

CHURCH Scene

NATIONAL ANGLICAN NEWSPAPER

Melbourne February 25, 1971 15c.



Above: Archbishop Marcus Loane of Sydney with the Rev. Peter George, Bush Church Aid Society missionary and priest-in-charge of Townview-Gunpowder, Mount Isa on the verandah of the Townview Rectory earlier this month. The Mount Isa mines are faintly visible through the dust in the background. Archbishop Loane and Mrs Loane are on a tour of BCA work in Queensland, Northern Territory and Western Australia with the BCA Federal Secretary, the Rev. G.B. Muston. They are due in Melbourne tonight (Thursday), for Mr Muston's consecration as a bishop co-adjutor in the Diocese of Melbourne.

news inside

Last Thursday (February 18) the English General Synod voted by a two-thirds majority to request legislation for an open communion policy. Some Australian leaders welcomed the move and hoped it would be followed by similar moves here, but the Bishop of Adelaide foresaw legal difficulties. A full report appears on Page 8.

Canberra and Goulburn Diocese has decided to commence training its own clergy, starting this year. Training curriculae will be unusual. This takes significance in the light of a General Synod report on training for the ministry and the closure of a small college at Wangaratta and redeployment of facilities at Perth's Wollaston College last year. Full story, Page 2.

The first New Guinean ordained for the Anglican ministry (in 1914), died recently to end the beginning of Church life in Papua-New Guinea. Susan Young writes

about the man, Canon Peter Rautamara, on Page 2.

Meanwhile, an opening exists for a "worker priest" at Kimbe in the Diocese of New Guinea. The Rev. Lyall Turley, who last year found a worker priest through a newspaper article, describes the opportunity on Page 3.

The bold policies in support of social improvement and particularly racial harmony, for which the American Anglicans (Episcopalians, they are called), have been notable in recent years, have resulted in a budget shortfall as some dioceses have withdrawn support to show their unease. Bishop Ian Shevill reports on Page 3.

The Diocese of Melbourne now has its full staff of assistant bishops, and inaugurates a new system of episcopal oversight with a special service next Sunday. Full report on Page 3.

Archbishop Frank Woods of Melbourne, who returned recently from the latest meeting of the World Council of Churches' Central Committee, reports on Page 4 that the WCC has re-organised its executive functions.

Bishop Howell Witt of North-west Australia did not take the election of an independent to the fifth Senate seat for WA particularly seriously. A reprint of his ambiguous comment in the Anglican Messenger (WA), appears on Page 5.

A.V.R. Maddick, well-known columnist, makes his debut in "Church Scene" by discussing a new face for the Church: see page 7.

READER SERVICES

In this, the first edition, we publish the first in a regular series of resource items for preachers, teachers and parish workers. Dr Leon Morris discusses the Gospel for Lent

IV on Page 6, and Cedric Cowling writes about righteousness for its own sake, on the same page.

A summary of personal news appears on Page 4. Clergy movements, covering announcements made since last September, are reported on Page 5. It will take several editions to catch up on the big back-log in these, after which we will report only those of the latest fortnight.

OURSELVES

This, the first edition of "Church Scene", is mailed free and individually to almost every priest, churchwarden, lay reader, parish officer and Sunday school superintendent in the Church of England in Australia.

To find out how to subscribe, turn to Page 8. You'll be wise to subscribe: that way you ensure you don't miss an issue.

Canberra moves into clergy training

CANBERRA: Canberra-Goulburn's Bishop-in-Council has decided that the diocese will train men for the ministry.

The move originates from discussions beginning in June, 1969.

The Rev. David Durie, present master in charge of English at Canberra Grammar, has been appointed supervisor of training.

Mr Durie, a returned missionary, was at one time a tutor at St Francis' Theological College, Brisbane. He takes up full-time duties in clergy training in May, 1971.

The unit is to have five or six men in training this year. Three men, already well advanced in training, will be included and will finish their studies under the new scheme which will have slightly different emphasis.

Pastoral and practical work of a priest will be emphasised in training. The effect of this, the diocese expects, will be to give greater stimulus to learning theology than is possible when men undertake training in the comparative isolation of a theological college.

Students will attend lectures at St Mark's Institute, and possibly at

other teaching institutions in Canberra.

Some seminars are planned, conducted by specialist teachers from other institutions who will be engaged on a "per seminar" basis. This will give the unit a level of scholarship and competence beyond what is possible in a normal, small college staff.

If the unit develops as anticipated, its form will be well defined by the beginning of 1972.

The Diocese of Canberra-Goulburn hopes that by then it will be training men on behalf of other dioceses.

— Diocesan release.

Lecture

The second Douglas Hobson Memorial Lecture will be delivered at St Mark's Library, Canberra, this year by Dr Eduard Schweizer, professor of theology at the University of Zurich. Provisional date for the lecture is Friday evening, July 16.

This is an experiment to watch

LEADERS IN A NUMBER OF DIOCESES will be watching the Canberra clergy training experiment with more than casual interest.

A telephone call to two country bishops and one archdeacon this month produced some interesting comments.

None knew of the move, and each showed interest in the proposal as a possible future training centre for their own ordinands.

One, whose ordinands have been sponsored to Crafers, Morpeth and Ridley in recent years has been considering sending men to Moore. This is largely because of some dissatisfaction with the present colleges.

Another, who also declined to be quoted, commented that "if Fr Durie can weld the best of St Francis' with the unique educational opportunities available in Canberra, we'll really be onto something."

Committed

None, however, would be quoted.

The larger dioceses are all committed in various degrees to colleges of their own. The closing of Wangaratta's own college last year, on the grounds that it was too small, was noted with interest at the time as a painful but realistic move.

The dissatisfaction, and I am not sure how widespread it is, is not so much with the scholarship of the major colleges now in operation, as with their practical work.

A report to General Synod some years ago on training for the ministry in Australia focused attention on the matter.

The general view is that there are too many colleges, many of them too small, and that fewer, better-staffed colleges would be better.

If the Canberra unit — as yet unnamed — fulfils its promise it may help St Mark's Institute rise to the importance Bishop Burgmann saw for it. He planned it as a centre of scholarship, sandwiched between the National Library and the proposed Anglican Cathedral in Canberra, within a short walk of Parliament House, and the major seat of Anglican scholarship in Australia.

Sceptical

Melbourne and Sydney, however, both view this idea sceptically, and it is more likely to be the country dioceses which work with Canberra to make the new unit a success.

Melbourne, because of its pride in Trinity College and its traditional reliance on Ridley, and Sydney, because of its devotion to Moore, will wait to be convinced.

Canberra, as the eighth in size among the Australian dioceses (judging on Anglican population and clergy

numbers) is the biggest of the smaller dioceses.

Because of the Burgmann tradition, upheld by Bishop Clements who has gathered a number of outstanding clergy, and because Canberra is the national capital with the ANU growing rapidly, Canberra-Goulburn is perhaps the logical place for this experiment.

And, as in national affairs, Canberra does not accept that it is at very much disadvantage compared with the bigger State capitals. It is a confident city.

— G.C. Davis

New registrar

CANBERRA: Archdeacon A.W. Harris, Registrar of the Diocese of Canberra-Goulburn from 1956, retired on December 30, 1970, and has been succeeded by Mr Frank Roberts.

The archdeacon and Mrs Harris will continue to live in Canberra.

Knighted

LONDON: Mr Fred Catherwood, director general of England's National Economic Development Office, has been made a Knight Bachelor in the New Year's honors list. Mr Catherwood, a well known English evangelical Anglican, was nominated by the Prime Minister, Mr Heath.

On the Queen's personal list, The Very Rev. Robin Woods, Dean of Windsor, who was nominated Bishop of Windsor recently, has been made Knight Commander of the Royal Victorian Order. He is the brother of the Archbishop of Melbourne, Dr Frank Woods.

New Guinea's first native Anglican priest dies

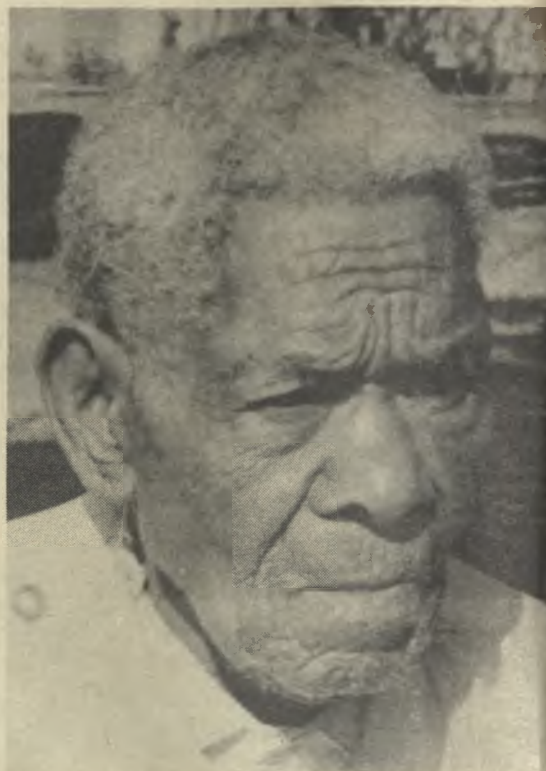
By Susan Young

PORT MORESBY: One day almost 80 years ago, a young village lad caught his first glimpse of the pioneer missionaries Albert Maclaren and Copland King, shortly after they had landed near Dogura in the Milne Bay District of Papua.

That glimpse was to have far-reaching effects both on the life of the boy and on the life of the indigenous Church in Papua-New Guinea.

For the boy, Peter Rautamara, was to become the first Papuan or New Guinean Anglican priest, setting a fine and enthusiastic example for all the men who were to come after him.

Peter Rautamara, since 1962 a Canon of the Church, died in January at the prodigious old age of about 92. He had been made a deacon in 1914, 23 years after he first saw those missionaries who were to change the course of his life. And in 1917 he made Papuan Church history when he was ordained priest.



Canon Rautamara

Dogura

Canon Rautamara spent almost all his 38 years ministry (and later his sprightly retirement) in and around the cathedral station of Dogura. And it was at his beloved Dogura that Canon Rautamara was laid to rest after a service conducted by Assistant Bishop Henry Kendall in the Cathedral of St Peter and St Paul.

With the passing of Canon Rautamara, there passed also an era — he was the last known Papuan who could remember Albert Maclaren and Copland King; and he stood as representative for those men who, under Bishop Newton, laid the foundations of the indigenous priesthood.

But fittingly, as Canon Rautamara himself would have said, that era passed as another is being ushered in. For this is a time when the priesthood in Papua-New Guinea is reaching out to meet the great opportunities and challenges which are now being presented to it.

Training

Already the number of indigenous clergy — about 60 all told — exceeds the number of expatriate priests in the

diocese. Now the emphasis is more than ever on producing highly trained clergy capable of serving an increasingly sophisticated people, and of giving stable and sympathetic leadership come home-rule and independence.

At Newton Theological College, Dogura, plans are in hand to upgrade the training and serious consideration is being given to moving the college itself from its present isolated situation.

University

One priest is reading for an Arts degree at the new University of Papua-New Guinea and another is studying at the ecumenical Pacific Theological College in Suva. Naturally, it is both hoped and expected that more and more priests and theological students will go to university. And it is planned to give an increasing number of priests the opportunity to work and study overseas.

Recently the Bishop of Papua-New Guinea, Bishop David Hand,

announced that it was hoped to complete indigenisation of the Church "by 1980 at the latest." All concerned agree that this is a formidable, but exhilarating, task.

The Parochial District of FOSTER

(Diocese of Gippsland)

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Memorial service

CANBERRA: A service in memory of Lord Slim, former Governor-General of Australia, who died recently in England, was arranged for St John's, Canberra, yesterday (Wednesday).

The secretary of the Prime Minister's Department and Bishop Clements of Canberra-Goulburn arranged the service.

Lord and Lady Slim were regular worshippers at St John's, Canberra, during their years at Yarralumla.

The present Bishop R.G. Arthur of Grafton was rector of St John's during the Slim's period in Australia, and Bishop Clements was hoping he might be able to attend to deliver the address.

- Diocesan release.

"Power-of-the-purse" curb on U.S. church

From The Rt Rev. Ian Shevill

LONDON: National headquarters of the Episcopal Church in USA is facing a financial crisis this year. A lesser problem of money shortage has arisen in England, through the cost of synods.

Budget projection shows a shortage of \$2,000,000 for 1971, and headquarters may have to take in tenants to keep the building in Anglican hands.

I am advised that Church House, Westminster, is examining a proposal to reduce the staff at Episcopal Church headquarters.

The American centre of the church has already been forced to reduce its staff by half - from 204 to 103.

The dilemma there has been caused by a dominance of avant garde forces in budgetary planning. Radical planners have been far ahead of the constituency and the silent majority have now applied the power of the purse.

An example of this was seen at the 1967 convention of the Episcopal Church when substantial cash grants were voted for minority groups and projects.

Among these was a militant group of Mexican-Americans in New Mexico. Three years ago the leaders of the group raided a country court house and two were shot.

This enraged the Bishop of New Mexico, The Rt Rev. C.J. Kingsolving, III, and he cut contribution of his diocese to the national budget from \$80,000 to \$1. Other grants to the budget have also been cut.

A national convention held in Houston at the end of 1970 tried very hard to adjust the situation for the future.

A crisis in England has been caused by the financial burden of synodical government which was introduced late last year.

England is finding synodical government an exhilarating experience, but synods have presented two problems - cost and the frequency of meetings. Synods are called at national, diocesan and deanery levels and are often called considerably more than once a year.

Despite these problems, laymen are finding a new enthusiasm in telling bishops, through synod, that they cannot do things they used to do.

New episcopal care plan starts in Melbourne

MELBOURNE: Two services in Melbourne this week mark the optimistic beginning of a new era in that diocese.

The first service is the consecration of the Rev. Gerald Muston as a co-adjutor bishop in the Diocese of Melbourne, in St Paul's Cathedral today (Thursday).

The second is the service to inaugurate Regions of Episcopal Care in the diocese.

Bishop Muston will give Melbourne a third assistant bishop for the first time. The others are Bishop R.W. Dann and Bishop J.A. Grant.

Bishop Dann has been consecrated 18 months, Bishop Grant two months.

Each of the three new bishops is new enough in his position to be able to adapt to the requirements of the new Regional Care system.

This system, with features in common with the area control in the Diocese of London (Woolwich, Guildford, Surrey are all suffragan bishops under the Bishop of London), is new to Australia.

Sydney went a long way towards it when, in the early 1960's it began the administration of its area under four regional co-adjutors.

However, Melbourne has gone further by setting up regional conferences which will work like mini-synods, whose territorial jurisdictions will coincide with the Episcopal Care regions.

It should therefore be possible for Melbourne regions to develop a limited local character - a character which their

area bishops will be able to influence.

Melbourne's change arises from lengthy studies of the English Paul Report, and several specialised commissions set up to study the diocese's workings in episcopal care, administration, using its lay

resources, clergy appointments and tenure, and the possibilities of developing group and team ministries.

Sydney has chosen a different path towards streamlined administration by proposing the

Continued on Page 5

Worker priest sought for New Guinea farm development

RABAUL: With rapid agricultural development in the West New Britain district, the Diocese of New Guinea has the opportunity to put a priest into a new area.

Last year, facing a similar challenge in Bougainville, the church found a worker priest by exposing the need in the Melbourne diocesan Press.

Headquarters for the territory's latest agricultural enterprise - oil palm - is Kimbe, situated midway along the north coast of New Britain.

The oil palm project is being initiated and developed jointly by the Department of Agriculture

and the firm of Harrison and Crossfield (NG) Ltd.

The Rev. Lyall A. Turley, announcing the need for a new priest, says 3000 farmers have already settled on their 15 acre oil palm blocks, and are being assisted financially by the Government.

When the project comes into full production, settlers are expected to be earning a total of about \$4,000,000.

Mr Turley says that the present Anglican population in the Kimbe oil palm district is served by the Rabaul parish priest who is over 200 air miles away. The ministry of a resident worker priest is needed.

The priest would be required to stay for at least two years and work in private enterprise while preparing the way for an emerging parish life.

A priest with accounting experience would be at a particular advantage.

Mr Turley adds that the spiritual and social needs of the people of the Territory cannot be overstated.

"Papua and New Guinea is evidently to become a raging battleground for Australian political forces over these next two years," he writes.

"The harm done by such ungainly, selfish and irresponsible action will undoubtedly be evident for many generations to come.

"The Australian nation will reap what is sown in its care of and responsibility to Papua and New Guinea."



Archdeacon Reid

John Reid in Nepal

Archdeacon John Reid of Sydney and his wife are currently in Nepal. The trip is Archdeacon Reid's third to that country in five years.

He has gone in order to visit mission stations and hospitals run by the United Mission to Nepal, in which the Church Missionary Society is a partner.

The last five days of his visit will be taken up with a missionaries' and pastors' conference, at which he is to give Bible studies and other addresses.

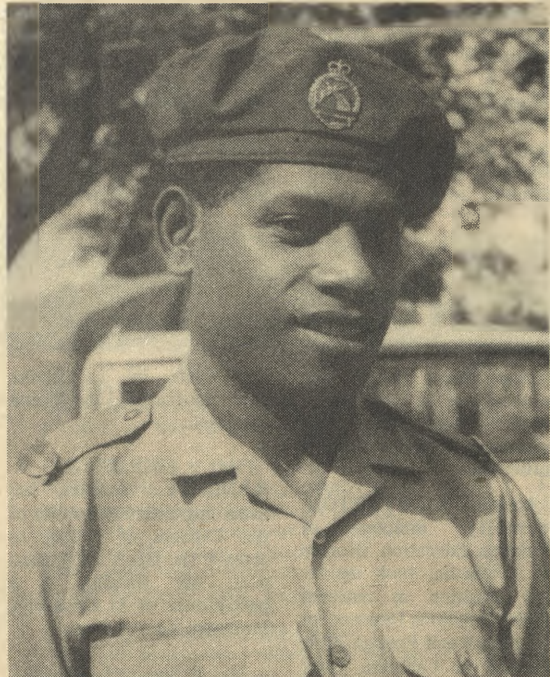
NEAC defended

SYDNEY: Bishop R.C. Kerle, Bishop of Armidale and co-chairman of the National Evangelical Anglican Congress, has answered critics of the congress planned for August.

"Already the congress is being seen as partisan, a show of strength, divisive in effect," he said last week.

"We must convey clearly to the Australian Church that it is not just another platform for Evangelical statements on doctrine, nor a public relations gimmick to improve our image. Rather what we want to do is glorify Christ as Lord.

"Each generation needs freshly to express and experience the Gospel of grace. This generation is ripe for such a fresh and contemporary expression by Evangelicals."



Corporal Davidson of Nonisa is a Papuan Anglican. He, like Anglicans in the Kimbe district, faces great future responsibilities.

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WCC Central Committee re-organises its working departments

MELBOURNE: The World Council of Churches' Central Committee decided upon a structural re-organisation of its functions at its meeting last month.

The Acting Primate and Archbishop of Melbourne, Dr Frank Woods, who is a member of the committee and was present, submits this report:

Our business fell roughly under three heads: Firstly reports of the work and plans for the future of the several departments of W.C.C.; secondly, to initiate a far reaching reorganization of the World Council structures at Geneva; and, thirdly, to provide a forum for the debate of some of the burning issues of the day.

missionary and evangelistic task. If you know anything about the difficulty of mission and evangelism in the modern world and on your own locality you will sympathise with the difficulties of this department in carrying out its work.

International affairs

The Commission of the Churches on International Affairs told of long hours spent in discussion behind the scenes, both at the United Nations in Geneva, and in New York and of representations made to governments on behalf of the member churches on such issues as, for instance, the building of the controversial dam in Mozambique, the problems of migrant labour all over Africa, the Christian concern about the enormous national expenditure on armaments while vast social problems remain unsolved for lack of financial means.

In this area also we heard reports on the new departments on National Development and on race conflict. You only have to be, as I was, a very short time in a developing country to realise that the Church cannot stand apart from the problems and opportunities of development or from the truly terrifying prospect of increasing race conflict and indeed of the threat of global race war.

Re-organisation

The subject of structural reorganization is a dull one even for the people concerned but an important reorganization was initiated. The World Council of Churches in the first quarter century of its existence has grown into an unwieldy body and the effect of this reorganization is to simplify its departments into three "Programme Units".

Unit No. 1. will be concerned to gather the threads together of the study subjects, such as Faith and Order, Evangelism, Mission, and all the opportunities and problems that are before

the Church in matters concerning Theology and Ministry.

Unit No. 2. will be concerned with the service structures of the World Council, particularly of course, Inter Church Aid and Refugee Service, but also service to Developing Countries, to the Cause of Peace, to Racial Harmony.

The third Unit will be concerned with Communication and Education. At our meeting in Addis Ababa the World Council of Christian Education became an integral part of the World Council of Churches. This department will be concerned with the subjects its name suggests.

I wish I could convey to my readers something of the thrill, and indeed of the inspiration which such meeting with fellow Christians from all over the world gives me. There is a sense in which one only sees the wonder of the universal Church, and of its true catholicity, in such a diverse company of Christians.

It is also a thrill to find yourself amongst men and women who



Dr Woods, pictured above, addresses the first meeting of the WCC Central Committee held in the WCC headquarters in Geneva in February 1966. He has often mentioned publicly in Melbourne that it is only the generosity of a "good friend" in Australia which provides the fares for him to attend. Stemming from his university days he has always been extremely interested in ecumenical affairs and is today acknowledged as one of Anglicanism's world leaders in the field.

associate only because they know themselves and their churches called to bring Christ to the world and the world to Christ.

Communication

Communication is the life blood of society and yet the cry goes up from every quarter that there is a failure in communication: parents with their children, employers with employed, governments with the people, professors with students, the clergy with the laity, the Archbishop of Melbourne (and every other Bishop) with his clergy and people, race with race, "they" with "us".

Structures, social, national and ecclesiastical, exist in order to make communication possible and yet, just because these structures are organized and administered by frail human beings, communication between the people who staff the structures and the people whom they are meant to serve becomes itself a problem.

I say this because I am constantly told that the World Council of Churches fails to establish communication be-

tween itself and its constituent members and because there is very general misapprehension about what the World Council is and does.

The World Council of Churches is first of all a channel of communication between its member churches. A great deal of that communication can be carried on on paper but unless there are face to face meetings of its members, or at any rate of the representatives of its members, such communication would wither and eventually fail.

Like UNO

But secondly, the World Council of Churches, through its whole-time staff, and through its commissions composed of voluntary interested people, men and women, clergy and laity, is an enormous research and service institution, not unlike the United Nations Organizations. There research is carried out either at the behest of the W.C.C. Assembly, or at the behest of member Churches. They carry out their research projects, it may be in the field of mission, education, evangelism, refugees, or al-

most anything you can think of which has a bearing on our Christian profession, and they make their reports. They are not to be blamed if those reports remain hidden in diocesan or denominational pigeon holes like so many of the Royal Commission Reports lie hidden in government archives.

Service work

Fourthly, it is a service organization. That is to say one of the reasons for its existence is to make possible the co-operation of Christian churches in service to the world and to one another. This is the most well known area of the World Council's activity and by far the easiest to understand. Through the Inter Church Aid and Refugee Department of the World Council the member churches club together to the tune of something like \$U.S.20 million a year to give assistance to one another and to the needy in every part of the world. We may be rightly proud of this practical demonstration of the unity of Christian people and of their concern for the poor and oppressed.

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Personal news

MISS I.F. JEFFREYS, well-known for her association with the Church Missionary Society in Adelaide and a member of the Australian General Synod has gone to Limuru, Kenya, for the Anglican Consultative Council. She is one of the four-man Australian delegation led by Archbishop Geoffrey Sambell.

ARCHBISHOP FELIX ARNOTT of Brisbane was one of the speakers at an Education Seminar in Melbourne in January, sponsored by the Old Paradians' Association — the former pupils' association of a leading Roman Catholic boys' college in Melbourne. Archbishop Arnott spoke on "The Role of the Catholic School in a Pluralist Society."

MISS DOROTHY JAMES, administrative officer of the Melbourne diocesan Department of Christian Education is to retire at the end of March. She was education officer for the Diocese of Gippsland from 1948 to 1953, when she transferred to Melbourne as director of the Melbourne Department. In 1963, she became administrative officer of the Melbourne department following an enlargement and re-organisation. On

Friday, March 26, a short service will be held at St Mark's, Camberwell, Melbourne, at 6 pm to mark her retirement.

Mr BRUCE PITT UPTON, formerly director of Christian Education, Diocese of Newcastle, took up his new position as national Public Relations Director for the British and Foreign Bible Society in Canberra early this month.

ARCHDEACON R. FILLINGHAM of Parramatta, Diocese of Sydney, left Sydney last Saturday for England. He will return as a migrant chaplain, departing April 27. Bishop F.O. Hulme-Moir will meanwhile act as Archdeacon of North Sydney, and Bishop H.G.S. Begbie as Archdeacon of Parramatta.

PAUL WHITE Productions has been set up in Sydney by CMS's famed Jungle Doctor to handle the many lines of books, filmstrips and other teaching aids in the "Jungle Doctor" series. Six new flash card books have been published recently.

Dr White's wife, MARY, died on December 28 after a long illness. A daughter of Sydney's renowned Canon Bellingham, she worked with

Dr White in Tanganyika when he founded the Mvumi Hospital.

Mr KENNETH R. HANDLEY, barrister, has been appointed Advocate of the Diocese of Sydney to replace the late V.C. Hughesdon. Mr Handley is a parishioner of St Clement's, Mosman.

MISS H.W.G. CLARIDGE, headmistress of Tara Church of England Girls' School, North Parramatta, is to resign at the end of first term, 1971. She has been in the position for 11 years, and is going overseas on a study program.

The REV. T.P. GRUNDY, formerly field officer in Evangelism for the Diocese of Canberra-Goulburn, has accepted an appointment to Centre for Continuing Education, ANU. He has resigned from the diocesan staff as from January 31.

Expanding

St Matthew's Retirement Village, Albury, is to be extended by at least two more units.

A PREVIEW:

Media

resource guide:

150 pages including articles on
all the following items and more:

A PENGUIN BOOK

The Medium is the Message

Marshall McLuhan
Quentin Fiore

An Inventory
of Effects

McLuhan

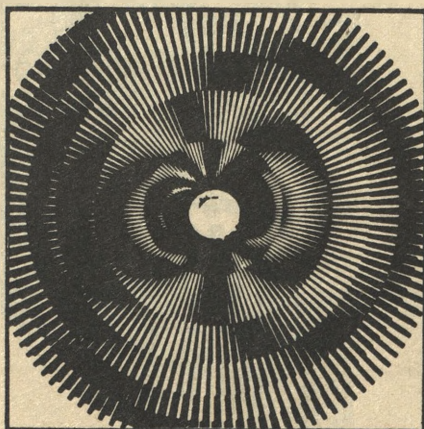
THE MEDIUM IS THE MESSAGE — (Marshall McLuhan and Quentin Fiore) an inventory of effects which show that society has always been shaped more by the nature of the medium by which men communicate than by the content of the communication. \$1.00

THE MEDIUM IS THE MESSAGE — (Marshall McLuhan, Quentin Fiore, Jerome Agel) we recommend this for illustrating what McLuhan was non-saying in his lineal medium. The sound version of the book of the same name — if you thought the book startling visually, then hear this! 12" record \$5.95

MCLUHAN HOT AND COOL — (Ed. by Gerald Stearn) this Penguin book presents a whirling galaxy of opinion provided by some of today's most brilliant (and it must be added, exasperated) critics of the pop-cult prophet of the electronic age. \$1.30

I'M THE ONLY ONE WHO KNOWS WHAT THE HELL IS GOING ON — (the message of Marshall McLuhan) transcripts of discussions on implications of McLuhan's theories on advertising and communication — edited by Barry Day. \$2.50

UNDERSTANDING MEDIA — (Marshall McLuhan) raises two fundamental questions about the modern world: what are communications and how do communications affect mankind? — from moveable type to the electronic age. \$1.60



a Pelican Book



Communications

Raymond Williams

'a most valuable book for anyone concerned with the state of the chief means of communication in this country — television, films, theatre, advertising, books and magazines'

Communications

THE MEDIA MAZE — (Richard Woods) this book is about modern communications media and their effects on people. It suggests ways in which we can come to grips with the communications revolution. Woods implies that by becoming more effective communicators we can become more personal, we can humanize the race of man, we can build the human community. \$1.05

FROM CIRCUITS TO CIRCUS — (George Council) we no longer bury men with the relics and symbols of their life, but if we did, all we would have to do would be to leave them the archives of the television networks. Here would be a reflection of contemporary life more valid than anything else. For tv reflects our myths, our dreams and the kind of heroes we admire. Ideal food-for-thought. \$1.55

Don Fabun

THE CHILDREN OF CHANGE — (Don Fabun) an examination of the current rebellion of youth against established society. The author describes its causes and imagery; contrasts the generations; examines the significance of hair styles, music, movies and the underground press, and evaluates the "Movement's" effects. \$1.00

THE DYNAMICS OF CHANGE — (Don Fabun) Fabun suggests that the world of 1986 will be almost totally different in character and texture than the world we live in today; a difference larger than that which has occurred over the last hundred years, so great is the acceleration of change in our times. \$9.90

ON MOTIVATION — (Don Fabun) this book provides an excellent introduction to motivational theory as it applies to life in a modern technological age. Highlighted by four-color illustrations, it presents the ideas of philosophers and behavioural psychologists from Descartes to Abraham Maslow. \$1.00

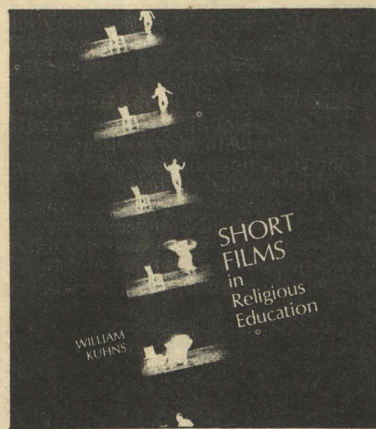
Film books



THE MAKING OF KUBRICK'S 2001 — (Jerome Agel, Ed.) this work takes you behind the sets and scenes of the most controversial film of the decade. Here is the inside story of a monumental achievement conceded even by its enemies to mark a turning point in the art of the cinema. \$1.95

INTERNATIONAL FILM GUIDE — (Ed. Peter Cowie) this is an annual survey of film production and festivals around the world. It contains critical comments on national trends and on the top 5 directors of the year. \$2.65

MOVIES AND MORALS — (Anthony Schillaci) Schillaci makes the point that motion pictures, rather than being an object of fear and suspicion as far as morals are concerned, are in fact a vital source of emotional maturity and moral sensitivity. Suggestions for conducting film workshops and festivals are included in this study of the cinema. \$1.50



SHORT FILMS IN RELIGIOUS EDUCATION — (William Kuhns) a handsome looseleaf book which lists 112 short films, with perceptive synopses, tips for use in groups, questions for discussion — supplements added periodically. \$11.00

FILM MAKING IN SCHOOLS — (Douglas Lowndes) this important book, by a distinguished British film maker and teacher, serves as a manual for teachers and students engaged in film making... a comprehensive program which can serve as the practical basis for day to day work in the classroom. The author begins by analyzing the role of film in school curricula and its integration with other studies. He then gives a survey of equipment and a detailed description of techniques. Every page is illustrated, and the book is highly recommended. \$5.75

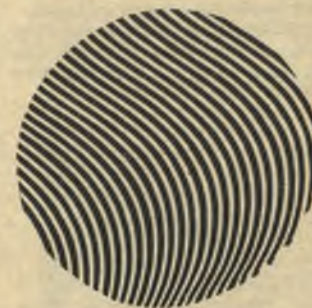
16mm films for hire

Two 16mm movie films of Donald Swann talking about modern church music, and one on personal relations based on the book 'People' in the 'Choose life!' program. For details, hiring charges, refer to the MEDIA resource guide.

Color slides



THE MEDIA resource guide lists 300 slides on contemporary topics which can be used in schools and worship situations. Cost as low as 20c each.



I AM qualified to criticize television because I have two eyes and A mind, which is one more eye & A mind more than television has.

BE ALL YOU CAN BE. READ.



Drama

WHAT ARE WE GOING TO DO WITH ALL THESE ROTTING FISH - (ed. Norman Habel) plays to play with written by eight young authors. . . short, easy to produce, for church or community . . . plays that reach the soft spots of our loneliness, frustration, and self-satisfaction . . . plays that laugh, shout, overturn tables. Use them to jolt the older generation - and get jolted a bit yourself. \$3.70

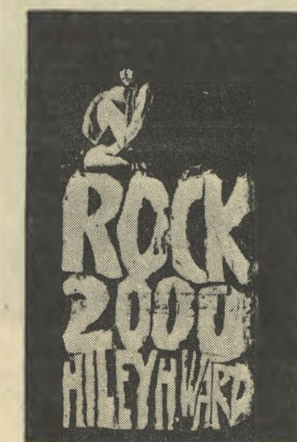
RESOURCES FOR YOUTH MINISTRY - a drama resource book. This journal focuses its editorial interest primarily on material dealing with youth ministry in the context of the parish. \$1.00

Happening books



DISCOVER AND CREATE - New Forms of Mission (Paul and Barbara Abels) a provocative resource kit for youth including a record (45-plastic), drawings, new songs, and new poetry, with a stimulating guide suggesting how to use these resources. Questions the basics of art and religion, seeing and hearing, singing and moving. \$2.50

CORITA - (Sister Mary Corita Kent) Without question Sister Corita (or Corita Kent, now that she has left her religious order) has given visual demonstration of the upbeat aspects of Christian renewal in our time. 'Celebrate' almost seems to have been coined for her work. This is the Corita box. Take it apart. There is a large book containing a visual catalogue of her work along with essays by Harvey Cox and Samuel A. Eisenstein; a poster and a five-foot-long miniature of the wall she did for the Vatican Pavilion at the New York World's Fair; and, best of all, 32 reproductions of Corita serigraphs, half of them on the glum and artistic side and half of them on the bright and celebratory side. The package has to be seen to be believed. Owners of the box will have walls full of color and hearts full of joy. \$25.00



\$2.75

A GRAPHIC PRESENTATION OF SCATTERED IMPRESSIONS REFLECTING THE BEWILDERMENT AND REBELLION OF TODAY'S YOUTH & A GLIMPSE AT THEIR HOPES AND FEARS FOR TOMORROW

Poetry

NOTHING FIXED OR FINAL - (Sydney Carter) most of us are aware by now of the songs of Sydney Carter, but this is the first collection of his poetry. The title indicates the overall approach of his poems: like the songs they are always probing.

They are more a free-form flow of ideas, but still with that deceptively simple yet deep use of words which we have come to recognise as Carter's trademark. They are, however, somewhat more enigmatic than the songs. Undoubtedly many of them will find considerable use in worship, for the issues they raise are important, even for those who are concerned by the apparent lack of answers.

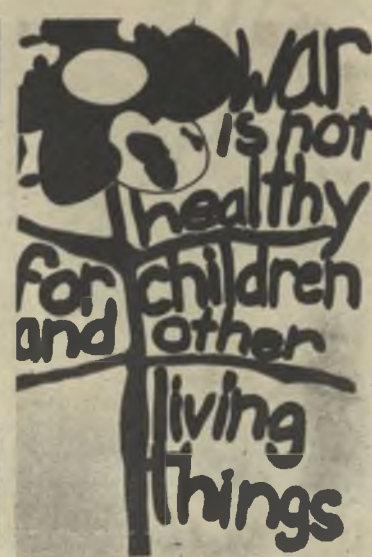
'No way back' Lean on to the future. There if anywhere you walk upon the water. All that was true at first is true at last but there is no way back into the past But through the future, There if anywhere the miracle must happen. Well worth \$1.50

IS FIVE - (e.e. cummings) the late e.e. cummings was certainly one of the greatest poets America has produced. For him the whole world was a cause of wonder. \$2.20

we figured that if a picture be worth a thousand words, a well-done poster might be worth a dozen sermons



The bright colors and large size of the poster, like fast and loud pop music, are accepted by most people today partly as a rejection of the traditional artistic qualities (harmony, order, preciousness, etc.) and partly as an indication of the aspirations of youth: love, peace, humor, freedom, in a style that is clear and bold, unobscured by ornamental devices that are so often excuses for weakness.

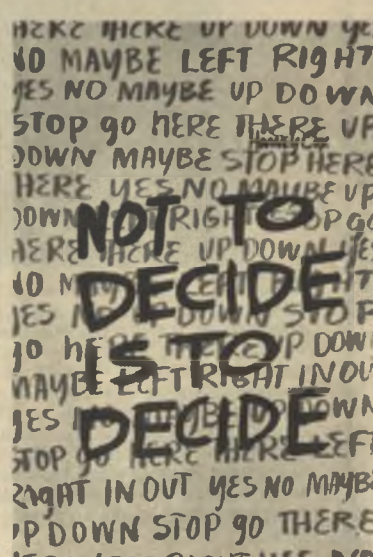


547 Easy 30 x 45

\$1.50



\$2.00 Feet \$1.00



No. 116 Not to decide is to decide. \$1.00



No. 121 You see things as they are; and you ask "Why?" But I dream things that never were; and I ask "Why not?". \$1.00

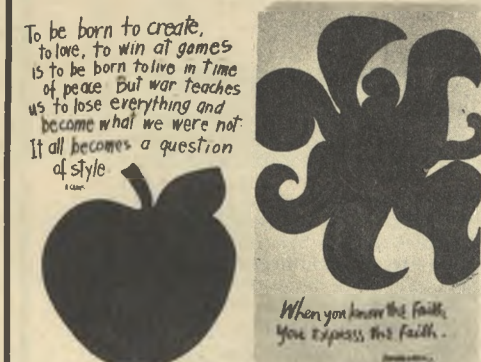
Posters

LOVE IS - 4 double-sided black and white posters, 22" x 34", 8 compelling photographic interpretations of Corinthians 13: \$2.50 set.

GOD SPEAKS TO US IN SIGNS - 13 dramatic photo-visuals, 17" x 22", interpret symbols of our faith in contemporary terms. A guide explains the interpretations. Scripture quotations and symbols are printed on separate cards. \$6.00

MAXI POSTERS - 7 color posters, 24" x 36" including the quotes 'The future will be different if we make the present different' and 'If not now, when?' \$9.00

CALL TO COMMITMENT POSTERS - 10 color posters, 18" x 24" inspired by the books of Elizabeth O'Connor 'Call to commitment' and 'Journey outward'. \$6.00



These are two out of over 200 new color posters featuring contemporary quotations and bright design. They're all illustrated in full color in the 1971 Argus Communications catalog. A copy will be sent to you on request.

Audio tapes

THE DYNAMICS OF GROUP DISCUSSION - (Marshall Arlin) this is one of the most effective programs Argus has developed. Nothing is more universally felt today among teachers, students and parents than the communication gap. In this colorful 32 page book and exciting audio experience all sorts of people from administrators to housewives can discover the variety of "how-to's" essential for good dialog - and have real fun in the learning. Price includes 1 book and 2 tapes. \$8.25

TALK-IN TAPES - Have you wanted to start a discussion group on current theological issues but didn't know where to begin? TALK-IN is a portable library i.e. a set of 6 audio tapes by such outstanding church authorities as Gregory Baum, Martin Marty, Malcolm Boyd, Leslie Dewar, talking on pressing problems of the christian church today. In addition to the tape, each set contains five copies of printed transcripts for each lecture segment. All tapes available on 5" reel at 3 3/4 ips. Topics: Conscience, Commitment, and Conflict Who creates the future? Faith through experience What can change? What can not? No one answers me. Each set costs \$5.50 or \$27.50 for all 6 sets.

Tapes for hire

We have a collection of tapes for hire (10 minutes up to 60 minutes) on various subjects. Only 50c rent per week. Some useful discussion starters. For a list of titles, refer to the MEDIA resource guide.



601 In Memoriam 29x68 \$3.00



310 Sorel, Pass Lord and Praise \$2.00



239 Beardsley, "Peacock Skirt" 27x20 \$1.00

MINI-POSTERS



SET \$2.75

SOMEHOW I HAVE THE FEELING THAT A CRISIS HAS ARISEN...



\$2.00

Music: folk and pop

THE GRADUATE - (Simon and Garfunkel) Five songs from the award winning movie: including 'Sounds of Silence', 'Mrs. Robinson' and others. 60c

LITTLE BOXES AND OTHER HANDMADE SONGS - (Malvina Reynolds) Malvina Reynolds has been a singing protester about human problems all her life; her songs testify to this and to the quality of human life. Her folk songs are about the world we live in, children, birds, wilderness places, working people, smog, tenements, forests, powerful corporations. . . This collection contains over 50 songs by Malvina, including 'Little boxes', 'I live in the city', 'What have they done to the rain', 'This world', 'Magic penny' - illustrated and with melody, words and guitar chords. \$2.80

THE COFFEE HOUSE SONGBOOK - (Jay Edwards & Robert Kelly) 164 songs for use in coffee houses - a resource book for coffee house ministry \$4.55

12" lp records



BRIDGE OVER TROUBLED WATER - Simon and Garfunkel's runaway best-seller is being enjoyed not just by pop music fans, but by the easy-listening group as well. If you haven't got it yet, it's well worth buying. 12" record \$5.75

SESAME STREET - the attraction of the record (as in the television show) is its ability to entertain while educating. Complete with poster and booklet, it introduces each of the characters in Sesame Street. The record also features the tune 'Rubber Duckie' sung by Ernie. An excellent record for young children, whether they have seen the show or not. 12" record, poster, booklet \$5.95

EASY RIDER - (Soundtrack) Peter Fonda has gathered a variety of top pop groups, including Steppenwolf, Jimi Hendrix Experience, Electric Prunes and the Byrds, to provide background for the film. Surprisingly, the result isn't a hotchpotch. The stupidity of the censor in originally banning what is essentially a highly moral film is underlined by the words to 'The Pusher', performed by Steppenwolf: 'Lots of people walking around with tombstones in their eyes, but the pusher don't care if you live or if you die'. 12" record \$5.75

THE WELL TEMPERED SYNTHESIZER - More virtuoso electronic performances of Bach, Monteverdi, Scarlatti and Handel by Walter Carlos using the Moog synthesizer. A sensational follow-up to 'Switched on Bach'. 12" record \$5.95

THE WORLD IS READY FOR A MYSTIC REVOLUTION



A DISCOVERY OF THE GOD IN ALL OF US. GEORGE HARRISON

JESUS ROCK

JESUS CHRIST SUPER-STAR is a rock opera based on the seven last days of Christ. It is the product of the candor of the new generation. \$9.95

The two-disc set on MCA comes with a 11-bretto.

Side One (21: 26)

- 1 OVERTURE (3:59)
- 2 HEAVEN ON THEIR MINDS (4:23)
- WHAT'S THE BUZZ/STRANGE THING MYSTIFYING
- 4 EVERYTHING'S ALRIGHT (5:15)
- 5 THIS JESUS MUST DIE (3:36)

Side Two (22: 28)

- 1 HOSANNA (2:07)
- 2 SIMON ZEALOTES/POOR JERUSALEM (4:49)
- 3 PILATE'S DREAM (1:28)
- 4 THE TEMPLE (4:43)
- 5 EVERYTHING'S ALRIGHT (0:34)
- 6 I DON'T KNOW HOW TO LOVE HIM (3:36)
- 7 DAMNED FOR ALL TIME/BLOOD MONEY (5:11)

Side Three (23: 22)

- 1 THE LAST SUPPER (7:10)
- 2 GETHSEMANE (I only want to say) (5:33)
- 3 THE ARREST (3:24)
- 4 PETER'S DENIAL (1:27)
- 5 PILATE AND CHRIST (2:46)
- 6 KING HEROD'S SONG (3:02)

Side Four (20: 00)

- 1 JUDAS' DEATH (4:17)
- 2 TRIAL BEFORE PILATE
- Including the 39 LASHES (5:13)
- 3 SUPERSTAR (4:16)
- 4 CRUCIFIXION (4:04)
- 5 JOHN NINETEEN: FORTY-ONE (2:10)

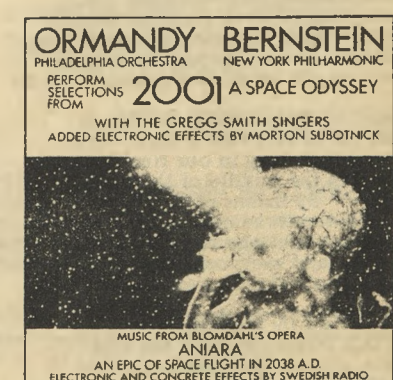
TOTAL PLAYING TIME: 87:16

QUOTES FROM THE CLERGY . . . a very powerful and moving rock cry for meaning . . . it appeals to all believers . . . it's biblically centred and this is an extremely strong element in it . . .

PETE SEEGER'S GREATEST HITS - (Pete Seeger) - a must for all people involved in youth work. Not bad for contemporary worship either. Songs: 'Little Boxes', 'Which side are you on', 'Living in the country', 'We shall overcome'. 12" record \$5.75

ALICE'S RESTAURANT - (Arlo Guthrie) includes the famous 20 minute monologue of the same title. It's a piece of instant Americana: a talking blues that wraps an anti-war protest inside a hilarious social satire on authority. 6 other songs. 12" record \$5.75

TEN YEARS TOGETHER - (Peter, Paul and Mary) - a collection of some of the "hit making" records of this popular folk group over the past ten years. Ideal resource material for contemporary worship. Songs: 'Blowing in the wind', 'Lemon tree', '500 miles' and 10 more. 12" record. \$5.75



THE CARNIVAL IS OVER - (The Seekers) includes: 'Yesterday', 'Days of my life', 'Don't think twice'. 12" record \$2.59

order blank

name.....
address.....
postcode.....

- ☐ send complete MEDIA resource guide \$1.00 enclosed
- ☐ send complete MEDIA resource guide and items listed above \$..... enclosed (postage: allow 10c in each dollar - any excess will be refunded)

MEDIA DEPT. / PRESBYTERIAN BOOKROOM
156 COLLINS STREET
MELBOURNE 3000
(03) 63 2927

WHY NOT

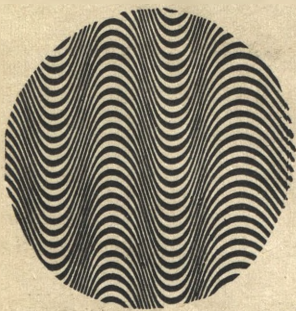
Why not say that school is for kids rather than teachers or janitors or secretaries or cooks or architects or even principals? Why not say it and believe it. Why not abandon required homework and put a few kids on the streets or reading books or watching tv or talking with a friend or waiting for a sunset or picking pimples or just sitting? Why not throw out mandatory homework and find another way to intimidate kids? Why not bite your tongue hard

Worship ideas

WORD ALIVE - (Edmund Banyard) is an interesting and suggestive booklet. A page is devoted to each Sunday of the year and contains: the lessons suggested by the Joint Liturgical Group, a theme selected from the lessons, two or three readings from current secular literature which develop the theme, and a thoroughly contemporary prayer based on the theme. \$1.50

WORSHIP RESOURCE BOOK, A TIME TO LIVE PROPERLY - tries to sing a new song in our time because "God is in the middle of the 20th Century". By means of different form and style the three contributors try to convey a message to youth in particular and everyone in general. Ideas for the whole church year. \$1.75

VENTURES IN WORSHIP 2 - (Ed. D.J. Randolph) like the first section, this remains ecumenical in outlook and scope. New sections, up-to-date articles on the nature and shape of worship and how change in worship comes about add to the value of this volume for any minister or church group seeking a fresh approach or seriously working toward liturgical renewal. In loose-leaf format. \$2.50



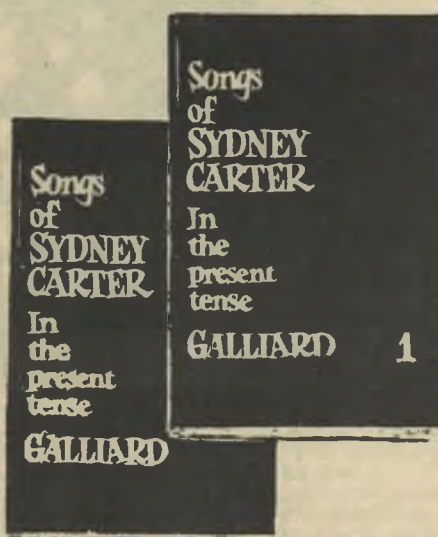
Music

SING A NEW SONG - a supplementary hymnbook containing 67 new hymns, produced as a supplement to the Methodist hymnbook, but equally suitable for other denominations. Very reasonably priced. Music edition (for organ and choirs) \$1.20, Melody edition (for congregations) 30c.



HYMNS FOR NOW - 1 - a portfolio for good, bad or rotten times - 26 songs for congregational or group singing in striking format with photos and slogans. \$1.00

HYMNS FOR NOW - 2 - many new, new songs and some traditional spirituals, probably has a lot of songs that haven't been tried in a lot of places. \$1.00

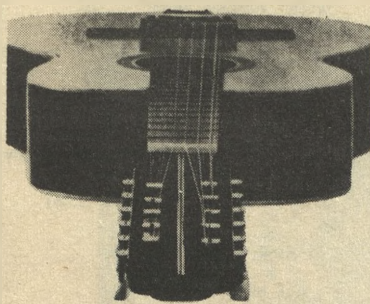


SONGS OF SYDNEY CARTER IN THE PRESENT TENSE - are arranged for piano, voice, with guitar chords. Carter writes in the introduction to part two: "I write not only with my head and hand, but with my feet. All these songs, even the gloomy ones are basically dances..."

BOOK ONE: 18 songs including 'The mask I wore', 'Judas and Mary', 'Bird of heaven', 'The Vicar is a beatnik'. \$1.10

BOOK TWO: 17 songs including 'Lord of the dance', 'I want to have a little bomb like you', 'The rat race', 'My last cigarette', 'Present tense'. \$1.10

BOOK THREE: 19 songs including 'Travel on', 'When were you really living', 'When I needed a neighbour', 'The crow on the cradle'. \$1.10



HOW LOVELY IS YOUR DWELLING PLACE (PSALM 84) - (Jim Minchin) piano and/or guitar arrangement of this very appealing setting; for soloist and group chorus. 40c

SING TRUE - (Colin Hodgetts) is the first really serious attempt to provide an honest hymnbook for schools. Colin's criterion is that most of the hymns should be singable by caring non-Christians if they mentally substitute "absolute goodness" for "God". His chord sequences may seem a bit strange at first, but they are often very effective. The selection embraces folk, protest songs as well as hymns making it the best school hymnbook that has been produced. Limp melody-chords edition \$1.70, cloth melody-chords edition \$2.20, piano edition \$4.25

FAITH FOLK AND CLARITY - (Peter Smith) this is a remarkable collection of easy to learn religious songs, with melody and guitar chords 63 spirituals, praises and protests \$1.10

FAITH FOLK AND FESTIVITY - (Peter Smith) has 32 new songs for many festivals of the church year. A useful collection for experimenting and discovering new forms of celebration. \$1.10

12" lp records

JOY IS LIKE THE RAIN - the most popular modern religious record. If you (or anyone you know) don't have it, you should. It's now a "standard". Original songs by Sister Miriam Therese Winter and the Medical Mission Sisters which are finding acceptance in all denominations. Songs of our day in happy, joyful folkstyle. 12" record \$5.75



SEASONS - this latest recording by the Medical Mission Sisters captures the same freshness as 'Joy is like the rain'. 12" record \$5.75

SING ROUND THE YEAR - 18 carols for all seasons by Donald Swann and two childrens choirs, warmly received by the critics. We quote one review in adding our recommendation: "How nice to hear fresh, gay carols instead of overworked stalwarts". 12" record \$5.75

MOVE TWO MIX - contains 17 hymns and songs performed by Jim Minchin and friends. He explains the title: "I moved for the spirit of it and I mixed the two, old words and new settings, jazz/folk and traditional music, so 'Move two mix'. The beat setting of well-known hymns show that we need not be satisfied with the all-too-common Sunday morning dirge." These rhythmic and intense hymns must be heard and sung. An excellent record technically; the vocalists and instrumentalists are superb. Includes songs from the music book "Jazz in the Church". 12" record \$5.75



SEVEN WHOLE DAYS - is Jim Minchin's newest 12" lp. Most of this record was recorded in Singapore where Jim has been working. He introduces two singers from Singapore, as well as using his excellent vocalist and instrumentalist friends in Melbourne. Songs included are 'Bird of Heaven', 'Come, Lord Jesus', 'You can't do more than that', 'On our lips were songs', and ten others, with an instrumental interlude. Styles on this album are more cool, rhythmic, folk style of Minchin. We hope the music will be printed soon for these songs. 12" record \$5.75

WHEN I NEEDED A NEIGHBOUR AND JUDAS AND MARY - (Sydney Carter) sung by the composer and Nadia Cattouse. 7" record \$1.00

THE PRESENT TENSE - songs of Sydney Carter. A lively interpretation of fifteen of Carter's songs performed by Reflection, a British folk-rock group. A really superb record: the instrumental arrangements are beautiful. Church and school groups alike will find this more than provocative. Songs with a point (subtle and with humor). Includes: 'The Present Tense', 'Standing in the Rain', 'George Fox', 'Lord of the Dance', 'Judas and Mary'. 12" record. \$5.75

COOL LIVIN' - (John Ylvisaker) a varied assortment of his songs in a wide range of musical idioms, from the easy blues of 'Man's best friend' to the hard rock of 'A gay cliché'; from the gentle baroque style of 'Song of Mary' to the light vaudeville title song 'Cool livin'; from the smooth bossa-nova of 'Despair' to the slightly psychedelic 'My city'. A sort of musical liturgy. 12" record \$5.75

Choose life!



CHOOSE LIFE! - Choose Life! has been called "the most exciting religious education program in use today". It employs modern media techniques and the "stuff" of its users lives to involve them in an exciting learning adventure. Films, tapes, posters, group discussion, games, and imaginatively illustrated texts that compel attention are incorporated into a program that really communicates with today's youth.

Youth programs

YOUTH PROGRAMS - each volume is "theme" oriented, e.g. Action, Community etc. There is very little canned material to be "put on" at a youth group meeting, but a good deal of thrust toward creative action by concerned young people. \$2.85 each. (Numbers 17, 18, 19, 20 available).



FOR MATURE ADULTS ONLY - (Norman Habel) a collection of teenage poems, cries, prayers and protests addressed to adults as well as youth. The poems are frank cries of pain or joy which young people of God hope will be heard by their friends and their elders. \$2.20 (Also 12" record of selected poems and songs from FMAO \$5.75)

INTERROBANG - Interrobang provides ammunition for faith and worship. Collections of the open prayers and the open hearts of youth to be felt and used. Each can be used for personal power or for worship power. \$1.25

RIGHT, WRONG, OR WHAT? - (Peter Steinke) - here is a book that is "all years". Over 200 youth discuss their experiences and views about sex. The ages spanned from 15 to 20. \$1.50

YOUNG PEOPLE AND THEIR CULTURE - (Ross Snyder) in his latest book focusing on the world of youth, the author challenges leaders in all fields of youth activities to enable young people to create a culture geared to their own special needs. Not unlike his other books, this document will surely become a basic source for all persons working in youth ministry. \$4.50

Books for groups

STIR - a collection of cartoons by 'Australian' cartoonist Petty with snappy discussion starters; especially suitable for adult discussion groups. Topics cover the church, overseas aid, family life, the generations. 30c



KALEIDOSCOPE - Kaleidoscope is a workbook to guide groups which are just beginning to explore the possibilities of happenings using multi-media and psychedelic phenomena. It is described as a book to help you shape "new forms of recreation, worship and witness". The appropriateness of the suggestions depends upon where you are. It depends upon the skills, songs, and interests of your local participants. \$4.40

Bishop Witt is a non-believer

PERTH: The Bishop of the North West, the Rt. Rev. Howell Witt, apparently does not take the appointment of an independent to the fifth Senate seat for WA seriously.

Without quite explaining what it is all about, he reported this alleged interview in his episcopal letter in the WA "Anglican Messenger":

"We welcome to our studio tonight Senator-elect Gus Knee, who, to the amazement of most political commentators, won the fifth Senate seat for this State.

"Were you surprised at your victory, sir?"

"Not at all. I have always believed that if the Australian voter is confronted by matters of real moment (by that, of course, I mean things that affect him), then the voter won't let you down. My opponents simply tried to confuse the issue by nattering on about unimportant issues - Vietnam, White Australia, Pollution and so on. My dear wife and I, I believe, got down to the real issues. And the voters thought so, too."

Carlo, the French Riviera, Tahiti..."

"Tahiti, I understand, has quite a number?"

"That's exactly what I was going to say. Tahiti, on the other hand, has quite a plague. Yes, we must certainly go to Tahiti. The next step as I see it is the formation of a Royal Commission."

"Will a Royal Commission be able to do anything?"

"A great deal I should think. There are many avenues open to us. We could tax flies, perhaps; try exporting them to Japan; give free fly swats to church schools and sell them to State schools - with occasional grants, of course."

"This, of course will cost money..."

"A considerable amount, which is why I intend to press for legalised brothels when I get to the Senate."

"Legalised!... but you said nothing about this when you were campaigning?"

"Well, it is a bit difficult, isn't it, if your campaign consists of only one advertisement in the daily paper? Anyway, I couldn't mention it then."

"Why not?"

"I've only just this minute thought of it."

"One last question. You polled 10 per cent of the votes in the election and you have one seat in the Senate. One of the major parties polled 40 per cent, but they get only two seats. Do you think this is right?"

"I think we have the best voting system in the world. Nowhere else could a person like me be elected. All I have to do as I walk into the Senate is to say to myself 'Against flies, for brothels; against flies, for brothels.' As long as I don't get mixed up, I'm being faithful to that vast army of politically conscious Australians who so willingly gave me their support."

Hostel for unwed mothers proposed

CANBERRA: The Diocese of Canberra-Goulburn has been asked if it can take the initiative to provide Canberra with a hostel for unmarried mothers.

At present, no hostel is available closer than Sydney or Melbourne.

The Council of Social Services in the Australian Capital Territory asked the diocese if it could do anything. Its chairman, Mr C.L. Hermes, has told the diocese that survey work has proved the need.

Last October, Miss Beverley Moore of Carramar Hostel, Turrumurra, Sydney, came to Canberra to address a Council of Social Service meeting and a small public meeting.

Subsequently, the Bureau of Census and Statistics advised that 728 births occurred in 1968 to mothers whose normal residences were in the A.C.T., South Coast, Southern Tablelands or South-west Slopes of NSW.

The diocese is seeking public reaction to the proposal, hoping that service clubs and others might contribute towards the cost of a hostel open to the public.

Diocesan release.



Archbishop Sir Philip Strong is living in retirement in the Cathedral close at Wangaratta. He has a busy round of preaching, retreats and conferences for 1971, and has been encouraged to do some writing which he has not yet had time to begin. He is well and fit, and looks forward to years of activity.

New Guinea Franciscans short of vocations

PORT MORESBY: A priest here claims that Papuans and New Guineans are not joining the Society of St. Francis, which has two houses in the Diocese of New Guinea, because Franciscans seem to live too well.

The Rev. Bill Houghton, priest in charge of Managalas and Musa, said this when Brother Geoffrey, the society's head friar commented that there were not enough Papuan brothers.

Father Houghton made his comment on the Franciscans in the Christmas issue of New Guinea's "Newsletter."

Asked if he wanted to comment on Father Houghton's words, Brother Geoffrey SSF, said: "The society does not want to say anything about it in public."

Father Houghton says that if people are not joining the Society of St. Francis, then the society should look at itself to find reasons why.

"One of the main reasons," he explains, "is that the Franciscans seem to live too well in this country."

He adds that the friars say they are poor, but to many people, they seem to have plenty of good food and other commodities.

"The friars are rich," writes Father Houghton, "especially at Jegarata, in contrast to the poverty of the students of St Francis College."

Father Houghton adds that in wealthy countries, people can clearly see that the friars are poorer than they. In New Guinea, where so many are poor, he claims that the friars are richer than ordinary people.

"So the idea of poverty, of living simply, which is one of the main aims of the society, does not seem real to the people of Papua-New Guinea," he writes.

"The society does not present a challenge of spiritual perfection in poverty to the people of this country."

Anglican to lead APCM

AUSTRALIA'S LARGEST missionary enterprise in Papua-New Guinea has announced the appointment of a Sydney Anglican layman as its new leader.

He is Mr Robert John Callaghan, 37, who will be director of the Asia Pacific Christian Mission (formerly the Un-evangelised Fields Mission).

Mr Callaghan takes up his new duties late this year.

A trained school teacher and former advertising executive, Robert Callaghan is supported by St Thomas' Church of England, King's Grove, Sydney.

He is a lay reader licensed in the Diocese of Sydney, and studied theology by correspondence at Moore College.

Mr Callaghan came under the influence of the late Archdeacon T.C. Hammond, Archbishop Loane, Dr A.W. Morton (now Dean of St Andrew's, Sydney), Dr Keith Cole, the Rev. Geoff Fletcher, the Rev. Geoff Bingham, and the Rev. Donald Robinson.

He was an honorary deputationist with the British and Foreign Bible Society for some years in the Riverina.

Mr Callaghan was seconded by the Asia



Mr Callaghan

Pacific Mission to the administration in New Guinea in 1969. There, he developed a multi-level scheme for teaching natives to read English. The scheme is now being used in a number of schools in Papua-New Guinea.

The Mission, which has 175 expatriate staff in Papua-New Guinea, began work there in 1931.

The retiring executive chairman, whom Mr Callaghan will replace, is Mr Leonard E. Buck who has held the top post since 1940.

Clergy movements

ADELAIDE

The Rev R.K.S. ADAMS, has been issued with a general licence, September.

The Rev. J.M. AYLING, resigned priest in charge of Findon-Seaton Park, 31.1.71. He is to enter the House of Epiphany for training before undertaking work in Melanesia.

The Rev. D.B. BARNES, licensed as assistant curate to Rev. Cannon C. Gray, priest in charge of Tea Tree Gully-Modbury, September. Resigned 31.10.70. Granted permission to officiate.

The Rev. J.P. COLLAS, priest in charge Kangaroo Island Mission, instituted as rector of St Stephen's, Glenunga, 11.12.70.

The Rev. N.A. CONNELL, appointed organising secretary of ABM (Adelaide Diocese), December.

The Rev. A.G. DUTTON, former organising secretary of ABM (Adelaide Diocese) instituted as rector of St Philip's, Broadview, 25.11.70.

The Rev. J.I. FLEMING, terminated curacy of St Jude's, Brighton, at end of January. Appointment chaplain to Anglicans at University of Adelaide.

The Rev. K.M. GEORGE, resigned as priest in charge of Hillcrest Mission. Accepted appointment as chaplain to Hillcrest Psychiatric Hospital, and producer for Christian Television Association, from February 1.

The Rev. C.G. HAYES, resigned as rector of St Alban's, Largs Bay, 23.1.71.

The Rev. A.W. LINTON, instituted as rector of St Matthew's, Kensington, 30.10.70.

The Rev. I.J. McDOWELL, accepted incumbency of Parish of Angaston, instituted 8.1.71.

The Rev. G. ROPER, admitted as priest in charge of district of Kangaroo Island in St Alban's, Kingscote, 28.1.71.

The Rev. W.G. WILLIAMS, accepted incumbency of Largs Bay, instituted 5.2.71.

ARMIDALE

The Rev. J. CLARKE, replaced Brian Telfer in team ministry at Gunnedah at the end of January.

The Rev. R.A. KERNEBONE, transferred from Tingha to Mungindi - inducted 21.12.70.

The Rev. D. PARKER, and family sailed for England on 25.11.70 on leave of absence to obtain material for a book he is writing. His parish at Tenterfield is being cared for by Canon O. Quayle, retired from this diocese, and Canon N. Rook from Sydney.

The Rev. I.F. RANSOM, ordained priest in St Augustine's, Inverell, 20.12.70.

The Rev. B. TELFER, left diocese at end of January and is to join the Board of Diocesan Missions in Sydney.

BRISBANE

Ordinations - those ordained priests in St John's Cathedral, Brisbane by Archbishop Arnott on 19.12.70: the Rev. M.L. BENNETT, the Rev. D.R. JORGENSEN, the Rev. N.D. NIXON, the Rev. B.W. WINTER.

Those made deacons at the same service - the Rev. J.E. CUTCLIFFE, the Rev. B.E. HENZELL, the Rev. R.W. NOLAN, the Rev. G.J. PETERSEN, the Rev. J.M.R.A. REAKES-WILLIAMS, the Rev. D.J.L. RICHARDSON.

MOVEMENTS - The Rev. P.D. ALEXANDER-SMITH, formerly of Alice Springs, as vicar of St Luke's, Miles, October.

The Rev. E.J.V. CAVAY, to retire as vicar of St Mary's, Moorooka, 28.2.71.

The Rev. M.F. COLLINS, formerly assistant curate of All Saint's, Chermide, as assistant curate of St Peter's, Southport, January.

The Rev. J.E. CUTCLIFFE, as assistant curate of St Mary's, Redcliffe, January.

The Rev. W.I.W. DAVIDSON, appointed assistant curate of St Matthew's, Sherwood, December.

The Rev. H.W. GRIFFITHS, retired as rector of St Andrew's, Lutwyche, 15.2.71.

The Rev. B.E. HENZELL, assistant curate of St Andrew's, Indooroopilly, January.

The Ven. G.A. LUPTON, from rector of St Luke's, Toowoomba, to rector of St Andrew's, Lutwyche, January.

The Rev. R.W. NOLAN, assistant curate of St Paul's, Ipswich, January.

The Rev. G.J. PETERSEN, assistant curate of St James', Toowoomba, January.

The Rev. J.M.R.A. REAKES-WILLIAMS, assistant curate of St Mark's, Warwick, January.

The Rev. D.J.L. RICHARDSON, assistant curate of St Barnabas', Sunnybank, January.

The Rev. D.W. THOMSON, formerly assistant curate of All Saints', Wickham Terrace, Brisbane, as vicar of St John's, Enoggera, October.

BUNBURY

The Rev. J. PAYNE and the Rev. F. Watts have resigned from the Diocese of Bunbury to move to the Diocese of Perth.

The Rev. M. SCAMMELL has resigned to take up secular work.

The Rev. J.E. HOLLAND, latterly of Cornwall, has been appointed to the Parish of Denmark.

Canon W.S. COPLEY has been appointed to the parish of Carey Park.

The Rev. E.G. ALBANY has been appointed to the parish of Donnybrook.

CANBERRA AND GOULBURN

The Rev. J. FRENCH, assistant priest Parish of

Temora to rector of Adaminaby, late February.

The Rev. D. REIN, formerly rector of Buckland, Diocese of Tasmania, appointed assistant priest in Parish of Temora from February.

Ordained priests on St Thomas's Day by Bishop K.J. Clements - the Rev. M. COCKAYNE, St John's, Canberra; the Rev. H. COX, St Paul's, Canberra. Made deacon - the Rev. G. BLYTON, Cooma; the Rev. J. KOHLER.

Continued from Page 3.

Melbourne plan

sub-division of the diocese, this will make the Parramatta and Wollongong-Port Kembla areas separate dioceses within a few years.

One of the groups of

Interested observers of Melbourne's scheme will be leaders in the Province of Queensland, where the Dioceses of Carpentaria, North Queensland and Rockhampton are all problem-prone because of their lack of population.

North Queensland, ranking 12th in resources among the dioceses, is the most self-reliant of these three, while Carpentaria (23rd) and Rockhampton (19th) find resources sadly short.

Ideas have been proposed from time to time to streamline the Province of Queensland in such a way as to allow more sharing of resources, and free the more northerly bishops, with tremendous territories over which to exercise their apostolic roles, from the problems of administering with inadequate means.

G.C. Davis

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Food for five thousand... and a wrong response

John 6: 1-15, the Gospel set for Lent IV

BY LEON MORRIS, PRINCIPAL OF RIDLEY COLLEGE, MELBOURNE.

THE FEEDING of the five thousand is the one miracle (apart from the Resurrection), described in all four Gospels. The Synoptists include it although they also have the similar story of the four thousand, and John although his miracles are so few.

Clearly it made an appeal, but it is not clear why. Perhaps the Evangelists recalled the way food is used in the Old Testament to symbolise prosperity (Ecc. 8:15 etc.). Particularly significant is its use for the blessings of the Promised Land (Dt. 8:11, 11:15 etc.). Sometimes eating is even linked with the vision of God (Ex. 24:11; cf. Dt. 12:7, Neh. 8:10, Ezek. 44:3, etc.). The Evangelists may also have remembered the experience of Israel in the wilderness when God gave His people food from heaven (Ps. 78:24).

The other side of the coin is the solemn warning that disobedience to God will be followed by the absence of bread (Lev. 26:23-6). In line with all this is the invitation, "Come, buy and eat... Why do

you spend your money for that which is not bread, and your labor for that which does not satisfy?" (Isa. 55:1f.). And in this spirit the Psalmist looks for a day when "the afflicted shall eat and be satisfied; those who seek Him shall praise the Lord" (Ps. 22:26).

not in fact the Eucharist, but Christ (1 Cor. 5:7). It is much more likely that this is all of a piece with John's other references to the Jewish feasts (far more than in any of the Synoptists). He evidently saw Jesus as fulfilling all that the feasts symbolised. The

study resource

From all this it seems that the Evangelists in narrating this miracle may well have been thinking that it gives a vivid picture of Christ as the complete supplier of His people's need.

John includes the information that the Passover was near. C.H. Dodd thinks this is because "the Christian Passover was the Eucharist" and that John is hinting at the eucharistic character of the following narrative. This interpretation is taken up by others, but it overlooks the important consideration that the Christian Passover was

Passover stood for the deliverance of the people of God. It was Christ who brought that deliverance, and He did so by supplying the "bread of life" of which the chapter is to speak later (vv. 33, 35, 41, 53-8).

There has been division of opinion among scholars as to what happened. Some have thought that a "miracle" took place in men's hearts so that the selfish shared their provisions and there turned out to be more than enough for all. Others think of a sacramental meal rather like Holy Communion, with each person getting a taste.



Dr MORRIS

Like a certain product advertised on television, these Bible studies are "not for everyone. But then they don't try to be".

We asked Dr Morris to supply "scholarly resources for good preachers and helpful thought-starters for the non-preachers". He has responded with a series on passages set for some of the Sundays near Easter. All are from St John, a Gospel on which Dr Morris has just written a commentary.

This article is the first in a six-part series, each article designed to assist sermon preparation for Sundays about a month after publication.

What's the good of being good?

IT'S GOOD POLICY to join a church, get on the vestry, or the school council. So an accountant friend tells me. There you make sound contacts, establish repute, set up a facade.

When I say that in nearly 40 years I've not met such hypocrisy, my friend speaks very kindly of starry-eyed parsons. I know him to be a decent, church-going, Bible-reading man. Yet he is convinced that you're good for the sake of the good you get out of it, that it pays to support the church and contribute to her charities.

This cynical point of view is one for which a good deal of Old Testament support could be quoted. Are we not to honor father and mother in order that our days may be long in the land of promise?

It was felt that to keep the law gave one a claim upon God, that it was bare justice to get a reward for being righteous. The Psalmist could be read as bargaining on this principle:

"Deal bountifully with thy servant that I may live,

So will I observe thy word" (119.17).

He is quite convinced that in keeping the judgements of the Lord —

"there is great reward" (19.11).

From beginning to end Israel is to observe the will of God "that it may be well with thee, and that ye may increase mightily" (Deut. 6.3).

It is true that the prophets thundered against aspects of this idea, and that in the New Testament it is explicitly rejected. Jesus could say in as many words, "When ye shall have done all the things that are commanded you, say, We are unprofitable servants" (Luke 17.10).

But nobody has ever delved into this topic with greater honesty than the unknown author of the Book of Job.

His work is probably the greatest piece of writing yet produced. It may well go back to the fifth century BC. Yet it is incredibly modern. It takes up themes of theological significance, of philosophical impact and of social importance. But, nowhere is it more relevant than in those problems which perplex and stir every man as he earns his living and goes to his daily work.

The author does not always answer our questions. Perhaps he could not. But he asks them. He puts them to us in such form that we continually tremble on the verge of an answer. He poses them in contexts which go close to forcing a particular reply.

It seems that he took a popular story of his day and used it as a vehicle for his questions and possibilities.

Job, he tells us, was a righteous and God-fearing man. At first sight his prosperity supported the general theory that such men get a lot of good out of being good.

Then catastrophe smites him. He is stripped of all but life and wife.

Even his close friends will let him down and will insist that popular beliefs are right.

old testament studies

Job has suffered. Job must have sinned.

Our author is a shrewd psychologist. He does not arouse opposition by a headlong attack. Instead, he puts his question on the lips of Satan. He has Satan pose it as though only one answer is possible. While Job is still happy and prosperous, Satan asks, "Doth Job fear God for naught?"

This is, indeed, the issue. Job is good for what he gets out of it.

Satan's question permits only one answer. At least it does so until we realise that it is Satan who has pushed us into this corner.

The current cynicism seems so inevitable till we observe that it is Satan who shares our acceptance of it. This company disturbs me. I am prepared to do what otherwise I would not. I'll have another look at the answer I took for granted.

Having led me to do this, the author adds words to Satan's charge which will arouse me to the real horror of the popular opinion. Henceforth, I will be on Job's side hoping, even against hope, that he may be right and Satan and people wrong.

For Satan goes on and says to God, "Put forth thine hand now, and touch all that he hath, and he will renounce thee to thy face".

In these words is the crux. They amount to this: that God is on trial as well as Job. He is served only for His gifts. He is not lovable in Himself and for Himself alone.

Satan is very shrewd. He professes to put Job to trial. In fact he is putting God to the test. And he does it in such a way that God cannot speak for Himself. He must stand or

fall on His servant's love. He has boasted of Job. He believes in Him. Well let Job have Him if he really cares for Him — if he, too, believes.

No wonder the commentators run out of superlatives in describing this book. Terms like 'glorious', 'titanic', 'noble', characterise their descriptions.

Certainly it is still relevant two and a half millennia later.

We believe in God. True. But God also believes in us. We may stake our lives on God. He rests His reputation on us. His service may or may not bring reward here or hereafter. We serve Him because He is lovable, not for His gifts. It is Satan who questions all this. The cynic puts himself in Satan's corner. In disparaging man he disparages the Creator of all.

Our author somehow saw all this and played his part in preparing the world for the definitive revelation. Without Job would we have understood the kerygma of Jesus? Could we have accepted the idea that God loves not only the righteous, but the sinners? That to love our brother whom we have seen is the condition without which we cannot love the unseen Father of all?

It amounts to this, that we love God because He is lovable, not for His gifts, nor even for His answers to our prayers.

There may or may not be some profit in being good. If we are good, it is so for no other reason than that God has so made the world that it is good to be good.

— C.C. Cowling.



Mark 10:21 — "One thing you lack: Go on your way, sell everything you have, and give to the poor, then you will have treasure in heaven..."

A new face for the Church

victor maddick writes...

By A.V.R. Maddick

MANY THINK, and say repeatedly, that unless the Church puts on a new face, she's doomed. Her days are past. Her glory has departed. Her popularity is not just waning, its waned.

A recent national opinion poll in Britain showed that more than half of those asked do not attend Church at all, do not think the Church important in the world, read the Bible seldom or never, and think death is absolutely the end. And yet — nine out of 10 believe in God, even if 43% think of God as "an impersonal creative force."

No wonder, therefore, that many persist in saying (mild word) that the Church must be "with-it", even if they tend to forget Dean Inge's epigram that she who marries the spirit of the age is a widow in the next.

Others, because they've always done it this way, believe that change is of the anathema of life. The status quo to them in a time of ceaseless change acquires the imprimatur of the timeless.

Amiel it was who suggested that progress is always a thousand steps forward, and nine hundred and ninety-nine backwards. Progress is by extremes. As the pendulum swings, progress comes.

In an effort to make the Church more relevant, (blessed in-word) some English bishops and dons have espoused a trendiness which is as ephemeral as it is laughable. As "The London Illustrated Times" puts it, "Trendy bishops preaching a 'modern' (in reality a very old humanist creed) make little sense to the truly religious and no sense at all to those who are not religious anyway."

Remember how Malcolm Muggeridge satirises the spirit in his Edinburgh sermon? "No doubt, long after I have gone, someone will be saying, on some indestructible program like 'Any Questions' a touch more abortion, another year at school, and birth pills given away with the free morning milk, and all will be well."

Open communion moves

Continued from Page 8.

made towards open altar policies in Adelaide he would be "very cautious".

"Our Australian Church Constitution ties us pretty tightly to the principles of the Book of Common Prayer and the 39 Articles. Section Four of the Constitution is a weighty statement.

"If General Synod made any move towards open communion, it would be possible for someone to make a case in law that the Constitution would not allow it.

"Open communion would be tantamount to re-union, letting in anyone. People would ask 'Why be confirmed?' if unconfirmed people were freely admitted.

"It could very well undermine the discipline of the Church.

"We were the last diocese to agree to the Constitution, and we made it clear that we thought it was very rigid. This might be where people find out just how rigid it is."

On the English decision itself, Bishop Reed said:

"It is one thing to see legislation called for. It is quite another thing to see the legislation, and what happens to it. I wouldn't want to comment until I saw the legislation."

Already, an effectively liberal policy has been used for sometime in the two largest dioceses in Australia, which between them account for a bare majority of Australia's Anglicans.

In the smaller dioceses, some agree and some don't.

Some are hardly likely to agree in the foreseeable future.

For some, the English move may well embolden those who would like to see liberal policies adopted within their own dioceses.

It has certainly raised another interesting area of shop talk among the bishops and clergy. And it may offer the canon lawyers a field day.

Will those seeking stability and certainty in this era of unrelenting change be likely to find it in a Church whose message is geared to a passing fad, a transitory expression? You know what Eliza Dolittle would have replied to that!

Nor is the answer ultra conservatism, a withdrawing into a cocoon — like experience, a holding operation, a feeling that if only we keep the machinery going, we'll tide out the storm. Whether it be recognised or not, we'll then become like Rip Van Winkle and find that we have slept through a revolution.

What then?

The Church must be faithful to her Master who called her and who alone ensures her survival and usefulness. If the Church is indestructible, it is not because of anything intrinsically good and worthy in her structures, but only because of the Christ who sustains her. Be faithful to Him, or the

Church can be just as easily by-passed as the Jews were in Old Testament times.

Faithfulness is what is required, what is demanded and what He Himself expects of us. such faithfulness as reflects itself in genuine spirituality which keeps a trysting place with the Divine and is not ashamed to point to resources which are beyond this life.

Disinterested goodness, the hallmark of a living faith, is the face which is required. That comes not from new structures, required as much as they may be, but from an awareness of the living God who still uses His Church as a channel.

It is told that a woman once came to Henry Drummond, writer of that classic, "The Greatest Thing in the World", to ask him to visit her husband who was dying. Drummond said that of course he would come. But he asked her why she asked him when he had never even seen her husband and did not know the dying man at all. "Oh

sir," she said, "I would like him to have a breath of you about him before he died." Drummond was not much of a scientist perhaps, and even less of a theologian, but he had a sheen and a radiance on him that came from a living trust in God.

Jesus loved the world. He was happy at a wedding feast. He played with children. The outcast men and women did not cross the street when He came along. He was their friend. Someone has defined a saint as "someone in whom Christ lives again."

This is the new face we need and it comes only as writers and readers deepen their faith in the living Christ.

In writing the first column for "Church Scene", the writer hopes that he will be of real assistance to its readers by pointing them to the rich treasures of the past, yet seen in the light of the needs and challenges of the hour. He will always be prepared to receive correspondence concerning the twin matters of faith and morals, and to answer them.

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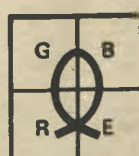
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OPEN COMMUNION: what the English move means for Australia

by Gerald Charles Davis

In London, on Thursday of last week, the new Anglican General Synod voted by a large majority for an "open communion" move.

The voting was 301-145 on a motion calling for preparation of a canon to permit non-Anglicans in good standing in their own churches to attend Anglican communion services without restriction.

Mr Bernard Palmer, editor of the London "Church Times" told me the next day:

"The decision is a radical new move, but not a surprise.

"A canon will come to General Synod within months, and is almost certain to pass.

"Voting in General Synod was not along churchmanship lines.

"The old regime party lines are so blurred these days that no one can really say what this decision implies about the strength of the parties."

The London "Daily Telegraph", "Times", and "Guardian" all reported the item without comment. Another debate in General Synod, relating to theological colleges, overshadowed the open communion matter in the columns of the daily Press.

The English decision is significant because of what it says, but it is also significant in relation to the Anglican-Methodist Union proposals.

When the Union scheme had been adopted by more than a three-fourths majority of the Methodist Conference, it was accepted by only 73% of the Anglicans when the Convocation of Canterbury and York met together to decide. The Archbishop of Canterbury had said a 75% vote would be needed to proceed, and so the scheme failed by a handful of votes.

The question which commentators have been discussing since is whether the different franchise in the new General Synod would have produced a different vote.

The open communion question has been a live one in England for years. The "Church Times" declared itself in favor of open communion along the lines now proposed eight years ago.

The Anglican-Methodist Union scheme took the focus off the question of open communion because it was to begin with inter-communion - i.e., open communion policies in each of the two denominations for the members of both.

Since church union developments here in Australia have taken a different tack - with the Methodist-Presbyterian-Congregational union possibly just around the corner - it does not necessarily follow that the Church of England in Australia will express its ecumenical feeling now in the same way as its English parent.

Different here

Furthermore, whatever the position in England, here in Australia the constitution of the national Church of England leaves each diocesan bishop autonomous within his synod on such a matter.

It is most unlikely that a decision of General Synod could produce a national open communion rule, certainly not quickly.

Since the news of the English move last week, I have asked a number of Anglican leaders in Australia what they think about it.

The Acting Primate (Dr Frank Woods) made this statement:

"The Anglican Church in Australia is an independent province of the Anglican Communion. The English decision is of very great interest to many of us, but any decision to follow it here would have to come from General Synod and the diocesan synods.

"The bishops at their next meeting in April may look at it, and they might make a statement about it then.

"The bishop of each diocese has had the liberty to make his own rule on this matter until now. However, last General Synod in Australia discussed some Lambeth resolutions on the matter."

As an individual, rather than as Acting Primate, Archbishop Woods made it clear he was glad to hear the news.

"For myself, I've quite changed my attitude on this matter. I used to support the traditional Anglican attitude, and welcomed non-Anglicans to our communion services for such occasions as unity services.

"I can't think that our reluctance to allow open communion to date has done any harm. The non-conformist churches which have held open tables have gained nothing by it. It was not open communion which brought them together.

"However, I have come to the conclusion that the ecumenical movement has come so far now that it is ridiculous to continue our traditional policy.

"In Melbourne, I have asked my clergy to admit anyone who presents himself at the altar, unless of course he has reason to know the person is a notorious evil liver."

Bishop F.O. Hulme-Moir, the senior Sydney bishop in the absence of Archbishop Loane this week, said:

"I heartily support the English move. Steps taken in the Church of England in Australia, and in New Zealand, to welcome non-Anglicans to communion services on ecumenical occasions will encourage the Church here to think of making open communion a regular practice."

I asked Bishop Hulme-Moir whether he thought Sydney's long-established practice of open communion under the 1962 rubric now proposed for England had proved to be wise. He said:

"As far as I have seen it practised and been involved in it here, it has seemed to foster an ecumenical sense of worship - and a truly based one because we do it on the basis of our Lord's command to love one another."

In Sydney, I believe the rule is that members of other churches in good standing may attend Anglican communion services freely, but in practice it is not usual to check either the membership of another church nor to check the standing of the person within the other church.

The Bishop of Adelaide, the Rt. Rev. T.T. Reed, told me that if any move were

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