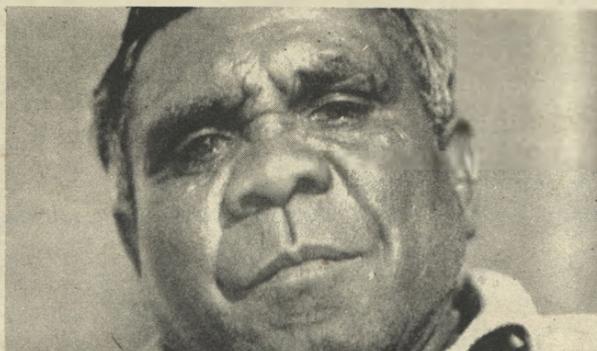
Aerial Mission in far west of Rockhampton Diocese



St Michael lies bent and battered after being overturned by a sudden storm in January this year.



Scripture class at Boulis School - one of the A.F.W.A.M. centres.



Some A.F.W.A.M. parishioners.

national fund

Carpentaria Mission

It would be hard to find a more exciting and challenging piece of missionary work in the Australian Church today than that undertaken by the Carpentaria Aerial Mission.

Covering the whole of Cape York Peninsula and a large slice of the Gulf Country, south of the Gulf of Carpentaria, Canon Tony Matthews brings the ministry of Word and Sacrament to people in scattered towns and lonely station country.

The mission is based on the township of Normanton, at the southern tip of the Gulf of Carpentaria. Here Canon Matthews, a priest as well as a pilot, lives with his wife and family, though he spends most of his time away in distant parts of his huge Parish. In the Gulf country at the south of his sea Canon Matthews ministers to the towns

of Burketown, Georgetown, Croydon and Forsyth and this area alone is big enough responsibility for one priest. But for Canon Matthews it is just the beginning of his work.

He also serves the historic town of Cooktown, the nearby township of Laura, and the rapidly developing township at Lakeland Downs, a new agricultural area which is showing very great promise, 50 mile inland from Cooktown.

Throughout the Cape area the priest/pilot exercises a highly valued ministry to people living on remote cattle stations - some living in primitive conditions reminiscent of the pioneering days of Australia, and others in modern, well equipped and attractive homesteads.



The "Gilbert White."



From left to right: Canon P. Davies, the Rev. A. Prosser, Bishop G. Muston, Canon T. Matthews, Bishop D. Shearman, Mrs P. Davies.



Canon Tony Matthews and Mrs Valerie Matthews.



Peter's Church and Rectory, Normanton, Queensland.

Major responsibility

One of the major areas of responsibility for the C.A.M. has been the township of Weipa, which came into being as a result of extensive discoveries of bauxite. Weipa, on the Gulf coast near to the northern tip of Cape York, is already a town of 2000 people, and will grow to be a least three times that size. Already it has become too big a responsibility for Canon Matthews to maintain with his other work, and help is being provided from Thursday Island. But before long the national fund must assist in finding and supporting a priest to be the rector of this important town.

It must be Australia's most unusual parish, with parishioners living up to 800 miles from each other. But pastorally it must also be one of the best cared for. The

Cessna plane, "Gilbert White" (named after the first Bishop of Carpentaria) makes it possible for Canon Matthews to maintain a very effective pastoral ministry despite the problems of distance. Wet season flying conditions in this part of Australia make his task sometimes unpleasant and difficult, but the work goes on, and a remarkable ministry has kept up.

It costs more than \$8000 per annum to maintain the Carpentaria Aerial Mission. Some of this is provided locally, as parishioners give in the normal way. But \$6000 of it is provided by the National Home Mission Fund, and the work would have to stop if the fund were unable to provide it.

National Fund Committee

The National Home Mission Fund is governed by a committee which includes representatives of the Bush Church Aid Society, the National Brotherhoods Council and the Australian Board of Missions. It is made up as follows:

Chairman: The Most Reverend G.T. Lambell, Archbishop of Perth.

Secretary: The Right Reverend G.B. Muston.

Treasurer: Mr Stacey Atkin, The Right Rev. J. Hudson, the Right Rev. D.N. Shearman, the Ven. R.G. Fillingham, Mr G. Macarthur Job.

The National Fund's address is 135 Bathurst Street, Sydney, 2000, Phone: 6-3164.

HOW YOU CAN SHARE

Tear out this slip and use it to send your gift to the National Home Mission Fund

To the Treasurer,
National Home Mission Fund,
135 Bathurst Street,
SYDNEY, 2000.

I want to share in the Church's work in remote Australia through the National Fund. Here is my gift of \$.....

NAME.....

ADDRESS.....

.....



I would like to give regularly - please send me a half-yearly reminder.

Please send me material to help me pray for National Home Mission.

national fund

Alice Springs

Alice Springs is a busy, growing centre, and fully occupies the time of its one Anglican priest. It is a demanding parish indeed, and more particularly when it is remembered that the parish includes 150,000 square miles of bush country in the heart of Australia, with many hundreds of station people living within its widespread boundaries.

One of the two self-supporting parishes of the missionary Diocese of the Northern Territory, Alice Springs has not been able to reach the point of being able to support

fully a second priest in the Parish, desperately needed if pastoral work is to be maintained and extended.

The National Home Mission Fund has agreed to provide \$2000 per annum to enable the parish to have an assistant priest. The rest of his support will be found locally.

This will make it possible for a more effective ministry to be given both in the town and in the huge country areas of the parish. It will make an important contribution to the life of the Church in Australia's youngest Diocese.



Wyndham is one of the hottest and most remote towns in Australia, and its another scene of work supported by the National Home Mission Fund.

The funds supports the Rev David McDougall, priest in charge of Wyndham, in the Diocese of North-West Australia. His ministry is to the town of Wyndham itself, and in particular to the many Aborigines in

and around the town who formerly lived on the Anglican Forrest River Mission. The Aborigines from the mission now all live in the Wyndham district and are a special responsibility of the Anglican Church.

Mr McDougall's ministry involves wide varying avenues of help to the Aborigine people as they seek to find their way of life within the context of a town like Wyndham. He has sought and found ways of assisting Aborigines to find their way into satisfactory employment in local industries and he and Mrs McDougall have also provided an effective ministry to Aborigine women in their homes.

It is a slow and difficult task of service and those involved in it need the prayers and support of the Church.



Armidale and Riverina

Among the activities of the National Fund during 1971 will be the part support of an Aboriginal Evangelist to work amongst his own people in the north western area of the Diocese of Armidale.

In this venture the fund will be working in collaboration with the Diocese of Armidale and Pastor Frank Roberts, of the Australian Board of Missions.

It is hoped that this might be the means of effective service amongst Aborigines and "fringe dwellers" in the towns of this area.

Further south in the Diocese of Riverina the Fund is providing support which enables part-time ministry to be maintained to the Aboriginal Settlement at Murren Bridge.



everyone can enter the
EASTER TO WHITSUNTIDE
national  fund
MOTORTHON



You've heard of walkathons, you've watched a telethon but what's a MOTORTHON? The idea is simple. During the period from Easter to Whitsuntide 1971, thousands of Anglicans from all over Australia will contribute to the Church's National Home Mission Fund one cent for every mile of private mileage done in their car. How will it work?

The National Fund is making an Australian wide distribution of motorthon mileage cards. These can be obtained from your rector or the motorthon organiser in your parish. On receiving your mileage card you fill in your current mileage reading (it is assumed that these cards will be distributed before or at Easter). At the end of seven weeks - at Whitsuntide - the mileage reading is again filled in. A simple subtraction gives the mileage done during the motorthon period and, after allowing for business mileage, a final figure is reached. If for example, you have travelled 400 miles on private running during the period, you undertake to give \$4.00 to the national home mission of the Church, through your local parish.

The National Fund Motorthon will be supported by a publicity campaign in Press, radio and television. It is hoped that thousands of Anglicans in all dioceses of the Commonwealth will join in, and that there will be a real sense of fellowship in the service of the Church in remote Australia. Already many parishes have ordered their Motorthon mileage cards, and more orders are flowing in daily. Make sure that your parish does not miss out on the privilege of this venture.

The Australian Church is rapidly becoming aware of the Church in the Outback. The Motorthon will be a major means of spreading the message more widely, as well as bring in practical support for the Church in the Bush.

Distance is one of the greatest single hindrances to an effective ministry in the remote parts of Australia. You can help provide the money to overcome the problem by entering the National Fund Motorthon. If motorthon mileage cards are unavailable in your area contact the National Home Mission Fund, 135 Bathurst Street, Sydney, 2000.

TRAINING THE CLERGY

Sir - WE WERE very pleased to see the first number of "Church Scene" and we are sure our newspaper will strengthen the life of the Australian Church.

The article on Canberra clergy training, however, serves some comment. This scheme, it is said, will emphasise the "pastoral and practical work of a priest." It is said there is dissatisfaction with the "practical work" of the major colleges in their comparative isolation. Such statements do not do justice to the practical training and work undertaken, for example, by St John's College and they ignore the new program of practical work at Morpeth out which all bishops have been informed.

For many years religious education (Th.L.) has been a compulsory subject at St John's, an

improved syllabus being introduced in 1970. In addition, second and third year students now go to

assistance of lay and clerical specialists in various fields of pastoral care.

would hardly seem to improve the situation. St Mark's, where the vicar-warden of St John's taught for two years, is in the wrong place, far from the university and the churches, even if next to the site of a cathedral which is unlikely ever to be built. After a decade or more, no one yet seems to have any clear idea of what the purpose of St Mark's is or should be. It has not shown any sign of becoming the "major seat of Anglican scholarship in Australia."

At the same time the college continues to prepare students for the Th.L. and Th.Dip. examination. It provides the discipline of community life and it places first and foremost regular corporate worship.

local primary and secondary schools each week for supervised practice teaching. On Sundays, second and third year students are now allocated to assist in a variety of ways in parishes throughout Newcastle and in the Maitland and Cessnock areas.

A new three-year course in ascetic and pastoral theology has been introduced. We hope it will be possible to extend the present clinical pastoral training. Like Canberra, Morpeth too, is able to draw on the

It has three full-time priests. There are five visiting lecturers who, one would think, have a satisfactory "level of scholarship and competence." Two of them, with doctorates, are resident at St John's. A second New Testament lecturer, appointed this year, studied at Moore College and Durham University, holds the London B.D. (Hons) and is completing an M.Litt degree. The other two visiting lecturers are also well qualified in their fields.

There are probably too many colleges in Australia. To establish yet one more small centre at Canberra

However, drawing distinctions between this or that kind of training within the present situation may be invidious. There are limits to what can be put into a three-year course. We ought not to pride ourselves on doing so much in that time. We ought rather to persuade the Church to give more time, more care and more money to the training of its ministers.

While there is a decline in the number of students in many places here and overseas, at least this year at St John's the decline has been halted and there has been some increase in

numbers (despite the withdrawal of three Canberra men). There is a more satisfactory position too, it seems, at Moore and in the Roman Catholic seminaries, in NSW, even if the picture is less encouraging elsewhere.

At St John's therefore we are full of hope, confident that God is calling many men to share in the ministry of our Lord, and confident that by his grace St John's will continue to play a vital part in the training of priests for his Church.

— John L. May (warden), John Bunyan (vice-warden), Raymond Williams (tutor), St John's College, Morpeth, NSW.

letters

THE ST. ANNE'S AND GIPPSLAND GRAMMAR SCHOOL, SALE

A Co-educational Day and Boarding School from Preparatory level to Higher School Certificate.

The School has a well qualified and experienced staff teaching in excellent classrooms, laboratories and a modern library.

Modern Boarding Accommodation — moderate fees.

The School has a well qualified and experienced staff teaching in excellent classrooms, for day pupils, and a few vacancies for boys and girls as boarders.

In addition to normal boarding facilities the School Council has decided to accept a limited number of boarders on a weekly basis.

For all information please contact:

The Principal

The Reverend Charles Sligo or

The Headmistress

Miss Lorna Sparrow

PO Box 465, Sale, 3850. Phone: 2693

Family planning needs great

MELBOURNE: The third annual report of the Brotherhood of St Laurence Family Planning Clinic highlights the need for overall planning in this field.

Of 496 new patients attend the clinic in Fitzroy during last year, only 17% were from inner suburban areas. The largest number, 25% came from the south eastern suburbs, pointing to a need for strategic and geographic planning services.

Last year, the clinic saw 735 patients.

At present, there is great confusion over the respective roles of the Family Planning Association, the Health Department and seven other family planning clinics operating in Melbourne.

"Family planning should be available for everyone, not just for those who can afford it," says the Brotherhood's director of social services, the Rev. Peter Collingworth.

"If Victoria is to have comprehensive and effective service, the State Health Department must take more initiative in the establishment of new clinics where the need is greatest."

He adds that already there are disturbing signs that family planning services are going to develop in the same unplanned fashion as many other services in the welfare field have done.

Although the State Government Budget has allocated \$27,000 to ante-natal care and family planning, there is

no present knowledge of how subsidies are to be granted, and no indication of an overall plan of development. And although the Brotherhood clinic has fulfilled a pioneering role in this field, it was not considered for a subsidy.

— BSL release.

Classified advertising

Accommodation

WIDOW, Church Lady, offers refined lady share home Albert Park, Melbourne. Near beach. Mod. Rental. All conveniences. Phone Melbourne 69-6778. Clergyman's reference required.

Positions vacant

PRIEST URGENTLY needed for bush parish with aboriginal settlement. Contact Bishop of Riverina, Box 10, Narrandera, 2700. Phone: 177.

STAFF MEMBER required for DCE, Newcastle. Clerical or lay. See advertisement on Page 5.

STATE SECRETARY required for ABM, NSW. Applications to Chairman, ABM Committee, St. Luke's Rectory, Ourimbah Rd., Mosman, NSW, 2088.

VACANCY for typist, 18-20 years. See advertisement Page 4 this issue.

Wanted to sell

THE FAMILY that prays together stays together. Family Prayer Books published by the Bishop of Ballarat, available from L.W. Lightbody, 261 Geddes St., Toowoomba, Qld, 4350. Price 30c. Plus 6c postage.

CLERICAL EQUIPMENT: Portable communion set, cassock, surplice, alb, stoles. Retired priest has available century-old portable communion set — two cruets, chalice, patten, spoon, candlesticks, reredos, which assembles into portable altar, in good condition — and other equipment for parochial use. Contact, Rev. D. Abbott, 4/10 Jika St., Heidelberg, Vic., and preferably phone Melbourne: 45-4746.

STRIP RADIATORS, foot-warmer style, available from St. Thomas, Werribee. Contact Vicar, Phone Werribee 93.

From GBRE'S Anglican Bookshop 2nd Floor, 323 Bourke St. Melbourne, Vic., 3000 New releases Books, Music plus some useful "not so new's".

GENERAL



INSIDE CANBERRA Hb, 296 Pages... \$9.95

A Guide to Australian Federal Politics by Don Warrington and Rob Chalmers. A highly readable and entertaining survey of Australian national politics as well as an invaluable reference book containing critical essays forecasting trends and answering questions about subjects as diverse as the Army and the Arts Council, Wool Marketing and Immigration.



Can a woman work and bring up a family? Why are women unequal?

An Australian woman writer, Rosalie Stephenson looks at these questions in a new outspoken book **WOMEN IN AUSTRALIAN SOCIETY**, which puts women's liberation and male chauvinism in their proper perspectives within the Australian environment. Paperback, 129 Pages. \$1.80

THEOLOGY



RELIGION IN AUSTRALIA by Hans Mol Price: \$9.75

Are young Australians spurning religion? Are women more religious than men? Are Sydney people less religious than Melbourneans? What precisely are people's attitudes towards premarital sex, cheating on income tax, the contraceptive pill, alcoholism, emigrants — Asian and white, political affiliations. In a book largely descriptive of religious beliefs and practices Dr Mol has answered all these questions and many more, and, as well, has attempted to place men in their correct sociological perspective. He also has made suggestions as to how the Churches can act to change and influence attitudes. Much attention is paid to the role of the church as a social institution and how the various denominations have reacted to the threat of the Secular Society.

FROM OUR FONTANA SHELVES



CAN MAN SURVIVE? By Hugh Montefiore, Bishop of Kingston

David Edwards, in Church Times, writes "In this momentous little book the author warns us that mankind is now under a danger as great as, or greater than, nuclear or biochemical war. It is the danger that the earth's natural resources may be exhausted or polluted by the greediness or folly of a few generations. A prophet has risen among us, and in this book has done what he could to warn us. Paperback, 224 Pages. 95 Cents

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England's Nazareth

book review

"WALSINGHAM WAY" by Colin Stephenson (Danton, Longman and Todd).

THIS BOOK IS A DELIGHT TO READ, and will have an appeal to a wide variety of people for an equally wide variety of reasons. The author, who followed Fr Hope Patten as Administrator of the Shrine, has given us a dynamic and realistic account of the restoration of the Shrine, and the life of Fr Patten. The book is absorbing, without pretension, with a scholastic detachment, and, above all, full of good humor, something which Fr Stephenson possesses in abundant quantities.

The opening chapters are the least important, and contain a brief history of the foundation, high peak and destruction of the Shrine in Medieval times. Their importance in this book is to place the restoration in its correct historical perspective, rather than to give the early history of the Shrine. The main part of the book centres around Alfred Hope Patten and the revival of Walsingham in this century as the Shrine of Our Lady.

It is less than 13 years since the death of Fr Patten, yet already he seems to belong to another age, an age when even those of us who loved Rome found her to be immovable and unapproachable; when the Tiber seemed wider than eternity and the Holy City more inaccessible than Heaven itself. Yet, for all that, Anglo-Catholics could, and did, draw on her for their doctrinal, spiritual and liturgical life, and had they not done so the Church of England would have been the poorer in consequence.

The story of the restoration has a colorful and often exotic background which the author paints with vigor and freshness. The Prayer Book Revision debacle and the vast Anglo-Catholic Congresses; the Society of Saint Peter and Saint Paul and the "Back

The Rev. Anthony Burge served on the staff of the Shrine of Our Lady of Walsingham in a Lay capacity during the years 1962-65, whilst Canon Stephenson was the Administrator. Previously he had been on pilgrimage with his home parish and in a private capacity on many occasions.

Father Burge was ordained in 1967 by the Bishop of Wangaratta, and served a short time on the Cathedral Staff before reading for his B.A. at the University of Tasmania. While in Tasmania he was part time Assistant Priest in the suburban parish of Moonah, and since February, 1970, has been the Assistant Priest at Wodonga, Victoria.

to Baroque" movement; the earnest discussions on to "tarp" or not to "tarp" and how much (or little) of the B.C.P. should be interpolated into the Roman Mass.

In many ways there is a sense of irrelevancy about much of this in our post-Vatican Council World, and for some it will be a nostalgic journey back, while for others it provides a look at a fast disappearing world.

We see in the book the life of a man who was severely practical and at the same time a grand visionary; a hard working parish priest, and an enthusiastic restorer of the past. A.H.P. accepted the Benificence of Walsingham so that he could restore devotion to Our Lady of Walsingham, which had lapsed since the Reformation.

First he brought the parish to the full faith, and this in itself is one of the most exciting chapters of the whole movement. Then he embarked on his life's work in restoring England's Nazareth. The story is tremendously exciting, and the author gives us all the failures as well as the victories of those crowded years.

An absorbing section of the book deals with the difficult relationship between A.H.P. and his Bishop, who was completely out of sympathy with the Shrine. The long, involved, and always courteous flow of correspondence which flowed between them shows throughout total inconclusiveness, with profound disagreement expressed in the most polite terms. The failures to found a men's community; the collapse of the choir school, and the trauma of establishing a Community of Sisters. At the same time the beginnings of devotion, the increasing numbers of pilgrims, and the Shrine rising on the Norfolk skyline.

The author is to be congratulated on his frank and candid presentation of Fr Patten, and indeed only someone who loved him so much and was in complete accord with his ideals could have done so without giving offence.

Fr Patten's eccentricities, his authoritarianism and his pride are shown together with his deep humility and love of souls, and throughout, the startling quality of the story is evident.

In spite of the human failings of A.H.P. the pilgrimage did begin again, the Shrine and Shrine Church were rebuilt, and once again the Walsingham Way is crowded with pilgrims. People are drawn here because they find God's grace and healing. As in all places where such homage is paid by Catholics to the Mother of God, there is a quality of joy and peace, and Walsingham is indeed a happy place.

The epilogue is a brief account of the Shrine in the decade following Fr Patten's death, and this is itself a story one day to be fully written; a story in which many people, myself included, have played some part.

It is the story of Fr Stephenson's administration and the period of full integration of the Shrine into the Church of England and the entire Anglican world. The time of Ecumenism and growing unity through Mary. Another phase in the journey along the Walsingham Way, a way which certainly leads to heaven and the ultimate vision of all that the Shrine stands for and is, and, one prays, ever shall be.

Anthony E.R. Burge.



The annual national Pilgrimage on Whit Monday; part of the procession passes along a sunken road from the Abbey grounds to the Shrine Church.

An evangelical study of comparative religion

J.N.D. Anderson, "CHRISTIANITY AND COMPARATIVE RELIGION," Tynedale Press, 1970. (Paperback), Aust. Price \$1.45.

Comparative religion is a subject which arouses a lively and widespread interest today. The subject of world religions is popular in Western academic institutions. The upsurge of interest is to be found in improved communications with other lands, insistent questioning of the role of the West vis-a-vis non-Western peoples, increasing availability of information on the popular level, the presence in our midst of large numbers of adherents on non-Western religious traditions, and a growing feeling among many people of disillusionment with organised Christianity.

"Christianity and Comparative Religion" by Professor J.N.D. Anderson is therefore of very great interest because of the nature of the subject with which it deals. It is of greater importance when written by a leading authority on Islamic Law, and currently Professor of Oriental Laws and Director of the Institute of Advanced Legal Studies in the University of London. He is no newcomer to the field of comparative religion, having been the editor of "The World's Religions," (IVF, London, 1950).

In his introduction to "Christianity and Comparative Religion," Professor Anderson in a masterly fashion analyses problems relating to Syncretism, Mysticism and Dialogue. He then discusses the relationship between Christianity and other world religions under the headings, "A Unique Proclamation?" "A Unique Salvation?" "A Unique Disclosure?" and "No Other Name?"

Professor Anderson insists that the attitude of Christians to non-Christian religions must be one of great humility. At

ABOUT THE REVIEWER
E.K. Cole, M.A., B.D., Th.D., is Vice-Principal of Ridley College Melbourne, and through his 14 years with CMS in East Africa has experience and interest in the field of mission work. He specialises today in Church History, Christian Missions, and the Study of Religions.

the same time he claims that Christianity being firmly based on the historical fact of the person of Jesus Christ, his incarnation, life, death and resurrection, is unique among world religions. As such, the salvation offered is unique. On the other hand, he puts forward an interesting view regarding the fate of some of the "heathen," which cuts across former conservative views on the subject.

While maintaining the uniqueness of salvation in Christ, he argues (with Dr Campbell Morgan and the Keswick Speaker George Goodman) that just as those Old Testament Jews were saved who "turned to God, brought the prescribed sacrifice, and threw themselves on his mercy" (p. 101) so too those of non-Christian religions, who though not having heard the Christian Gospel, feel their need of forgiveness, repent, and throw themselves on the mercy of God, will be saved. This is no form of universalism ("all will be saved"), but deduction based on the analogy of the Church in the Old Testament.

All may not agree with Professor Anderson's conclusions, but most will acknowledge that the book is of very great interest, and that the writing combines erudition with clarity of thought and simplicity of presentation.

- E.K. Cole

Biography of CMS leader

"Sincerity My Guide," by Keith Cole. Church Missionary Historical Publications. Trust. 1970, 127 pages, \$2.

This book is the first in the series of great Australian missionaries. It is the exploits of great men which often nerves the sinews of endeavor. In this Dr Cole has not failed in portraying the life and service of a scholarly Australian missionary statesman. In his short study of Bishop P.W. Stephenson he gives us a book worth reading.

It could have been the success story of the baker boy becoming a bishop, instead the author goes to the heart of the matter and reveals in a well documented account the spirit based conviction that all men are born under obligation and doubly so when born anew to a lively hope in Christ.

Bishop Stephenson's service was consistently unlimited, especially in the latter years as Bishop of Nelson, New Zealand. As a student, missionary teacher, college professor, administrator, both for the CMS of Australia and the Bible Society and as a country bishop, the Bishop seems never to have lost a high sense of dedication to a call.

At times of great change, such as the establishment of the Diocese of Central Tanganyika, the autonomy of the Australian CMS and its federal structure, and the pastoral care of the church in war time, the faith, courage and wisdom of the man gives us food for thought.

The insights into his soul and mind, given us from collected letters and recorded addresses, make us want to know more.

Perhaps, in a day when so many seem to count the cost of Christian service in terms of personal debit, this short challenging and informative account of a humble and sincere man of God may serve to remind the church again that to give all is to possess all things.

- F.O. Hulme-Moir

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God doesn't trick us into temptation

**victor maddick
writes...**

FEW SCRIPTURAL VERSES cause such bewilderment to the Churchman as the phrase from the Lord's Prayer, "Lead us not into temptation." Yet while doubts linger that God could invite, even trick us into temptation, we continue to pray it twice in each of the three Sunday services, believing that it must be right because it has Dominical authority.

Part of the difficulty is removed when we recognise that in English the word "temptation" does duty for the meanings of "trial" and "temptation." The primary meaning of the Greek word is "to test," "to make trial of," and only in a secondary meaning is the thought of "to seduce" introduced.

We can get rid of any lingering doubt that God is preparing situations to arise which would be almost certain to entrap us when we remember the explicit statement of St James, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempts he any man."

Canon Anthony Dean suggests that there is a great deal of difference between the two prepositions "into" and "unto." It would surely be both unrealistic and unwise to pray that we be not led "unto" temptation: for that is a universal experience. Machinery has to be tested under the most stringent conditions to see whether it can stand the test. Similarly with men. We do not allow our young doctors loose on the community until they have shown their capability. Is it not so with our moral muscle? It also must be proved.

Christ did not mean, however, that we should be led "into" temptation, so that we

fall under the power, under the pull of it so that we fall a victim to its dominance.

Members of Alcoholics Anonymous know this. They know their complete inability to control the craving to drink by their own power. Every day situations will arise when the temptation will rush in with almost overwhelming power. You have no self-assurance that you can cope with such a severe test. How practical, therefore, the prayer: "Lord, don't let me get into that situation of terrible temptation - but if the test should come, then give me your rescuing power."

So the phrase can be adequately paraphrased, "Father, though I know You are with me in every experience of life, when my faith is to be tested, bring me not into situations where the power of temptation to sin is more than I am able to meet, but in my hour of trial, deliver me from sinning."

If it be true that prayer is getting our wills attuned to and in line with the will of God, how can we help in the answering of our own prayer?

First, surely by avoiding situations where the temptation to sin is stronger than our present capacity to meet it successfully. To carry through the illustration, the member of Alcoholics Anonymous who is gradually getting out of the trough of his passion would be most foolish if he were to have a bottle of his favorite beverage beside his bed. To court temptation is most unwise.

Secondly, and much more important, it must be watched where it begins - within the mind. St Augustine of Hippo knew, out of his own wretched experience, the progress of temptation - "a thought, a picture, a fascination, a fall."

Martin Luther whimsically expressed it, "You cannot prevent a bird alighting on your head, but you can prevent it making a nest there."

Thoughts of a seductive nature come to us all: We do not need to give them lodging place. But how? - That's the question.

Thomas Chalmers, great preacher of 19th Century Scotland, coined an immortal phrase - "the expulsive power of a new affection" - "Some absorbing hobby, some compelling interest, some demanding occupation, some new love - these will challenge the mind and fill the leisure and will prevent the old temptation becoming

the obsession it once was.

For the Churchman anxious to live out his faith, it is in renewed devotion to the spirit of Christ that the prayer can be best answered. C.F. Andrews, great missionary to India was not alone when he wrote, "During most of the 43 years of incessant struggle, journeying to and fro throughout the world, I have never lost the assurance of Christ's loving presence with me. He is not a mere vision, he is no imaginative dream, but a living presence who daily inspires me and gives me grace. In Him, quite consciously, I find strength in time of need."

A.V.R. Maddick

Ministry in the seventies

BY the Rt Rev. H.A.J. Witt

WELL, THAT'S WHAT IT SAYS on the catalogue - "The Latest in Clerical Wear" - and inside are pictures of serene young men of the cloth, superbly suited and surpliced. And I like to see them.

True, I shall never use the order form enclosed, but I hope the catalogue continues to come as it has since the days of Melchizedek. May its mailing list never diminish in fact!

For the ordinary parish priest, the Rev. Joe Blow, is the very backbone of the church. Whatever is said about new patterns of ministry, it is the minister in the old pattern, who, in the church of the 70s, the 80s and the 90s will still be the man who matters. Nevertheless, herewith my own catalogue of clerical garb. Containing my own creations for some clergy of the future. The fact that the models in most cases are older men, I hope, will not put you off.

Page one - a country scene. No clergyman at all you notice. Why? Simple: The parish hasn't got one.

It used to have, but then wheat quotas, the amalgamation of farms, and a decline in the rural population meant that an adequate stipend was not forthcoming. Mark you, in that farm house lives a man who was both born in it and will probably die in it. A man of stature, shire councillor, a good farmer, and, be it noted, a regular worshipper. Later editions of this catalogue will show him officiating at services, reading sermons provided by his bishop and ministering fully to those to whom he has partially ministered for years.

Page two - a very different scene; a typical new housing project; 80 newcomers a week they tell me.

Actually it isn't typical. Instead of the young man, straight from his first curacy, earning his spurs and ulcers, this parish has an older, experienced man, who left his established parish to come here. After all, this is where the challenge is. No church, no tradition, and only one curate. Those 12 men around him? Well, in the old days you recall, laymen were licensed to read services and administer the chalice. Now we've gone the whole hog; no half measures; the bishop

has ordained them. They live in the parish; have secular jobs; administer the sacraments. The two professionals preach the Word.

In pages one and two we have taken note of a typical modern trend - mobility. In America the average length of stay in one house is five years, and a similar pattern is appearing here.

The people in the last pages are also garbed to cope with modern mobility.

Here is a worker priest living in an inner suburb. Years ago this was a densely populated area; then the people moved. Now there is a move back - to high density flats. They overlook the parish church - in more senses than one. All the parish visiting in the world will touch but a fraction of these flat dwellers. This man, however, lives in a flat; it is his home and chapel.

On this page you see another group of worker priests. (Most of my models are in groups or teams.) Each is following the mobile work forces moving over the country. To Rum Jungle, to Gove, to Mount Isa, to the nickel mines of Kalgoorlie and the ore towns of the north-west.

The one on this page speaks Italian - or is it Greek or Hungarian? He has made his home in areas where those nationalities have settled. You will notice that I have tried to emphasise the ministering motif and not the sheep stealing one.

And the group on this page - men and women you see - are the most dynamic creations of all. They have taken seriously words like "laity"; "ministry"; "vocation" and "fellowship". They are a dangerous bunch. The words "Here am I, send me," are frequently on their lips and they are likely to appear anywhere. They are likely, too, to seek further ways of exercising their ministry now that they have a glimmer of the exciting opportunities it offers.

Could I add one final dress-making note?

You are bound to see how I have emphasised the "girded up lions" motif. There is a minimum of accessories. These clothes are not off the peg efforts; you must turn to the other catalogue for those. They are meant for a minority; those who are called to wear them.

And wearing them, to be sent, anywhere.

HE IS RISEN!

A preachers' and Bible students' resource based on the Gospel for Easter Day - John 20: 1-10.

THE CLIMAX of each of the Gospels is the resurrection story, though each has its own way of handling it. John has none of the stories that the others have. His account is his own throughout. He agrees with the others on the central facts - that Jesus rose, that the tomb was empty, that He appeared to His followers. But he has his own way of making his point.

He first emphasises the fact that Jesus' tomb was empty on Easter morning. In each of our Gospels this point is made. Some modern students feel it best to softpedal this aspect of the resurrection stories. They point out that we do not really know what took place and think that it is unwise accordingly to be dogmatic.

There is certainly room for some reverent agnosticism. There are many things about the resurrection about which we must say, "We do not know." But that does not mean that we should try to evade the plain meaning of scripture. That the tomb was empty is clearly stated in our sources and we must not overlook it.

The empty tomb means that, however we understand the resurrection, it had physical aspects. As Alan Richardson says, "The bodily resurrection of the Lord is theologically very important in showing that the whole of creation is to be redeemed, the physical no less than the spiritual." Bodily values will not be eternally lost.

A somewhat puzzling statement is that the Beloved Disciple, when he had entered the tomb, "saw and believed." There can be no reasonable doubt that "saw" means "saw the graveclothes." But what did he believe?

Some have thought John means that he believed Mary's story. When she told it, it

had seemed incredible. But now that the disciple saw the tomb he realised that what she had said was quite correct.

Or the meaning may not be specific. John may mean no more than that the Beloved Disciple realised that something wonderful had happened. This was no common grave robbery, but a happening which bore the stamp of God. He attained some kind of faith, even though not complete faith in the resurrection.

A third possibility of course is that he did no less than this. Hoskyns is in no doubt: "The pre-eminence of the faith of the Beloved Disciple is the climax of the

study resource

narrative. His faith was not derived from ancient prophetic texts; the fact of the empty tomb illuminated the sense of scripture." An objection is the following statement that as yet they did not know the scripture that he would rise from the dead, which does not look like a statement of faith in the resurrection.

It does make it clear, though, that there is a right order here. The disciples did not manufacture a resurrection to fit in with their understanding of Old Testament prophecy. They first came to see that the resurrection had taken place and only then discovered a fuller meaning in some Old Testament passages.

Let me add one point. Some who think that the Beloved Disciple was the author of this Gospel discern a note of pride in his recording the fact that he was the first to believe. But in view of v.29 this is not the case. He saw and only then believed. He did not attain to the blessing of those who believe without seeing.

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WORLD DEVELOPMENT:

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AGAINST A BACKGROUND of Commonwealth Government attempts to counter inflation, about 100 of us met recently, at the Australian National University for a summer school on world development.

The school was organised by Student Involvement for Development (SID), a body which is trying to draw the attention of Australians to the gaps in living standards between the so-called "developed" and "developing" countries, and the need for action to bridge the gaps.

World University Service and The Australian Council of Churches are among the national sponsors of SID. Following their own conference on Action for World Development (Sydney, February, 1970), the ACC and the National Commission for Justice and Peace of the Roman Catholic Church set up a joint secretariat for Action for World Development which has been asked to co-operate with SID by sharing resources and programs.

One of the speakers at the SID summer school was the Minister for Foreign Affairs, Mr McMahon. His subject was "International Aid - Where Australia Stands." Newspapers gave much space to his announcement that owing to inflation the Government intended to reduce the volume of foreign aid.

The Minister's view was that on the whole, and especially as compared with those of other countries, Australia's efforts in aid were to be applauded.

The fact is that in 1967-68, total external economic aid was 0.59% of our Gross National Product, a long way below the 1% of the United Nations has set as the target for developed countries to achieve by 1975 as part of the program for its second development decade. The Government has not accepted that date.

The delegates reacted strongly to Mr McMahon's statement as they did to his declared preference for bilateral rather than multilateral assistance.

But, according to two research scholars in economics at ANU, Peter McCawley and John Kolff, bilateral aid lends itself much more to political meddling than multilateral programs. A number of developing countries have also asked that international aid be provided through multilateral rather than bilateral channels.

Aid by itself will not close the gap between rich and poor countries. A revolution in world trading conditions will be required for that.

At present, trade restrictions by the developed countries, including Australia, frequently nullify the benefits of foreign aid when a less developed country cannot sell the products derived from that aid.

Australian manufacturers and producers could help their Asian counterparts by

working for the reduction of tariffs and by avoiding starting new primary or secondary industries in Australia if their establishment in a poor country would help that country.

Speaking on Asian development generally, Dr Saral Chatterji, assistant director of the Christian Institute for the Study of Religion and Society (in Bangalore, India) warned that the benefits of improved crop production were not evenly enough distributed in India. Wealthy elites are still able to dominate the nation's economic and political life.

The economic development of many countries to our near north requires fundamental changes in their social structures.

If such changes occur, he said, Australians should not intervene with troops in order to maintain the status quo, but do all they can to assist the just distribution of resources.

The 1970 conference reminded the Church that its service to men involved a "trusteeship over creation, guarding, developing and sharing its resources" (Uppsala Report).

Its statement continued: "We must recognise that the majority of the world's people suffer from long-standing underdevelopment. We must confess that we are often selfish, unjust, indifferent and sometimes arrogant in our buoyant prosperity. We must commit ourselves to tackle the root causes of these situations, work to liberate men and societies from ignorance, hunger, injustice and war, and help to create in partnership dynamically developing societies in all nations."

A number of affirmatives followed, including these:

- a) The work of development is a work of justice;
- b) Our partnership with developing countries is not to be conditional on their political and economic systems;
- c) In our use of the human and economic resources available to us and our churches, we must always give high priority to the needs of world development;
- d) Endeavoring to solve national and international problems by war is working for destruction rather than world development;
- e) Development is a pre-requisite of peace;
- f) The time for action in development is now.

I have quoted at some length from the proceedings of the 1970 conference and the 1971 summer school because it is important that Christians see that these were gatherings in which Christians of all shades of opinion were represented.

Now Canberra had better give a good lead by putting its own House in order.

- George Garnsey.

EIGHT YEARS AGO I was taking a train from Madras to a small city near the extreme southern tip of India - by what the Indians optimistically called a "first class" sleeper.

I shared the grubby two-berth sleeper with an Indian Government official. The journey began badly. I offered him one of my ham sandwiches, and was icily informed that his religion forbade him.

However, he was as gracious as fabled Indian courtesy would require, and we spent an evening in which I learnt a great deal about India, its aspirations, its problems, and how one Congress Party devotee and civil servant saw these matters.

At the time I had a tiny parcel of shares in an Australian company which made shirts. The shares did me no good: In the four or five years I held them I didn't once get a dividend. So I was interested when the Indian gentleman rambled on about Indian shirt exports.

At the time, he said, India could make a quality white shirt under licence to a well-known American company, and export it to the USA at a price which equalled \$U.S.1.27. Tariffs, and quantity restrictions, and the unwillingness of American importers, however, forced the price to a figure which priced the shirt out of the American market.

I was suitably sorry about this, and politely said the Indian Government was right to object to this situation. I was equally polite, but less comfortable, when he pointed out that the export situation to Australia, was even worse.

"We are not the most efficient shirtmakers in the world," he said. "Japan makes shirts more cheaply. But in Australia they cost about four times as much to make."

"I cannot understand why Australia does not allow us to sell it shirts. Then we could afford to buy more wheat from Australia."

I suppose there are other Australians apart from me who have been disappointed with a small investment in Pelaco, or perhaps one of the other Australian textile companies. Certainly there are others including some of my suburban neighbors who work in cotton goods factories on a pay which rewards them badly for a wretched, boring day.

With tariff policy currently under discussion, one wonders whether it might not be enlightened self-interest - as well as international neighborliness - to buy more of our high-labor-content consumer goods from cheap labor countries.

Sir John McEwen was undoubtedly right in insisting that this should be done by Government policy, not by Tariff Board action. The Government would have to phase it in slowly. Provision for Australian now dependent upon shares in affected companies, and more particularly the workers, would have to be made.

But this is a large part of what World Development is about. This is the general kind of program the churches have committed themselves to in World Development.

- G.C. Davis

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