

CHURCH SCENE

Books to chart an honest course

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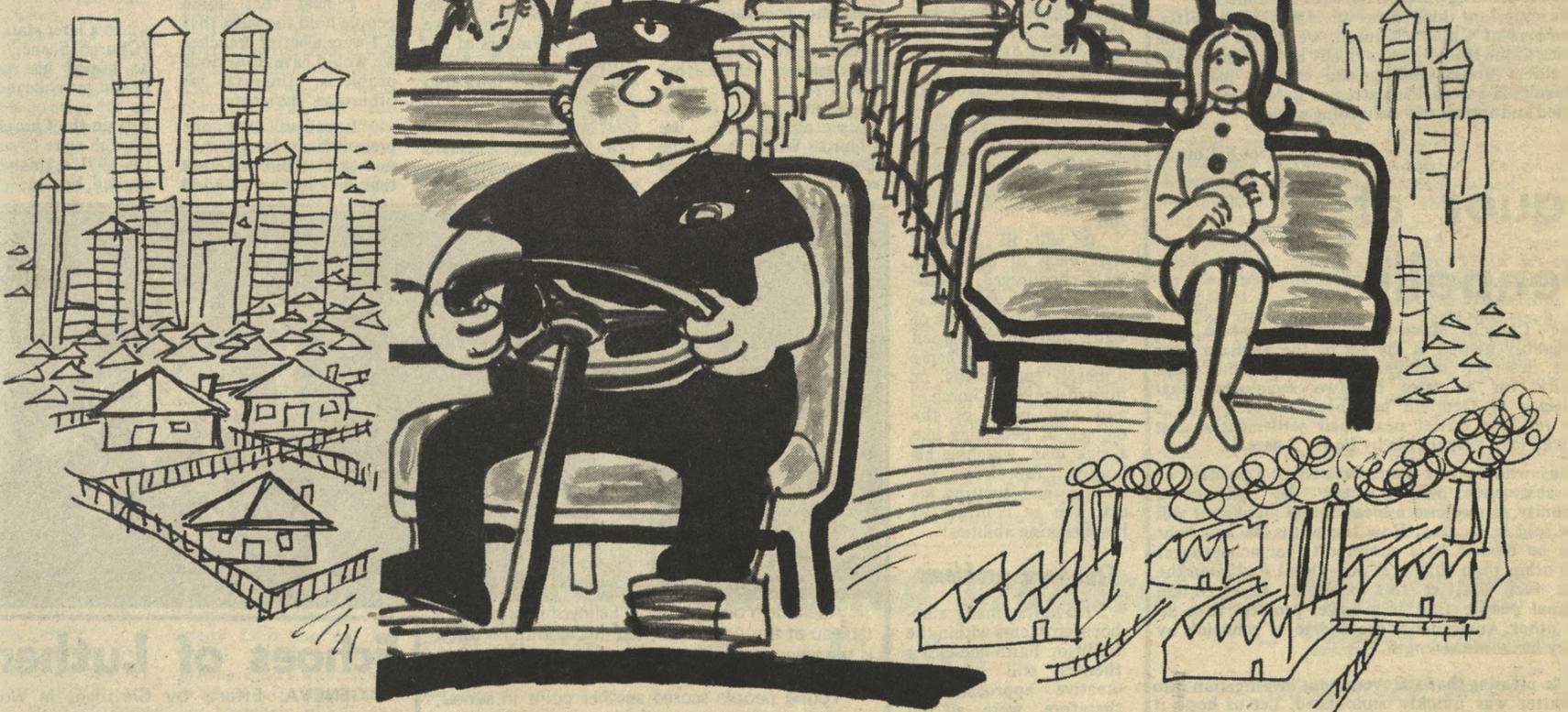
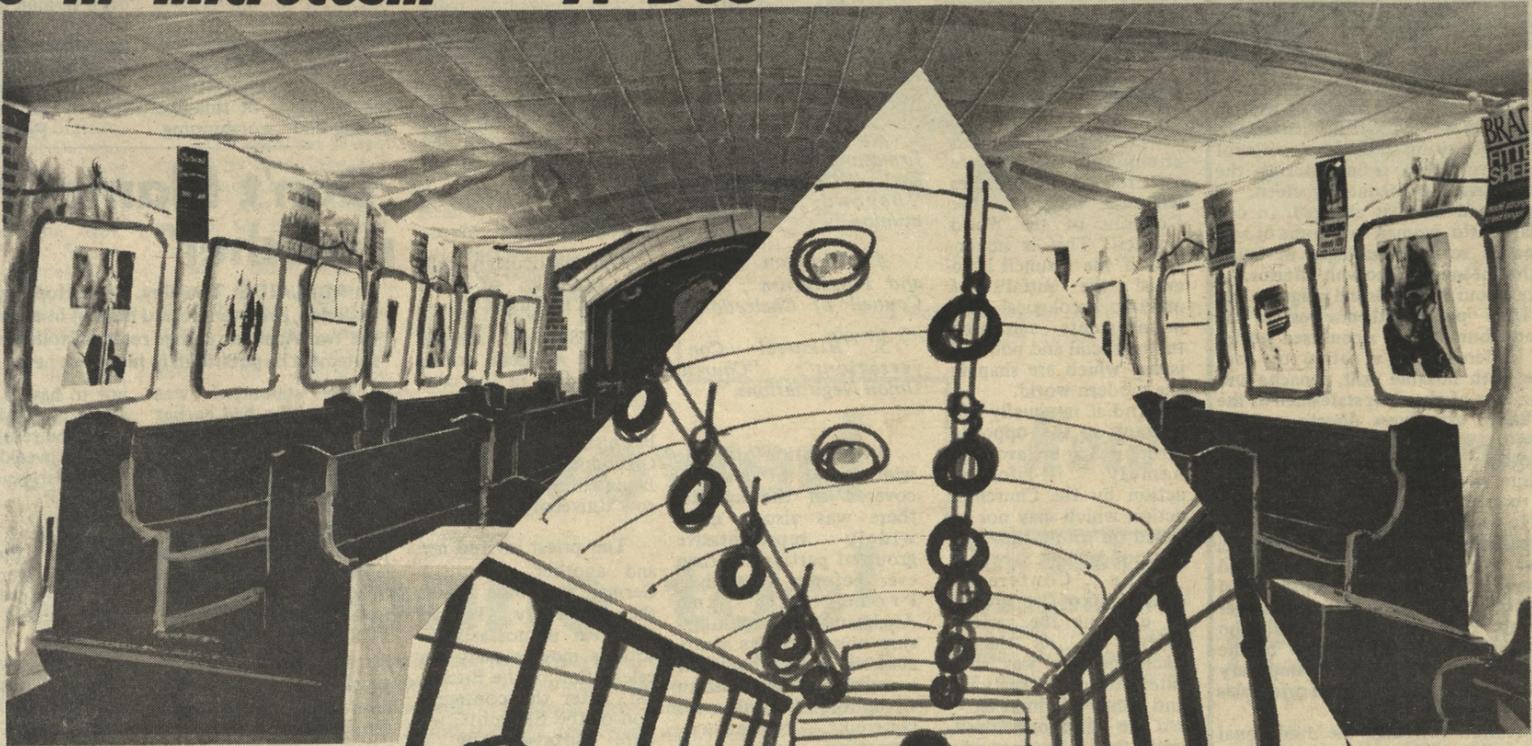
See lift-out supplement, this issue.

NATIONAL ANGLICAN NEWSPAPER

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Life in microcosm — A BUS



It happened at St George's College, Perth

"A bus, of course, is a superb microcosm of society," says the Rev. Ian George of St George's College, Perth.

And this is what the college chapel turned into recently when students there staged a "happening." The chapel lent itself well to the scenario, with the ceiling lowered with sheets of butcher's paper, a stop-cord along the side wall, posters above the seats just where they should be.

Is it the Church that's the bus? Who's the driver, do the passengers ignore one another, are seats only available to those who pay, or is it truly public transport? Or is the world the

bus, busy going somewhere, a means to an end, its members in suspended animation for the journey?

At St George's Chapel a poetry group wrote and found poetry to set the scene. The folk music group produced new words for "Eleanor Rigby" and a suite called "Happening on a bus." The drama group produced a mime which set the theme of isolation in silence and various brief conversations in the congregation totally unrelated to one another, just like the casual conversation of a bus where passengers exchange politeness. Effects included the noisy entrance of a motor bike, and real fumes at one point.

THE FORTNIGHT'S NEWS

The synod season is upon us. Hobart, Adelaide, Riverina, New Guinea all generated news this month.

In Adelaide, RACE ISSUES were well to the fore, with South Australia's Premier (Mr Dunstan) asking synod to ask his Government to make a statement of its abhorrence of apartheid, and six other motions on racial questions before the house. (See Page 3).

In Riverina, the synod is to meet again on October 6 in an attempt to finalise the ELECTION OF A NEW BISHOP. The meeting this month which tried to resolve the matter was inconclusive. (See Page 4).

New Guinea's synod, its first ever, was "almost lively" in the words of Susan Young. A full report on this synod will be published in the NEXT ISSUE of "Church Scene."

From MELBOURNE where synod comes up early this month, Gerald Davis reports that the first meetings of the newly-created regional conferences have put the focus on the DYNAMICS OF REFORM. The conferences were well-attended, good-humored meetings where a will toward reform was most evident. (See Page 4).

From Brisbane, Des Williams reports that the enthusiasm which greeted HANS KUNG in Melbourne and Sydney was repeated. (See Page 3).

The Church Missionary Society released a claim this month from Perth's Professor of Sociology that Aborigines at Oenpelli were the victims of a "SLOW GENOCIDE" from liquor. Anglican Press Service reports on Page 3, and we comment on Page 2.

Frank Cuttriss reports on Louvain Faith and Order conference

comment

The Church and Women Priests

Traditionally, the Church, if she has not set her face like a flint against the ordination of women as priests, has at least never given any encouragement to the idea of a female priesthood. The reason for this traditional attitude is not difficult to find. Neither in the religious assemblies of the Hebrew people nor in the affairs of the early Christian community did women play a dominant role. Both the Hebrew nation, where priesthood was reserved to men, and the Christian church were patriarchal societies. Furthermore, in the patriarchal milieu, women were expected to accept a status of permanent inferiority; and in religious matters became a sort of appendage to their husbands. Small wonder then that a favorite benediction of the Talmud read: "Blessed be God who has not made me a heathen, a slave, or a woman." Later, in the 13th Century, St Thomas Aquinas witnesses to the continuing inferior status of women when he declares that women are: "incapable of receiving the eminence of degree that is signified by priesthood because of their subordinate status". Further, even in comparatively recent times, a traditional prejudice concerning the status of women still prevented many young women with brilliant minds from being given due recognition in the Universities of the world and impeded them from entering the professions which at present they frequently adorn.

Today, fortunately, all this has changed. In our contemporary secular world, women have come of age. The role of women is seen increasingly as being complementary to that of men and no whit inferior. As medical practitioners in our hospitals and judges in our law courts they have proved themselves to be competent, skilful and humane. In a confused world, Mrs Gandhi gives leadership to a nation of over 500,000,000 people with notable skill, panache and charm; and Mrs Meir, one of the elder statesmen of the world, with remarkable astuteness directs a small nation in one of the worst trouble spots in the world.

The urgent question for the church today is whether it can continue to deny positions of leadership within her ministry to women of ability who genuinely desire to serve her. No longer can the priesthood of the Church without question be assumed to be solely a male preserve. The theological, sociological, and psychological arguments against an acceptance of women priests within the Church are no longer completely convincing. Even the Apostle Paul who declared that "women should keep silence in the churches" was probably reflecting the contemporary society rather than laying down permanent principles for the ministry of the Church.

At least the question whether the traditional ministry of the Church should be opened up to women should be looked at coolly and rationally and in the light of the pressing pastoral needs of the Church.

The important thing, however, is that in this matter, as members of Christ's Church, we should seek the guidance of the Holy Spirit radically and with informed and critical understanding and do not just turn somersaults in a despairing attempt to be relevant to a confused and apparently unheeding world.

- Ivor F. Church

Liquor at Oenpelli

The Church Missionary Society, which was considerably helped in the act by the Anglican Press Service, deserves commendation for providing quick publicity for a claim by two sociologists that Aborigines at Oenpelli had been inflicted with a liquor retailing outlet near their settlement against their will. (See "Genocide by liquor," page 3).

Many who do not themselves adopt a position of total abstinence will concede the right of a community to exercise a local option that liquor will not be sold in its area. How tragic it is that this right should be denied to a community for no apparent reason other than that it is non-white! And given the proven fact that at this point of time certain aboriginal people find it a bigger problem than do many other Australians, the charge of genocide by brewery has some strength.

It is pleasing that a Government investigation into the matter was quickly announced. Let us hope it leads to action.

-G.C.D.

What kind of unity?

SYDNEY: We hear a great deal about "unity" in discussions in both religious and political circles. But are people always thinking of the same meaning when they use this word?

This was one of the major questions which exercised the minds of the theologians of the Faith and Order Commission of the World Council of Churches when they met in Conference at Louvain, in Belgium, from August 2 to 13.

The theme of the Conference was "The Unity of the Church and the Unity of Mankind," but the basic question had to be faced whether the underlying assumption of such a subject involved an attempt to equate two concepts of unity which are really on different levels of human experience.

Pitfalls

The Commission was attempting to integrate its theological studies with the work of other Divisions of the World Council. This is important if the Council is to avoid the pitfalls of making theological pronouncements unrelated to the social and political issues which are shaping the modern world.

And it is equally important if the opposite error is to be avoided, namely, ill-informed action by the Churches, action which may not be based on sound theological foundations.

The Conference divided into five groups to examine the various aspects of its theme. Each member was allocated to one "Section" and one "Committee."

The Sections dealt with the following subjects, all subsumed under the main theme of "The Unity of the Church and the Unity of Mankind":

1. The Struggle for Justice in Society.
2. The Encounter with Living Faiths.
3. The Struggle against Racism.
4. The Handicapped in Society.
5. Differences in Culture.

It will be observed that each of these subjects encouraged an outward look. Dr Lukas Vischer, the Director of Faith and Order, warned us of the danger of being a merely "narcissistic" or inward looking Church - and still more of the danger of becoming like a sick man, watching his bodily functions declining, and limiting his activities to conform to his shrinking abilities!

Stubborn problems

However, many stubborn problems within the tradition Faith and Order themes still await a creative approach. We therefore were all involved in the work of the Committees which discussed this range of sub-

jects as well as the matters dealt with in the Sections.

The five Committees used as resource materials a number of preliminary studies on the following subjects:

1. "The Authority of the Bible";
2. "Worship Today; Catholicity and Apostolicity";
3. "Baptism, Confirmation and the Eucharist"; "Ordination"; and "Beyond Intercommunion";
4. "Common Witness and Proselytism"; "The Council of Chalcedon";
5. "Bilateral Conversations"; "Church Union Negotiations."

In addition to the wide range of material covered in the agenda, there was also a more widely representative group of participants than ever before. As well as Protestants and Anglicans, the membership now includes a substantial number of members of the Eastern Orthodox Churches - Greek, Russian, Armenian, Indian, and various others. Moreover, a number of Roman Catholic theologians are now members. In addition to these new dimensions, there has been considerable strengthening of the representation of the "Third World" - the churches in Asia, Africa and South America.

It may be asked whether there could be any real unity in a group of such diverse religious, political and cultural traditions. It may seem that the "Christian Hope" is merely another Utopia.

For me, there is no doubt that in spite of all the differences and even conflicts, there is an underlying unity of the Church, and there is an underlying unity of mankind. I found a number of assurances of this in recent journeys into the Common Market Countries, into the Headquarters of World Communism, and into the capital city of the British Commonwealth.

In Moscow

One particularly telling example of this occurred in Russia.

On Sunday, August 29, I, an Anglican priest, was standing in the congregation in Trinity Church, Moscow, a small but historic and beautiful Orthodox Church on the Lenin Hills just near Moscow University.

The priest invited me and another visitor, a German, to come inside the Sanctuary, behind the great ikonostasis, to witness more closely his celebration of the Eucharist. After the consecration of the Elements, we were surprised by a gesture of deep Christian brotherhood, when the deacon brought to the two of us, though we were not members of the Orthodox Church, bread and wine, and indicated that we were invited to partake of it.

I was not certain whether these were part of the consecrated

Elements, or whether they were specially blessed bread and wine set apart for us as an act of Christian hospitality and brotherhood. But whichever was the nature of the outward action, the inner significance was for me "holy communion" on a very deep and moving level, across some of the most profound barriers - religious, political and cultural - which exist in the world today.

I was being accepted as a brother Christian and a brother man within the Eucharist of this believing and worshipping

congregation in the midst of a secular city.

Cardinal Suenens, Primate of Belgium, said at the opening service of the Faith and Order Conference, "The Church is placed by God in the world to be the sign and the heart of the unity of mankind."

In spite of the divisions in the world, and in spite of the divisions in the Church, experiences of Christian fellowship reaching over deep human divisions encourage me to believe that these words of Cardinal Suenens sum up the call and the promise of God to His people.

-Frank L. Cuttriss

"Don't blame the preacher"

ADELAIDE: The Rev. Peter Hopton, rector of St Jude's, Brighton, found himself in the columns of the two Adelaide dailies recently, following a frank statement he published in his parish news.

The statement was one which he had earlier made to a vestry meeting. He said:

* Parish funds were \$1300 in the red.

* When he leaves the parish shortly, stipend and travelling allowances to the new priest would have to be raised by some \$1000 immediately.

* A further \$1000 would be needed for renovation and repairs to the rectory before a new priest could be asked to move in.

"I hear that some people hold the view that if I were a better preacher we would have no serious problems, financial or otherwise," he wrote.

"I believe that our present financial difficulties arise from the fact that in 1969 we decided

not to have a professionally-run fund-raising effort. The result is that the average weekly pledge in this parish is now less than a dollar."

He went on to ask whether the church's members were asking its priest to accept sacrifices they rejected themselves.

"The News" reported some congregation members were shocked. Mr Hopton reported it had had the effect of stirring enthusiasm for better fund-raising.

In a later statement to "Church Scene," he said he hoped his statement would provoke discussion on the roles of clergy and laity in the Church. If the Church were to survive in the 1970's, this was badly needed, he said.



Adelaide Young Anglican Fellowship provided a tableau at the Adelaide synod this month. Pictured is the scene of a mock vestry meeting which was part of the show.

Young people scored another point in synod, apart from the opportunity to present the display: 18 year olds will now be eligible for election to vestries in Adelaide.

Echoes of Luther

GENEVA: Efforts by Christians in Worms to persuade the Vatican to rescind the excommunication of Martin Luther were termed "meaningful in many ways" by the General Secretary of the Lutheran World Federation, Dr Andre Appel. At the same time, he said they viewed the issue "only on a juridical level" and did not take into account the fact that Luther's initiative was the expression of a real desire to reform the church.

(Pope Paul recently rejected a request for a "final word" on the edict issued by Pope Leo X in 1520 branding Luther a heretic and pronouncing him excommunicated if he did not recant his teachings, particularly those against indulgences and papal authority.)

Dr Appel said, "The significance of the present request lies in the fact that it comes out of the structure of the Catholic Church itself, the Catholic Church Council of Worms, which is made up of both laymen and clergy."

Lutheran churches have taken a "reserved" attitude toward the matter, he said, believing such an initiative could come only from Rome.

Although Rome through a growing number of theologians is discovering a new image of Luther, according to Dr Appel, the consequences of this attitude still remain to be seen, especially concerning Rome's position in regard to the 16th century Reformation. He termed this "the question underlying the request of the Church Council of Worms".

EPS

Series III HC released in UK

LONDON: Series III Holy Communion, the latest English rite of holy communion, was published on September 17. It is essentially a contemporary language revision of Series II.

Series III is not yet approved for public worship, but it is expected that the English General Synod meeting in November will be asked to approve it, provisionally, with final approval in February, 1972.

The Series II liturgy, which is widespread used in Britain, has been authorised for use up to July, 1972, when approval for its use will lapse unless renewed.

The structure of the new liturgy is the same as in Series II, but the words used are, as far as possible, current usage words.

"Thee" and "thou" become "you", "thine" becomes "yours", and so on.

The Liturgical Commission had faced a delicate task in revising the words of consecration where there had been general feeling that greater stress was needed on the uniqueness of Christ's sacrifice, and the words "we offer" (which the Convocations and House of Laity had excised from Series II in 1967), should be avoided.

The end of this prayer now emerges as: "Therefore, heavenly Father, we

do this in remembrance of Him; with this bread and this cup we celebrate His perfect sacrifice made once for all upon the Cross."

The words of administration are: "The Body (Blood), of Christ keep you in eternal life."

A conscious attempt has been made to use scriptural expression as far as possible (literally hundreds of times), and whether it is because of this, or because churchmen have become more used to contemporary

language in liturgy, an early consensus is that some outstandingly poetic use of language makes this service particularly attractive.

Meanwhile, the London "Church Times" in an editorial, notes a number of points which, it suggests, need consideration before final approval is given:

Criticism, however, there may well be for the alterations in the Creed ("we" for "I" believe, "seen" for "visible," and the omission of "incarnate"); for the in-

adequacy of prayers for the departed; for the inadequacy of the Consecration Prayer on the key idea of sacrifice; for the inadequacy of the provision for the consecration of the elements, if additionally required; for the curious substitution of "president" for "priest" throughout the second half of the service; for the putting of the Gloria in a distinctively lower key (God's glory is not now allowed to be "great"); for the leaving of the blessing as a merely optional extra.

Aborigines —

"Genocide by liquor", claim

SYDNEY: The Professor of Anthropology at the University of Western Australia, Prof. Ronald Berndt, last week accused liquor interests of genocide of a tribe of Aborigines on a mission station in the Northern Territory.

His statement was released simultaneously by the Professor in Western Australia and by officials of the Church Missionary Society in Sydney.

The accusation arose out of a visit by Professor Berndt and Dr. Catherine Berndt to Oenpelli Mission Station, 150 miles east of Darwin.

After returning from the visit, Professor Berndt flew to Sydney to confer with the Rev. Stanley Giltrap, Secretary for Aborigines with the Church Missionary Society, and Mr. Peter Carroll, a linguist at Oenpelli.

Professor Berndt's statement says: "A liquor store has been operating on a mining lease at the East Alligator River Crossing, on the edge of the aboriginal reserve, since late 1969.

"Within recent months it has proved more attractive to local Aborigines, and the results have been disastrous.

"Almost half of aboriginal wages, pension, endowment and trainee payments pass into the hands of the store's proprietor. Family life is disrupted, and the children neglected.

"There is an emotional vacuum, and many of the adults are well on the way to becoming alcoholics.

"Continuation of the present state of affairs spells genocide — just as surely as if the people were being massacred. The only difference is

ACC call under fire

LAUNCESTON: Tasmania's synod last week disassociated itself from the call by the Australian Council of Churches for peaceful demonstrations against South African sportsmen visiting Australia.

The ACC call was made in connection with the Springbok Rugby tour of last winter.

Voting was almost unanimous, and no members of synod spoke against the motion.

Mr W.A. Bethune, Tasmania's Premier and lay synod representative for Hamilton, said the timing of the ACC call was "irresponsible and an incitement to violence," and that the cancellation of the cricket tour by South Africans had been a "defeat for the forces of democracy."

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that in this case it will be slower."

The Rev. Stanley Giltrap said last week: "This liquor licence was granted by the Northern Territory licensing authority over the objections of both the mission and the Aborigines themselves.

"The situation as described by Prof. Berndt is not exaggerated, and we want the Australian public to know about it."

Mr. Peter Carroll, linguist for four years at Oenpelli, said: "The problem of alcohol among aborigines at Oenpelli must be considered

against the background of rapid social change.

"For over 30 years the aboriginal people have been told that their tribal lands were reserved for them as part of the Arnhem Land Reserve.

"The mining developments at Nabarlek have shown them this is not the case.

"Although many others will benefit from the immense mineral wealth, the aboriginal people at Oenpelli will not receive any direct financial benefit.

"This has created a psychological problem which is leading many to turn to alcohol."

— APS



This was the scene in St Peter's Hall, Adelaide, when the synod met this month. Bishop Reed is presiding.

Kung wowed Brisbane too!

BRISBANE: Fears that inviting Hans Kung to Australia was a fitting subject for investigation by some mythical Un-Ecumenical Activities Committee would seem to be groundless. Or so it seemed in Brisbane. Most people realised that Dr Barry Marshall invited him to Trinity College four years ago, long before his book "Infallibility" was even mooted.

For his only public lecture in Brisbane, the University's second largest lecture theatre was crammed to overflowing. The hall-ways were crowded out, all the window sills were occupied and at least one question had to be passed in from outside. The number of Roman Catholic priests present was hard to determine; many may have been sporting collar and tie. But the habits of the Roman nuns

were plainly evident and it was obvious that the good sisters were present in large numbers.

Dr Kung spoke for an hour on Jesus' absolute centrality to the church's life and purpose, and then answered questions for another hour.

The atmosphere was quite extraordinary. As one observer put it, "If someone had proposed a resolution that re-union be effected to-morrow on the basis of Dr Kung's

theology, it would have been passed with acclamation".

There may have been a re-think on the morrow, but the remark was evidence of the progress in ecumenical understanding in Brisbane, amongst the theologically erudite at any rate.

Dr Kung deeply impressed the staff and students of St Francis' College where he stayed during his short period in Brisbane before he left for New Zealand.

His only other public engagement in Brisbane was an invitation luncheon in the university Staff House. Here he evoked the sympathy of his hearers as he related his personal story and the difficulties experienced by a theological reformer.

— Des. Williams

Ecumenical move at Bathurst

BATHURST: A new and very lively manifestation of ecumenism has begun to flourish in the diocese of Bathurst recently.

This is the formation of the Central Western Theological Society which is based in Bathurst and Orange. Already there are 65 financial members, comprising a very wholesome mixture of clerical and lay members of all denominations.

Quarterly meetings of the Society alternate between Bathurst and Orange. The first quarterly meeting in June was addressed by the Rev Norman Webb, Master of Wesley College in the University of Sydney.

At a second meeting last week at Bathurst the speaker was the Rev Fr. Chris Geraghty, Lecturer in Liturgy at St Columba's Roman Catholic Seminary at Springwood, near Sydney.

Fr. Geraghty addressed a very well attended meeting of over 60 people on the topic of "The Various Presences of Christ in the World." In the course of his lecture Fr. Geraghty spoke of transubstantiation which, in view of Archbishop Loane's recent stand, has become a controversial issue once again.

While Fr. Geraghty admitted that the theory of transubstantiation was meaningful in its time as an explanation of the presence of Christ, he expressed that presence in terms of the contemporary philosophies of existentialism and phenomenology.

He stressed that the presence of Christ in the Eucharist could not be understood independently of the presence of Christ in the Church generally — in the life of the priest, in the Ministry of the Word, in small gatherings of Christians and in ministering to the poor in spirit.

"The emphasis on the various presences of Christ," he said, "was a new and brave emphasis of Vatican II. The Eucharist dramatises and celebrates the various presences of Christ in the world and is thus the climax and fulfilment of the various modes of the presence of Christ, but Christ is not present in the Eucharist in an exclusive way."

The next meeting of the Theological Society will be held in Orange early in December.

— Peter Carnley

Race issues dominate

Adelaide synod

ADELAIDE: Questions of racialism arose in seven different agenda items at the Adelaide synod this month, to provide a highlight of proceedings.

Bishop Renfrey, the SA Premier (Mr Dunstan) who is a synodsmen, Mr R.R. Millhouse, two lay synodsmen, and the Rev. John Fleming were the people who proposed the various motions.

Mr Millhouse's motion, endorsing the statement of Bishop Reed that a cricket tour by South African whites this year was inadvisable was withdrawn as the tour had been cancelled; by the time synod could consider it.

The other motions backed the Church of the Province of South Africa and hoped it would achieve its purpose of stamping out apartheid.

Appeared on the Premier of SA and Prime Minister to state their abhorrence of apartheid (Mr Dun-

stan moved that one), left the synod select committee on race in being to continue its work, and expressed concern that assisted passage immigration was not extended to non-whites in Australian Federal policy.

Stipends for Adelaide clergy were lifted by synod.

The new scale is \$3200 p.a. for rectors, \$3015 for priests in charge, \$2500 for assistant curates, and \$2300 for assistant deacons.

Travelling (including car depreciation), and accommodation allowances where applicable are additional.

Synod also set up a social questions committee to operate along the lines of existing committees in some other dioceses.

New book on evangelism

SYDNEY: The Commission on Evangelism of the Anglican Church in Sydney has released a 150-page book on the extent to which the church has penetrated society.

The book, published by Anzea Publishers and selling for \$1.30, includes devastating criticisms of the traditional means of evangelism used by churches in Australia.

It draws attention to the changing nature of society today, and the need for application of the message of Christianity to modern man.

The book is the result of a three-year inquiry into evangelism by a nine-man Commission on Evangelism, appointed by the Synod of the Diocese of Sydney.

Chairman of the Commission, Archdeacon John Reid, launched the book at a VIP and Press Luncheon at Diocesan Church House in Sydney.

— APS

Tasmanian proposal to reinforce role of laity

— "Splendid statement for a non-episcopal church" claim

LAUNCESTON: Important proposals for change in many sides of diocesan life in Tasmania were made in a special report to Tasmania's synod last week.

Among the proposals were:

* That the diocese accept and act upon a Lambeth '68 Report statement that the ministry roles of clergy and laymen were equal in status.

* That synod be supplemented by creation of three regional synodical conferences on which lay representation would be greatly enlarged; for instance, the southern archdeaconry conference membership would comprise six clergy and the archdeacon, plus 18 laymen.

* That stipends all be paid from a central source instead of by the parishes.

A select committee, appointed by synod last year, made the report, which was 18 pages long. It contained as an appendix a draft bill to enact its more important proposals.

A large amount of synod's sitting time this year was given over to consideration of the report. Much of the discussion took place in committee.

Synod decided to receive the report, and referred it to a special round of deanery conferences to be called to consider it in detail, and to the diocesan council and cathedral chapter which are to study it also.

Next year's synod will again consider the report, and the select committee has been asked to further its study.

Reaction to the proposals was quite mixed. Mr Brian Banks of Ulverstone, who as chairman of the select committee presented it to synod commented:

"The standard of argument was excellent and the opposition was con-

structive. Much of the argument will be taken into account as the select committee continues its work."

The Rev. Ken Ansell of Hawrah, commented to "Church Scene" that the report and appendices were "a splendid statement for a non-episcopal church."

He added that the

theology behind it "was fashionable in the 1960s."

"Next year will be the interesting synod, it appears," the Rev. Marshall Potter told "Church Scene." "That is when decisions may start to come. Many of us hope that further consideration will be given to the report in the meantime."

SECRETARY/MANAGERESS

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This was part of the scene in St Peter's Cathedral, Adelaide, for a recent Rock Mass. Co-incidentally, the Adelaide Rock Mass took place at the same time as St George's Cathedral, Perth - the home of rock masses in Australia this year - was holding a quiet evensong with a small congregation. At least it was quiet until an incendiary bomb was thrown in the door.

Riverina synod to meet again Bishop election inconclusive

NARRANDERA: The diocesan synod, having failed to decide upon the choice of a new bishop, is to meet again on October 6, to try to finalise the decision.

Four men were nominated for the bishopric, but repeated ballots failed to produce a clear decision.

Election of bishops in Riverina is by vote of synod.

The synod, held this month was mainly devoted to the election, but a limited amount of

ordinary business was transacted.

The only real debate concerned Religious Instruction in Schools. This was sparked off by a motion from Mr Basil Silk of Deniliquin, "that Anglicans bring pressure to bear upon members of the Parliament of NSW to see that Special Religious

Instruction be continued in Government schools."

Synod was told that groups in the community - teachers' groups, and the Humanist Society were named - were making an all-out effort to have RI replaced or abandoned. The motion was carried after a lively debate.

Melbourne to face the dynamics of reform

MELBOURNE: When Melbourne diocese decided to set up three areas of episcopal care to give its co-adjutor bishops a geographical responsibility it decided to set up an annual area conference to help the regions find common cause among their disparate deaneries and parishes.

From late winter until the middle of this month, a steady stream of meetings took place. The Western Region (Geelong and Melbourne's northern and western suburbs) moved first, with archdeaconry conferences held in Geelong and Coburg, followed by a two-day regional conference at Williamstown.

The Southern Region (Mornington Peninsula and southern suburbs) and Central Region (eastern, north-eastern and some south-eastern suburbs, plus the Dandenong Ranges) followed.

It would be hard to conclude other than that these conferences were each a most encouraging success.

Originally, it was proposed that they be known as "synodical conferences", which tells you both that the members in each case were the regional synod members, and that they were planned to run along synod lines.

The "synodical" part of the name was dropped

in Melbourne synod debates last year, and the drawing away from strict synodical form proved to foreshadow what happened.

Synod standing orders were assumed, and then gently ignored in detail, and the chairmen in each case (the bishops, except that a layman was used as co-chairman in two of the conferences) did a fair bit of benign steering.

Huge agendas

Huge agendas went to each conference, with a lot in common to all three. Plans for limitation of clergy tenure, and a change in detail of parish status and synod membership were sent to all three, with the hope of preparing for informed debate in synod next month.

Further, motions to go before synod of which notice had been given were sent to the conferences, although few of

them were discussed for lack of time.

But this is detail.

The big question was whether the synodsmen, who attend the early days of synod in big numbers and fade as synod draws on, would bother to attend the regional conferences; and what they would do when they go there.

The answers are that attendances were very large - a higher proportion of members present than is usually true of synod - and they had a lot to say, usually in good humor; and that numbers of people who do not readily speak in synod felt less inhibited in regional conference.

Reasons

Perhaps the reasons are easy to see. When it is proposed to radically overhaul initiation practice, and make far-reaching changes to clergy

appointment, you are moving into areas of entrenched tradition. Most people feel strongly one way or another. It appears most favor change, in fact.

What will happen to the Regional Conferences in future years? It is clear that with enough reform proposals and controversial motions, they will thrive. Pre-digestion of these things is the role they have found very quickly.

But will the swag of reform proposals hold out?

Will the pressure for reform which the regional conferences seem to be providing bring its own distortions?

Or will the speed with which reforms will now be possible in Melbourne produce a reaction towards conservatism?

Areas for reform will remain for the rest of this decade. Liturgical reform will not be completed until at least 1980, it appears, but then liturgical reform has in the past been a sporadic movement - energy for a decade or so, then a century or more of sleep.

And you can't go on changing things at this rate for ever without finally doing ridiculous things.

Archb'p blessed new buildings

BRISBANE: The Archbishop of Brisbane, Dr F. Arnott, blessed new buildings at the Church of England Boys Home in Enoggera last month.

The buildings, stage two of the building program and comprising a two-storey block with the kitchen, dining room and general purpose hall and an accommodation block, were opened by the Queensland minister for Health, The Hon. S.D. Tooth.

The new buildings will cost about \$250,000 and the State government contributed a 50 per cent subsidy. The buildings were opened free of debt.

The three stage building program will mean the replacement of all the old wooden buildings at the Home with modern brick ones.

The third stage will have a new residence for the superintendent with a general office attached and another accommodation block with a sick bay. The completion of the program will mean that 100 boys can be accommodated at the Home.

- R.T. ST JOHN

Fellowship director to visit

SYDNEY: The Director of the Bible Reading Fellowship, the Rev. G.I.F. Thomson will visit Australia during October and November.

His program includes preaching in St Andrews Cathedral, Sydney on

Missioner to visit NZ

The Rev. John CHAMPMAN, Missioner in the Anglican Diocese of Sydney, will visit New Zealand later this year for a month of dialogue evangelism. From September 10 to October 5, he will engage in dialogue evangelism in private homes, and speak at evangelistic rallies. The itinerary includes three church missions.

While he is overseas, the Rev. Brian Telfer will continue to direct the Department of Evangelism

Sunday, October 17 and speaking at a public rally in the Chapter House, chaired by the Archbishop of Sydney, on October 18.

Mr Thomson will visit Newcastle, Canberra, Wangaratta, Melbourne, Adelaide and Perth and will speak on the role of the Bible Reading Fellowship and the arrangements for the Jubilee Celebrations to be held in 1972 in each city he visits.

The Fellowships' Australian representative is the Rev. Canon Ernest Cameron of North Curl Curl, NSW.

Loose tiger?

It is hardly likely, but Melbourne may have uncaged a tiger. Perhaps the final reform in the present rash will be to put it back again.

Meanwhile, Melbourne's synods are going to be interesting for some years to come. And the proponents of reform moves in the early 1960's - Archbishop Woods was notable among them - can now see they were anticipating a real requirement.

What other dioceses with plans for episcopal subdivision can learn from all this is, however, far from clear yet.

- G.C. Davis

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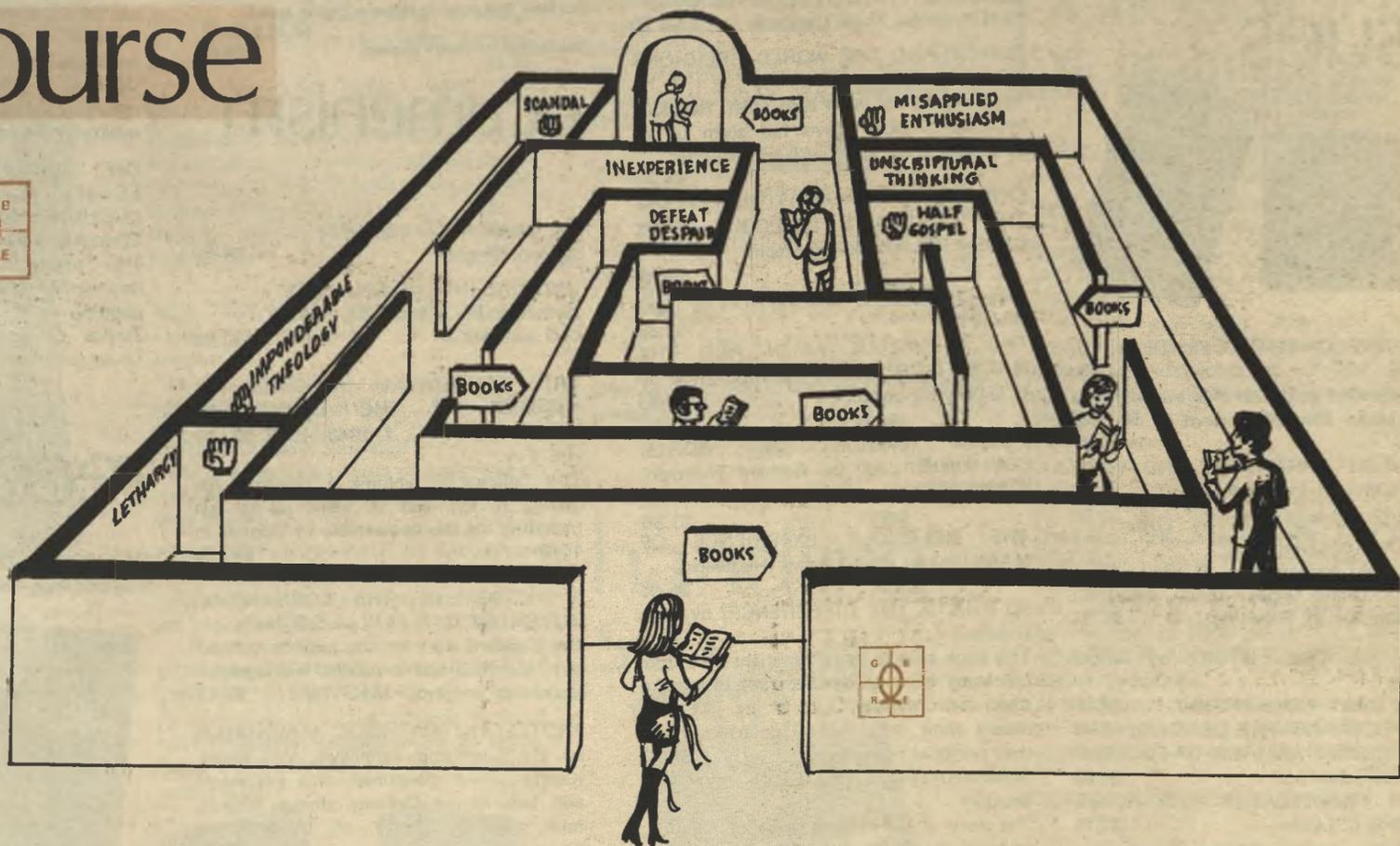
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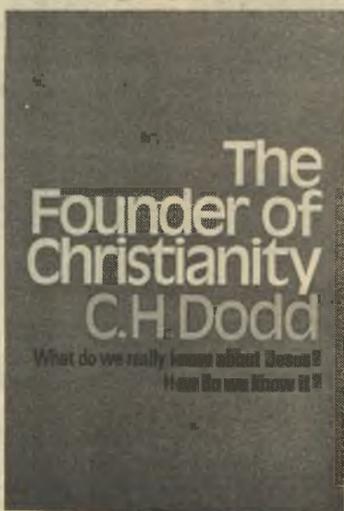
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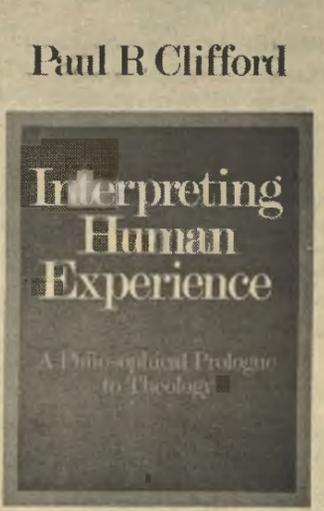


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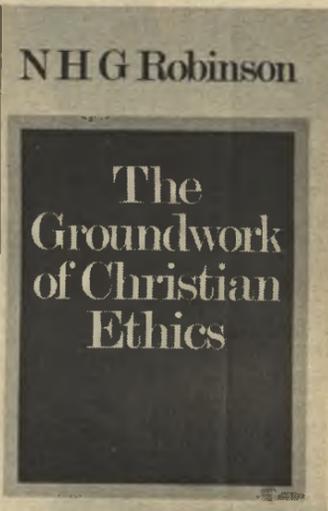


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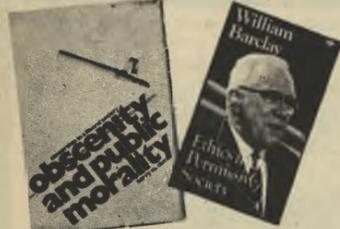
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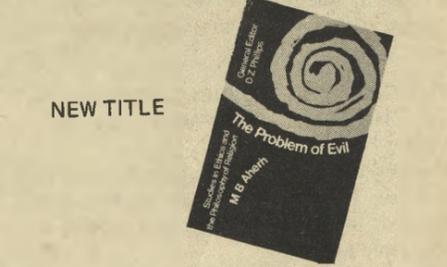
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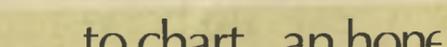
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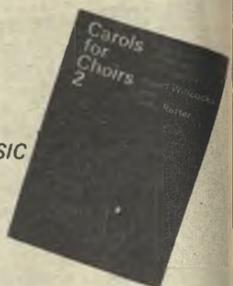
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CLERGY MOVEMENTS

BROWNE - the Rev. R. - granted leave of absence from diocese of North Queensland. He will leave for England in December.

CORRIGAN - the Rev. J.T. - resigned from long service leave locum tenens team, Melbourne diocese, September 30.

DEASEY - the Venerable R.H. - from incumbency St Mathews, Glenroy, appointed to incumbency St Thomas Essendon, Melbourne Diocese, December 2.

FROST - the Rev. N.B. - rector of Batlow has been appointed the rector of Gunning, Diocese of Canberra-Goulburn. Induction October 1.

GREEN - the Rev. B.W. - from diocese of Canberra-Goulburn to Victorian Secretary Bush Church Aid Society. September 12.

HALL - the Rev. H.A. - began his career in the Diocese of Bendigo in 1929, returns there for the last years of his ministry. He will be inducted to the parish of St Marks, Golden Square on October 1. He has served in the diocese of St Arnaud and has been in the Melbourne Diocese for the last 15 years.

HARLEY - the Rev. J. - moved to the parish of Swan Hill in which his former parish has been incorporated, Diocese of St Arnaud.

PHILP - the Rev. D. - appointed to parish of Home Hill, North Queensland.

RICH - the Rev. R. - from student-deacon at St Johns College, Morpeth to parish of Maryborough with Canon Leaver and the Rev. Keith Smith, Diocese of St Arnaud.

SALVIN - the Rev. P.H. - from curacy St Johns, Camberwell to Priest-in-charge Christ Church, St Kilda under the direction of Bishop Muston, Diocese of Melbourne, October 1971.

SCOTT - the Rev. A.P.A. - from the parish of Maryborough to Mildura where he will work with Canon Robert Davis. Diocese of St Arnaud.

STEGEMANN - the Rev. W.C. - Priest-in-charge of Kameruka has been appointed rector of Berridale, Diocese of Canberra-Goulburn.

WEBBER - the Very Rev. E.M. - resigned as the Dean of Hobart to take up a position as senior lecturer in the School of Education at the Tasmania College of Advanced Education in charge of Religious Studies.

WEBSTER - the Rev. K. - from incumbency St Martins Airport West, appointed to incumbency St Stephens, Highett, Diocese of Melbourne, November 5.

WHITEHOUSE - the Rev. M. - was instituted to the parish of Ouyen in August. Manangatang is now being administered from Robinvale while Nyah and Nyah West have gone back to Swan Hill, Diocese of St Arnaud.

WILLIAMS - the Rev. J.G. - rector of Gundagai has accepted the appointment as rector of the Parish of Crookwell, Diocese of Canberra-Goulburn. Induction October 2.

BROTHER MARK - resigned from Brotherhood of St Barnabas, North Queensland.

ELLAM - Miss P. - from St Stephens, 'Adamstown', Newcastle, was professed as a Sister of the Community of the Holy Name on September 12. The Dean of Newcastle, the Very Rev. J.N. Falkingham as Warden of the Community presented her to the Primate.

St Arnaud explains ministry report letters

Sir, - We write to answer questions raised by Archdeacon Sheumack in Church Scene (2/9/71) concerning St. Arnaud's approach to rural problems.

First, may we clarify two points. The Report of the Select Committee has been accepted by the Bishop-in-Council, not yet by the Synod, which will be debating it next month. Also, the Provincial study referred to has not yet been "set up"; it is conditional upon acceptance by every Diocese. Even if the study is made, its results will not be available for some considerable time.

May we assure the Archdeacon that the questions he raises have been and are being debated at the Diocesan administrative level. The Select Committee comprised the Bishop, the Archdeacon of the Diocese, the Bishop's Examining Chaplain, and the Registrar. The Report has been inspired and accepted by lay and clerical members of the Bishop-in-Council, and is currently in the hands of members of all vestries in the Diocese prior to being debated in Synod, which last year authorised its preparation. Throughout the Diocese, regional conferences of clergy and laity are already being organised, and it is anticipated that these may well influence details in the Report, which has only been adopted as a basis for action.

Concerning part-time or worker priests, we take a different view to Archdeacon Sheumack, and refer him to

Eric James' contribution to the Lambeth Essays on Ministry, the study papers for the Lambeth Conference 1968: "If voluntary and part-time ministries are now theologically and pastorally desirable in the mobile urban society, no less are they right and necessary in the rural situations. It is impossible to imagine many rural situations in which the Church will now be able to provide each small community with its own professional and full-time minister." Canon James further observes (concerning training), "...it is clear from reports from the different provinces that once the intention to encourage voluntary and part-time ministries is firm, means of training are found." (his italics). This is in line with our own Report which recognizes that "we shall require a huge and ongoing educational program with assistance from professional theologians, theological colleges, etc."

Archdeacon Sheumack is concerned (and rightly) that ordination continue to be seen as ordination for service in the whole Church of God, and not for "ministry in a special place". However, let us not continue to confuse training for ordination and training for ministry. It has long been considered that when a man has completed his three years in college and has obtained his diploma, he is then fully trained for every kind of

ministry he may be called on to exercise. This is not so! We believe that every priest should receive training to equip him for the particular kind of ministry he is about to undertake. Thus a priest now serving in a full-time typical parish situation would need special training to begin a worker-ministry, and vice versa; each of these would need further training to undertake a chaplaincy ministry, and so on.

We certainly do not envisage "laying hands on outstanding laymen." We seek the man who has a genuine vocation to the priesthood, but whose vocation has been unrecognized because we have been looking with eyes which saw only the traditional parish ministry. He is a man who already has a pastoral ministry, but whom we wish, in the words of the Report, "to be equipped sacramentally for his pastoral ministry in the local situation."

We feel that the Report is being criticised for what it does not say rather than what it says. It is obviously not exhaustive, being only a summary of our thinking, and necessarily very brief (only five pages). Furthermore, the Report itself recognises that development may take place in ways different from the tentative suggestions offered in it.

The implication of Archdeacon Sheumack's letter is that St. Arnaud Diocese is

"going it alone" without the "mind and support of the whole Church." We believe we are in accord with the recommendations of Lambeth Conference 1968, and far from initiating something new or out of its time, we believe we are acting at a time when the need has become urgent, as anyone who has read our Report at depth will see amply documented.

We detect the same urgency in the words of Bishop Barry, then of Southwell, in 1960: "I urge that we should start whenever we can start, and not wait till we have answered all the questions, real or imaginary, that can be asked before we get around to doing something! The argument that 'the time is not yet ripe' can wreck any proposal - and too often does." (Part-time Priests? Ed. Robin Dennis-ton: Skeffington 1960).

In the same volume, the present Archbishop of Canterbury says, "Revolutionary movements in the Church have commonly happened not by a collective decision that it would be a good thing for such and such to be done, but by someone making a start and others following." Again he says, "I am not frightened of the new methods of theological training which might be called for: rather do I view the prospect of them with excited interest."

We do not consider we have to apologise for the way our Select Committee has been structured, nor to justify it, any more than we would ask another Diocese to justify its structures.

The Report stands or falls on its merits!

(The Rev. Canon) I.N. Herring.

(The Rev.) R.V. Speed
St Arnaud, Vic.

"Only the accent was Australian"

Sir, - I have recently been in Australia on a business trip. It was my first visit and I made a point of attending church services in all the cities I went to.

I have been doing business with Australians for many years and had become, I thought, used to the varieties of accent and approach in my field.

But I was astounded at the variety of practices and attitudes I found among the churches I visited in Adelaide, Melbourne, Sydney and Brisbane.

Unfortunately, I did not get to Perth, Canberra or Darwin but no doubt there would have been still more variety and more emptiness.

I struck a pop mass in

Adelaide and there were just too many people there to have even hoped for a seat. I suppose the crowds are a healthy sign but after being jostled for a while I went away in disgust.

Sydney was the opposite, here I was disappointed because the attractive cathedral was half empty and no-one spoke to me. I liked the music in Melbourne, but again I found the service quite barren.

Brisbane was different. Here I thought the service was lovely but again, must be going north or something, no-one spoke to me, not even the sidesmen.

Everywhere I noticed the lack of warmth, enthusiasm (except in the

Adelaide crowds) and fellowship.

The conclusion is inescapable - you have imported the worst of English Anglicanism and the only Australian thing to have crept in is the accent.

There were no Australian liturgies anywhere and the congregations - half empty and no-one spoke to me, even the pop mass congregation in Adelaide. There is much to be said for keeping up connections with the mother country and church and for the use of recognisably similar services but why not try to be Australian Christians instead of expatriate Anglicans?

Tim STROUD,
Highbury, London, UK

RURAL MINISTRY

Sir, - It is good to know a study of church problems in rural areas is being made in the province of Victoria. Such an undertaking may well provide the incentive to bring provincial bodies out of a long race into fruitful co-operation.

Archdeacon Scheumack made some good points in the letter published in Church Scene (2/9) but I cannot refrain from suggesting that the following quotation be added to the points he proposes for study. Dr J.W. Hunkin, when Bishop of Truro, in an essay on "The Organisation and Worship of the Primitive Church" published in "A Companion to the Bible" wrote (page 467): "Harnack (The Constitution and Law of the Church in the First Two

Centuries, E.T., 1910), distinguishes two distinct kinds of ministry: first, a "universal" ministry comprising apostles, prophets, and teachers the scope of whose activity was general and not limited to any particular area; and secondly, a local ministry of presbyters and deacons whose authority was confined to the local church to which they were appointed. The distinction is suggestive though it must not be pressed too far. As Streeter points out, the fact that some prophets led the wandering life referred to in the Didache is no evidence that all did so; and no doubt both prophet and teacher were important figures in the normal ministry of a local church (The Primitive Church, p.77...)

-A.P. REYNOLDS,
Newhaven, Vic.

Bishop on tour

Bishop John Lewis of North Queensland, will preside at a high mass of thanksgiving on October 18 at St Charles', West Mackay, to mark the 50th anniversary of the ordination of that parish's rector, Dr A.T.B. Haines.

The previous day he is to ordain the Rev. Ian McAlister to the priesthood in Holy Trinity Church, Mackay.

On October 24 he is to consecrate St Luke's Church, Sarina, built in 1961. The debt on this building was paid off on Easter Day, 1971.

The functions will form part of the bishop's list of engagements in his first tour of the southern archdeaconry of North Queensland.

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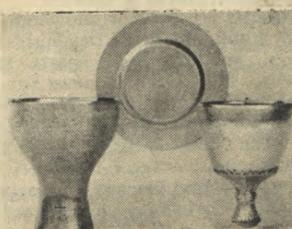
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Two views of PRAYER FOR THE DEAD

A case FOR: "Natural and right"

IN I KINGS 17 Elijah prayed for the dead son of the widow of Zarephath and said, "O Lord my God, I pray thee, let this child's soul come into him again." The next verse reads, "And the Lord hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived."

This prayer for the dead is referred to in Ecclesiasticus 48.5 (about 100 B.C.) It is also mentioned in 2 Esdras 7.39 (about 100 A.D.) where we are told that Elijah prayed "for the dead, that he might live." It also appears to be the reference behind Hebrews 11.35.

In 2 Maccabees 12 (about 100 B.C.) certain sinners had died. All "betook themselves unto supplication, beseeching that the sin committed might be wholly blotted out." Two thousand drachmas of silver were collected and sent to Jerusalem to offer a sacrifice for the sin.

Verse 44 reads: "For if he were not expecting that they that had fallen would rise again, it were superfluous and idle to pray for the dead." In verse 45 it is added, "Wherefore he (Judas Maccabaeus) made the propitiation for them that had died, that they might be released from their sin."

In Acts 9 we read of the death of Dorcas. The apostle Peter came into the room where Dorcas was lying surrounded by weeping widows. According to verse 40 "Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, 'Tabitha, arise.' And she opened her eyes; and when she saw Peter, she sat up."

In Mark 9 Peter addresses the transfigured

Jesus and makes a request which included Moses and Elijah: "Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah."

Some uncertainty exists in the passage 2 Timothy 1.16-end. The wording, and the reference to the day of the Lord, give probability to the supposition that Onesiphorus was dead and that Paul was praying for him. "The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well." That his house should find mercy now, but Onesiphorus himself at the judgment, supports the thought that he was dead.

There are many references to indicate a relationship between the living and the dead. If they are not prayers as such, they are not exclusive of prayer. Saul could have the dead Samuel raised at Endor and could converse with him (1 Sam.28). This is referred to in Eccles. 46.20.

David, knowing that Jonathan was dead, could apostrophise him as follows in 2 Sam.1, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

Similarly, 2 Sam.18.33, he addressed his dead son in the words, "O my son Absalom,

my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

The Psalmist, too, (31.17) could say, "Let the wicked be ashamed, let them be silent in Sheol."

The Apocrypha also leaves room for this relationship between the living and the dead. Eccles. 7.33 has the expression "for a dead man keep not back grace." In Tobit 4.17 Tobit says to his son "Pour out thy bread on the tomb of the just."

At times the dividing line between the living and the dead appears to be very narrow. In Luke 16 the rich man, when dead, seems to pray for the living and, despite his own awful fate, to be concerned for them. It is not easy to know what is meant by "baptism for the dead" in I Cor. 15.29, but no doubt some sacramental act of the living is there supposed somehow to benefit the dead.

According to I Peter 3.19 and 4.6 Jesus preached "even to the dead," that is, "unto the spirits in prison." This leaves open the possibility that God cares still for the dead, and that there may be some hope of them responding to this concern for them. Certainly Scripture holds out no promise that a prayer with which they respond will be answered. There were those at the time of the Reformation who said, as there are many who say to-day, that we may pray only for what Scripture promises we shall obtain.

Richard Hooker thought they might be in error. He wrote, "But had Christ the like promise concerning the effect of every

particular for which He prayed? That which was not effected could not be promised. And we know in what sort He prayed for removal of that bitter cup, which cup He tasted, notwithstanding His prayer."

Whitgift spoke to the same effect: "To be short, if this rule and reason be good, then must we pray for nothing, except first we search in the Scriptures whether there be any promise for the same or no." He added, "If you will spoil us of this liberty in praying, you shall not only bring prayer into a narrow room, but deprive us of one of the greatest and most singular consolations that a Christian man can have in this world."

Prayer is composed of many parts - of adoration and praise, of memory and thanksgiving, of confession and meditation, of recollection and concern, as well as of petition. When applied to the dead, it would be temerarious to assert that all such elements are contrary to Scripture.

We may be glad we have no Anglican doctrine based on evidence which is frail enough in all truth. But many will be forced, by what Scriptural evidence there is, to a firm sympathy with the bishops, who at Lambeth, 1958 declared "... the vast majority of people in the Anglican Communion ... are quite sure that the fact of death does not remove the need for, the appropriateness of praying for the departed ... and that such prayer is both natural and right."

-C.C. COWLING

A case AGAINST: "It's superstition"

"A MAN'S PRAYER IS only heard if he puts his soul in his hand". This saying of the Rabbis points to a sense of helplessness that is essential to prayer.

"Helplessness is unquestionably the first and surest indication of a praying heart. It is the decisive factor not only in our prayer life, but in our whole relation to God. As long as we are conscious of our helplessness we shall not be overtaken by any difficulty, disturbed by any distress or frightened by any hindrance. We shall expect nothing of ourselves and therefore bring all our difficulties and hindrances to God in prayer" (Hallesby).

But the Rabbis' saying points also to faith. Jesus Himself spoke often of the need for faith. "If you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea', it will be done.

And whatever you ask in prayer you will receive, if you have faith" (Matt. XXI, 21-22).

If we have faith "we shall expect nothing of ourselves and therefore bring all our difficulties to God in prayer. And this means to open the door to him and to give God the opportunity to help us in our helplessness" (Hallesby). The faith that is essential to prayer is a sense of dependence. It lets Jesus take over.

It lets the Jesus of yesterday take over today (Cf. Heb. XIII, 8). Today he shows the same righteousness and mercy and love that he showed yesterday. Yesterday he did good to all men (Acts X, 38), he called all men to himself (Matt. XI, 28ff), and whether they came to him or not (Mk. X, 21), he loved all men.

Of those who came to him he asked that they show the same righteousness and mercy and love that he showed. He showed love even for his enemies and he is the same today.

Today "when he sees the distress of the ungodly, their empty joys and their real sorrows, their disappointments, their sufferings and their anxieties as they are irresistibly swept along by the stream of time towards the everlasting anguish of hell, their distress and helplessness cry to the heart of God. He hears their cry and stoops down to the helpless children of men in order to help them" (Hallesby).

And when we pray it must be in terms of the attributes and attitudes that he showed yesterday. To do otherwise is superstition.

It is superstition, for example, when we pray for the dead. His attitude was that the time of opportunity is now, "Behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. VI, 2). At death the time of opportunity is past. He said, "Everyone: who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I

also will deny before my Father who is in heaven" (Matt. X, 32-33; cf. Lk. XII, 16-21). His attitude was that at death the acceptable time, the day of salvation is past (Cf. Heb. IX, 27).

If a man has died in Christ, by the grace of God his salvation is assured and there is nothing more that we can ask for him. Indeed, to ask more is to call in question the assurance of his salvation and the grace of God. And there is nothing more that we can ask for a man if he has not died in Christ.

Prayer lets Jesus take over, but it must be in terms of the attributes and attitudes that he showed yesterday. "Faith has no desire to have its own will, when that will is not in accordance with the mind of God; for such a desire would at bottom be the impulse of an unbelief which did not rely upon God's judgment as our best guide" (Moody).

-D.J. WILLIAMS

Take Dean Hazelwood seriously - He's delivering the goods

"ROCK MASS FOR LOVE" is an exciting and unsettling disc. It is worth buying whether you're a churchman or not. Its quality will hold your interest unless you have a policy that forbids rock. And it sets in train a whole host of responses. Here are some, my own, that emerged during several hearings.

St George's Cathedral, Perth, must have become a home for the rock generation (then who put the "bomb" there?). The recording conveys well not only the high standard of the music, but also the atmosphere: of a service of worship attentively shared by a 6000-strong family. The LP may lose some of its entertainment value by presenting scripture reading, sermon and other purely verbal elements. But the result is little sacrifice of liveliness, and great gain of integrity.

The liturgists - Dean Hazelwood, the Bakery rock group, and Bruce Devenish's jazz ensemble - perform their parts most professionally. This is good news for the Australian Church. Attempts at being "with it" are often glum and careless. Personally, I do find the Dean's delivery histrionic (perhaps the close microphone exaggerates the effect): an arch "you know that I mean? - Amazing!" in the sermon, I Corinthians 13 read as high melodrama, for example. But the occasion does bespeak theatrical flair, and even on

record a strong sense of presence comes across.

Musically, there is a wide range of mood, the benefit of having rock and jazz together in one service. There are many moments of excellence in the performers' breaks. I particularly liked some of Lionel Davis' drumming. Most of the music is original and, in its two genres, compares favorably for flair and aptness with international efforts. At this level the rock mass is least open to criticism.

The standard of recording is first rate, given the difficulties. Apart from a few late voice fade-ins, the sound is crisp and immediate. The engineers and the mixers have captured the occasions without losing clarity and detail.

Many of us who have tried to set liturgical texts to contemporary popular music have despaired of marrying the two forms. "Rock Mass for Love," using the Dean's (mostly) updated version of Series II, comes as close as anything I've heard to success. Generally, traditional worship has a style that resists the looser, non-linear structure and more "gutsy" ethos of today's youth culture. I wish I could be present in the cathedral to see whether the Dean can use ecclesiastical garb, ritual and setting without incongruity. My impression is that the very unchurched would not react at all unfavorably: others might. A little quaintness goes down well in a world that has lost sight of "churchmanship" quarrels.

One feature which comes off really well is the punctuation of the eucharistic prayer

with music. Anglican services suffer from being too wordy, and the Series II canon tries to say everything. In this recording however, the music breaks highlight the words and gives flesh to the barely stated summary of God's complete work through Christ.

The Dean emerges from this venture as its pivot and focus. Even the last song moves out of a modest lionising of him. His obvious rapport with the congregation and the "feel" of the services suggest that through his personality he could create much demand for pastoral follow-up and love. I wonder how thoroughly he is supported and prayed for in his ministry - his responsibilities must be enormous. To set any section of the population by its ears, let alone "alienated youth," in the name of Jesus Christ is remarkable. As with mass evangelistic crusades, the worry is whether there are enough caring people in the institutional churches to co-operate and pick up from where the gifted man stops.

Many clues from modern youth culture are noticed and followed through in the mass, and they evoke a familiar world. Confusion, yearning, self-deception, self-castigation, and the quest for authenticity were some of the elements dealt with. At times I thought the sermon tended to exploit these moods just for quick breakthrough. The intercession and the pop song "He Ain't Heavy, He's My Brother," are effective and use accessible language. Appropriately for the culture, the con-

gregation are active onlookers: the brunt of the liturgy is borne by the musicians and the Dean, with outlets via applause and (no doubt) movement for the crowd. (In passing, this is really good use of a cathedral as a rallying point and place of specialised ministries.)

"Rock Mass for Love" represents compelling use of media mostly untried or trifled with by Christian groups. Its very strength, in fact, throws into sharp relief some serious points for questioning.

In liturgy our faith can be dramatised and real Christian community expressed. Men experience their calling "in the world" and therefore it is vital to preserve the idiom of contemporary human exchange and concern in our worship. There is a corresponding need to interpret the Gospel in categories that make clear its transforming character. Theology has to be always under reform, both to recover original (and therefore scriptural) emphasis, and to increase genuine communication in the present, whether accepted or not.

This rock mass marks a substantial approach to modern idiom. But the theology that filters through is the less convincing for not being equally authenticated. I suspect the dilemma is compounded of unexamined tradition in general and the Dean's special touches in particular. The words of the creed-song, for instance, sound remarkably

Continued on Page 7

Love and the law of God

CONFRONTED WITH A CASE OF adultery (Jn. VIII, 3ff) Jesus showed love. He also showed respect for the law. He treated the woman concerned as a person, but he regarded her action as a sin.

But while it is hoped that many of his followers would do the same today, it must be recognised that some would come down much more on the side of law and would condemn the woman with little love for her as a person. And others would come down much more on the side of love and, depending on the circumstances, might not regard her action as a sin at all.

These are the new moralists, who say that every situation is unique. No situation can be pre-judged and every situation must be judged in love. They say that the law obviates responsible action but that love replaces the law.

When love replaces the law, however:

(i) It presents a problem: it makes possible exceptions to any rule. Love may call for lies, adultery, fornication, theft, promise, breaking and killing depending on the situation. And human nature being what it is, the situation will inevitably call for the exception in our case and the rule in the case of other people. A morality that makes exceptions or allows variations in any aspect of behavior is a morality of little value.

(ii) Another problem when love replaces the law is that the whole idea of sin and salvation is called in question. "If any action may be good or bad depending on the situation, one must wonder what happens to the notion of sin in this connexion and, consequently, what happens to the notion of atonement." 1. If the notion of atonement is central to the Christian faith, the idea of sin must also be central. Karl Barth observes, "If God had not become man in Jesus Christ, had not descended to that deepest ultimate concealment of his divinity, in truth we neither could nor would know what sin is and therefore what judgment is. In Jesus Christ it meets us as condemned sin." 2.

If the idea of sin is not central, the notion of reconciliation is emptied of all content. Reinhold Niebuhr puts it this way: "The issue of biblical religion is not primarily the problem of how finite man can know God, but how sinful man is to be reconciled to God and how history is to overcome the tragic consequences of its 'false eternal,' its proud and premature effort to escape fittestness.

"It is in answer to this central problem of history, as biblical faith conceives it, that God speaks to man in the incarnation; and the content of the revelation is an act of reconciliation in which the judgment of God upon the pride of man is not abrogated, in which the sin of man becomes the more sharply revealed and defined by the knowledge that God is himself the victim of man's sin and pride." 3. Real salvation presupposes real sin, and real sin presupposes the law.

(iii) Then there is the problem of legalism when every situation must be judged in love. "If no judgment can be ventured prior to the actual moral situation, then not even the assertion that one should respond to the demand of love whatever that may mean - can be prescribed in advance of the actual making of a moral decision. To say, for example, that one should commit adultery rather than ignore the unconditional demands of love is to impose a legalism no less binding than the older and more obvious forms." 4.

(iv) And when we must judge every situation we need a rationality we do not have. This is another problem. Anyone who knows himself to any important degree, any one who freely admits and accepts his limitations, knows all too well that he has a marvellous capacity to deceive himself and an ingenious ability to find sure, certain reasons for doing whatever he impulsively wishes to do.

(v) Then there is the problem of idolatry when we imagine that we have the rationality to judge every situation. "In part, situation ethic is a reaction to the hyperlegalism that has at some times and in some places existed within the Church. But it is more. It is also a part of man's recurrent temptation to over-estimate himself, his reason, and his essential goodness. In short it is idolatry, the ethical equivalent of worshipping the created and neglecting the omniscience and sovereignty of the Creator..."

From his limited view, with all his subjectivity, a man simply cannot foresee the future repercussions of what he decides at this moment. Might not an omniscient God be able to see the total situation objectively and be able to define absolutes? 5.

But those who adopt the new morality say that love replaces the law in the teaching of Jesus. We must distinguish, however, between the law of God and the laws of men. Jesus disregarded, for example, the laws of men concerning the Sabbath, but he did not disregard the Sabbath. On the contrary, he showed in his situation how the Sabbath should be kept. And he showed how all the commandments should be kept.

In the Sermon on the Mount, he said repeatedly, "You have heard that it was said to the men of old... But I say to you..." In this way he extended the application of the law. He took, for example, the commandment concerning adultery and extended its application beyond the letter to the spirit of the law by adding, "But I say to you that

every one who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. V, 27f).

There is much in the teaching of Jesus about love, but there is also much about the law. There is a balance between love for the person and respect for the law which his followers must try to show. "Just as the love of God motivated the giving of these laws for man's own welfare, so does the person who truly loves God try to keep his commandments. Love is clearly superior to cold law in human relations. But love subjectively experienced and humanly interpreted is quite inferior to divine love which is experienced in the Godhead and is objectively revealed to man - in Christ and in the biblical propositions.

Hence human love cannot be the final norm for ethical conduct. The decision is not really between love and law, both on the human level, but between the revealed divine love and human love apart from revelation. Scripture maintains that man experiences love from God and then in turn expresses this love in his situation within certain revealed guidelines." 6. This is Christian morality.

Christian morality does not obviate responsible action. But it calls for such action within the guidelines. This, of course, is not easy in many of today's situations. How can we most effectively love our neighbor in this century with its poverty, exploding

population, and threat of nuclear war? How do we treat divorced members of our Church?

What does it mean in an affluent society to have no other gods? We are to keep the Sabbath holy, but what does this imply about our conduct in the twentieth century? How does one honor father and mother in what is increasingly becoming a welfare State? Premarital intercourse is wrong, but how do we show Christ's love and concern situationally to the pregnant single girl? Murder is wrong, but are abortions always murder?

These are the sort of questions Christians must ask themselves today and must answer responsibly and with action, showing at the same time love for the people concerned and respect for the guidelines of the law.

FOOTNOTES

1. Ignacio L. Gotz, "Is Fletcher's Situationism Christian," *Scottish Journal of Theology*, Vol. 23, No. 3, August 1970, p.274.
2. Karl Barth, *Credo* (New York, 1962), p.90.
3. Reinhold Niebuhr, *The Nature and destiny of Man* (New York, 1964), Vol. I, pp.147-8.
4. Milton D. Hunnex, "The idolatry of Situation Ethics," *Christianity Today*, Vol. XI, No. 22, August 18, 1967, pp.34-5.
5. Merville O. Vincent, "The Unique Validity of Biblical Ethics," *Christianity Today*, Vol. XII, No. 4, November 24, 1967, p.5.
6. Merville O. Vincent, *ibid.*, p.6.

-D.J. WILLIAMS

Shades of grey told with skill

FAITH ON TRIAL IN RUSSIA by Michael Bourdeaux (Hodder and Stoughton) \$1.45

ONE IS PREPARED FOR the usual stories of persecution, in which the exponents of the Gospel fight against the evils of materialistic Communism.

But this remarkable account rejects such a simplistic picture. Michael Bourdeaux's main task is to document the history of the Baptist Reform Movement in the Soviet Union. He does it with skill and objectivity.

His assessment is that the truth about Christianity in Russia is far from simple. There are many shades of grey, in which Christians contend with one another, as well as glistening black and white contrasts of injustice and heroic suffering. However, the main value of the book is that it tries to set these happenings in an historical context.

A brief history of the Baptist Church in Russia leads up to the promulgation of Stalin's 1929 law on Religious Associations, and indicates how the registration and prohibitive procedures gradually undermined the security of Christian congregations. For Baptists the low point is seen in 1960 when the officially recognised Church virtually voted itself a slow lingering death by adopting under Communist pressure, the "New Statutes and Letters of Instruction." The Reform Movement developed as a united front out of groups opposed to the Statutes. These unregistered "Initsiativniki" appealed against State interference in Church affairs and immediately there were arrests and harsh prison sentences.

There is a vivid account of the demonstration in the Moscow Old Square in 1966, when five hundred Reform Baptists petitioned the Central Committee of the Communist Party concerning religious freedom and democratic government for the churches. The subsequent mass arrests and trials of leaders Georgi Vins and Gennadi Krychkov have been pieced together from accounts supplied by relatives and friends. These show not only individual miscarriages of justice, but also the general pressure to which non-conforming Christians are subjected.

Bourdeaux points out that changes have been achieved, but at great costs. When the Reformed Baptist leaders were imprisoned, wives carried on the work, documenting cases of injustice to these men and their families, and making representations to church and State authorities. It indicates clearly how persecution may sharpen political awareness.

On the positive side the Initsiativniki have caused the official Baptist Church to tone down their objectionable Statutes. Bourdeaux also points out that churches abroad are gradually beginning to understand the situation and make representations. But there is still much work to be done, and the author commends the work of his centre for the study of Religion and Communism, which is providing much needed objective documentation about a complex problem.

One is left with a clearer understanding of Church life in the Soviet Union, and much sympathy for the struggles for recognition and religious freedom. It is a pity, as

Bourdeaux says, that in the past so much of this work has been left to naive independent missionary organisations. It is time we matched our concern in this arena with our concern for human rights in other countries.

- DOUGLAS DARGAVILLE

Continued from page 6

"Rock Mass" review

hollow and perfunctory. Even the relating of "love" to "Jesus" seems rhetorical, and the more dispassionate listener might wonder if it would bear further examination. We are bound to find a gap between present experience - for which the themes of the rock masses, love, freedom, pollution, etc. are powerful symbols - and the faith that has been handed on to us. But I think the gap can be lessened by reducing jargon and exploring more imaginatively basic terms of revelation - "Jesus," "the Cross," and so on. This exploration should not be just verbal, but using all the range afforded by different art forms.

Moreover, in the service there are too many shibboleths of a rarefied piety. The alterations made to the Series II eucharist, the sermon and the brief communion commentary all heighten emphasis on the bread and wine as if to localise God's grace. I think the theme of love-in-Christ would be better served by attention to more central aspects of the eucharist. Prophetic insights for our world could be developed into "table" fellowship and the divine economy which brings into subtle redemptive interplay the natural world and its use according to need and stewardship by human intelligence and labor. Apart from rootedness in Christ, the remembrance of His death and the expectation of His coming, the eucharist remains a singular and somewhat perverse happening. It would be a shame if the undoubted reverence of the rock mass passed into unthinking superstition.

One small point: Mary, Peter and Paul have crept back into the eucharistic preface at the price of sounding like a canonised pop group.

It is tempting for the mass media pundit to employ technique so effectively that he gets across a package deal of truths, however idiosyncratic, without encouraging the recipients to discriminate what is really important. No doubt in the Perth Cathedral there is an ongoing program of teaching and pastoral care where the problems and language of discipleship can be wrestled with more thoroughly. Self-regarding sentiment and unexamined prejudice already sap the Church's vitality. I foresee these tendencies to be a danger also to the long term value of the rock mass.

Anyway, for all the criticisms, I want to play the record many times more. It is a bright light on the communications scene. It has convinced me that liturgy can work on a big scale, that there is a place for grand celebration of our new life in Christ, and that all sorts of cultural styles which church people have feared or despised are full of promise when caught up into a community of faith.

- JIM MINCHIN

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book scene

In last issue I mentioned Clyde Reid's *21st CENTURY MAN EMERGING*. I have now had an opportunity of reading it and I would like to mention it again in view of the charting-the-course sort of theme to be located elsewhere in this current issue. Not that it is a book to get really excited about; in fact, in many ways, it is one of those irritatingly exuberant, plausible, enthusiastic, with-it American-style books. And yet it is interesting. * * *

Interesting in the sense that it makes full and free use of some of the contemporary jargon with descriptions of the tactile man, the dialogical man, the participative man, the ecumenical man, the cosmic man, etc. etc.

He quotes frequently from articles in *LOOK*, *RENEWAL*, *PLAYBOY*, *SATURDAY REVIEW* and similar type publications.

But what interested me as much as anything were the other books from which he quoted and which I have now proceeded to order on the basis that if one is to understand contemporary society, and the trends within that society, one should be making the necessary effort to read the contemporary pundits. * * *

So, in case any stray reader of this column is curious, here are the titles in question:

THE DYNAMICS OF CHANGE by Don Fabun.
MAN AND EVOLUTION by Robert T. Francoeur.
THE MAKING OF A COUNTER CULTURE by Theodore Roszak.
THE ULTIMATE REVOLUTION by Walter Starcke.
TURNING ON by Rasa Gustaitis.
THE MEANING OF THE TWENTIETH CENTURY by Kenneth Boulding
THE GREENING OF AMERICA by Charles A. Reich. (Currently on display in Australian bookshops.)
And, of course, Teilhard de Chardin's *THE FUTURE OF MAN*. * * *

Why should I want to read around a theme like *EMERGING MAN*?

Well, in the first place, I am curious. Secondly, if I don't make the effort soon my own sons are going to finish up bigger strangers to me than they are, even now.

It will definitely be a case of you've-missed-the-boat-again-Tommy. * * *

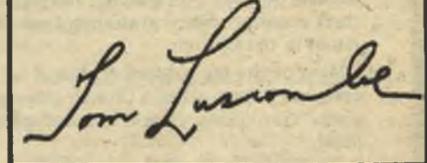
At least the past week has produced one example of commendable father/son collaboration.

Librarian at Ivanhoe Grammar School was confronted by small boy returning, somewhat diffidently, borrowed book slightly overdue. Mildly reproving lecture concerning obligation of borrowers to adhere to regulations.

Small boy hastily proffers excuse. It wasn't his fault.

The said book had in fact been borrowed by his father - 28 years previously!

The obvious moral: Better late than never.



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Fighting the good fight of faith

"I BELIEVE - AND WHY" by R.R. Williams, Bishop of Leicester.
(A.R. Mowbray and Co Ltd, London 1970)
122 pages \$1.75.

THE BISHOP OF Leicester has a strong pastoral desire to teach the Christian faith, and to assist those who believe that Faith in their task of proclaiming it to others.

He describes this exercise of proclaiming the Faith of Christ as fighting the good fight of faith. His small book is an attempt to put the means of fighting into the hands of Christ's would-be soldiers.

To attempt so much in 120 pages is to invite criticism because much of the material must be dealt with summarily, without penetration or depth, and some must be omitted altogether. Bishop Williams is aware of these pitfalls, and tries to circumvent them by concentrating on the theme of eternal life. By this he means not something to be enjoyed hereafter, but to be shared with Christ and other believers here in this life, and more fully shared beyond what we call death. This theme of the quality of life lived in Christ gives continuity and coherence to the seven chapters of the book.

Another pitfall for the author who attempts so much in so small a compass is the appearance of unevenness of treatment - certain aspects of the faith which have particularly fired his "imagination," or which have fitted into his method of treatment particularly well, stand out in a way in which others aspects do not.

This is true of Bishop William's book. When he writes of the necessity of the existence of a Church in which the Christian Faith is preserved and handed on, he writes in an especially memorable way. Likewise when he mentions the English and Anglican way of looking historically at a subject he shows an especial awareness. However, he is not so convincing when trying to show evidence for the survival after death.

This is a book which must do good. The preacher will find it as invigorating as the reader to whom the Christian faith is a novelty.

-L.E.W. RENFREY

Belief in God's word is the resource study key

John 4: 46-54. The Gospel for Trinity XXI

THE INCIDENT OF THE encounter of Jesus with the nobleman, which resulted in the healing at a distance of the latter's desperately ill son, took place at Cana. In the passage set as the Gospel for Trinity XXI, however, the first half of verse 46 is omitted, so that we might easily be misled into thinking that the whole episode occurred at Capernaum.

The place is important, because in the scheme of St John's Gospel this "sign" (as AV "miracle" in verse 54 is better translated, as in RSV and NEB), is clearly linked with Jesus' first "sign", also at Cana, of turning the water into wine at the wedding feast (2: 1-11). The link is specifically suggested in verse 54.

Undoubtedly John sees this incident as much more than just another miracle of healing. It is the second of a series of "signs" in his Gospel which comes to a climax in the raising of Lazarus (11: 1-47). These signs point to the real meaning of Jesus and his mission; they are a "symbolic anticipation or showing forth of the greater reality of which the sign is a part" (C.K. Barrett, *The Gospel According to St John*, P.63). In particular, this sign appears to point to the life made available to men in Christ. The theme of life recurs in verses 49, 50 and 53. It is a major theme in John's Gospel. Jesus' power of preserving life, as in this story, or of restoring it as in the case of Lazarus, is a sign of the greater gift of eternal life which he comes to bring.

The Greek word "basilikos", translated as "nobleman" in AV, suggests a royal official. He was probably an official in the service of Herod Antipas, Tetrarch of Galilee, who was commonly referred to as a king. He could possibly have been a Roman officer seconded to Herod's service.

If so, this incident could be a version of the story of the centurion whose servant was healed in circumstances somewhat parallel (Matthew 8: 5-13, Luke 7: 1-10). There are certainly marked similarities, as well as differences, in the two accounts. Be that as it may, nothing in John's account requires that the official be a centurion, or indeed any kind of Gentile.

It would, therefore, seem to be a mistake to place too much emphasis on the interpretation of some commentators (e.g. J.

Marsh, *St John, Pelican Commentary*), that we see in the early chapters of John a progressive widening of Jesus' circle of contacts from the Jew Nicodemus (3: 1ff.), to the Samaritan at the well (4: 7ff.), to the Gentile centurion.

We may discern in this incident, however, an instructive study in the development of a man's faith. If "life" is one recurring theme, "belief" is another (verses 48, 50, 53). Three distinct stages in the growth of the nobleman's faith may be seen.

First, he has sufficient faith - based no doubt on the reports of others - to make the twenty-mile journey from Capernaum to Cana to seek Jesus' help. This suggests a definite measure of belief which makes Our Lord's apparent rebuke at first sight surprising: "Except ye see signs and wonders ye will not believe."

But "ye" is plural. It was not a reference specifically to this man, but to the attitude of people generally, and the man's continued importunate and compassionate request showed that the rebuke could not justly apply to him. Seeing this, Jesus readily responded: "Go thy way, thy son liveth." Our Lord

would not be satisfied with a faith based on miracles. Such a faith might not be negligible (John 14: 11); but it would be an inadequate kind of faith (John 2: 23-24).

- KEITH RAYNER

We must love one another or die

IN A NOVEL BY the Israeli novelist, Shin Shalom, a number of children are gathered on the roof of their school. They are engaged in the weekly practice of looking at the stars through their somewhat ancient telescope.

Different expressions of awe are heard, but one girl, almost invariably makes the same comment, "I want to be a star: I ever so much want to be a star." Eventually the teacher asked her why. The girl replied, "Because they are lucky: those stars are ever so lucky." "Why so?" queried the rather astonished teacher. "Because teacher loves those stars."

While few adults would give voice to such a naive comment, deep within our personalities is the desire to be loved and appreciated. We seek to grapple to ourselves those whom we think appreciate and love us.

Certainly none will be likely to deny the need to love. In the political sphere, as W.H. Auden says in his poem, "September 1st., 1939", "We must love one another or die." It is not just a state of peaceful co-existence, with all the possibilities of strain and torment. It is active and generous pursuit of the well being of others, and the appreciation of the essential humanity of all mankind.

victor maddick writes ...

Equally love is necessary in the reproduction and upbringing of the future generation. Biologically, as has been suggested recently, we could reach a stage where only the physically and mentally splendid sire the next generation. But if there is no love, we die. Is any other example better than that of Nazi Germany, where splendid Nordic types were mated. The offspring were brought up institutionally under seemingly perfect environmental conditions. Yet, deprived of the love of their parents, they developed as morons: for without love we die.

Paul Tournier tells of a woman who visited a model nursery where all the nurses wore masks like surgeons. When she upbraided the nurses, she was asked was she not afraid they would suffer from germs. She emphatically replied that in depriving them of a human face, with all its tender love and sympathy, they were losing the message of love.

It is not just failure to love: it is the nurturing and harboring of unpleasantnesses which causes death. The contemplation of wrong done, intended or unintended, can breed poisons which inevitably destroy peace of mind, and as a symptom, wreak vengeance on the body as psychosomatic studies all too painfully reveal.

Patently we must foster occasions of love. Norman Vincent Peale is still the great protagonist of the ideal of positive thinking: fill your mind with positive thoughts, noble ideals, worth aspirations, and the unpleasant, the unseemly, the negative will be driven out.

The Dominical commandments to love God and our neighbor both carry the strong implication of the will rather than the feelings in the process. Affection there may be, but the stronger component is the outgoing goodwill that is unaffected by circumstances and undeterred by lack of response.

Remember those words so often found in a kitchen, "I shall pass through this world but once: any good that I can do, let me do it now: for I shall not pass this way again." Platitudes it may be but it enshrines the necessity of showing love now rather than later.

Florence Allshorn in a letter insisted on this principle of exercising our capacity to love. "It's worth conquering all along the line, attitudes of positive love always in every tiny thing. Practise, practise, practise as you would if you were Paderewski."

Need it be stated that this must be done most among those with whom we live? Otherwise we become like the unattractive Mrs Jelleby satirised by Charles Dickens. She devoted all her loving energy to the welfare of the natives of Borribooola-Cha on the left bank of the Niger in Central Africa. The young Jellebys received no upbringing at all, shivering in the cold while their mother knitted woollen sweaters for strangers living hundreds of miles away in a tropical climate.

Strangely enough, this capacity to love others comes only as we genuinely love ourselves. "Love your neighbor as yourself," says our Lord. We concentrate on the former, forgetting the latter. Belittle yourself, despise yourself, hate yourself, and you will reflect the same attitude toward others.

Meister Eckhart, the mystic of the thirteenth century, crystallised it, "If you love yourself, you love everybody else as you do yourself. As long as you love another person less than you love yourself, you will not really succeed in loving yourself but if you love all alike, including yourself, you will love them as one person and that person is both God and man. Thus he is a great and righteous man, who, loving himself, loves all others equally."

Let it be said that this loving is going beyond the will to a positive appreciation of the loved. The Christian should love even when feelings of animosity are expressed toward him: but he ought to do more. He ought to be open to those feelings of genuine appreciation of that goodness which is in all men, even the most unlovable and unlovely.

The crux, however, is surely that being loved precedes loving. The unloved child finds it harder to love. We are greatly loved. Even when we were in active rebellion, Christ died for us. Christ saw something in us, unseen by ourselves, so that He gave all for love of us. So "we love, because He first loved us." Open the heart and the being to the love of God, and fresh power flows, and with it, a changed attitude to ourselves and to others.

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