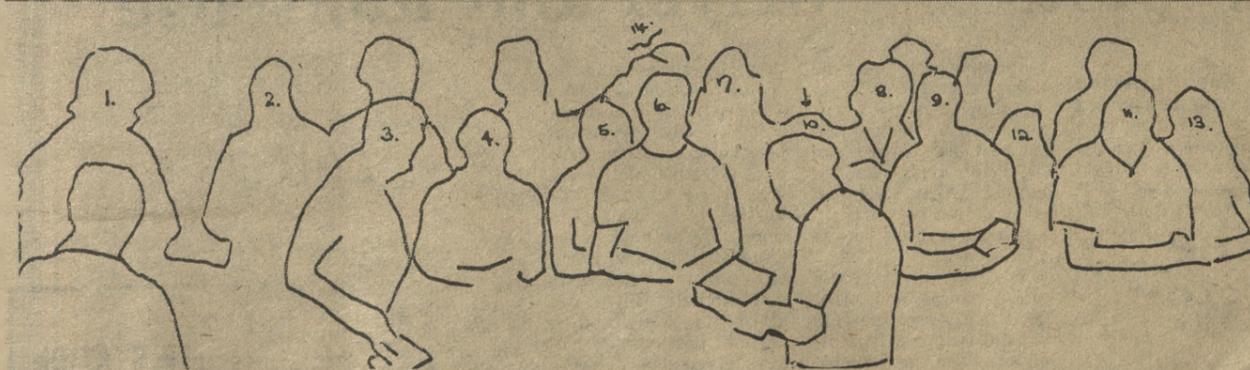
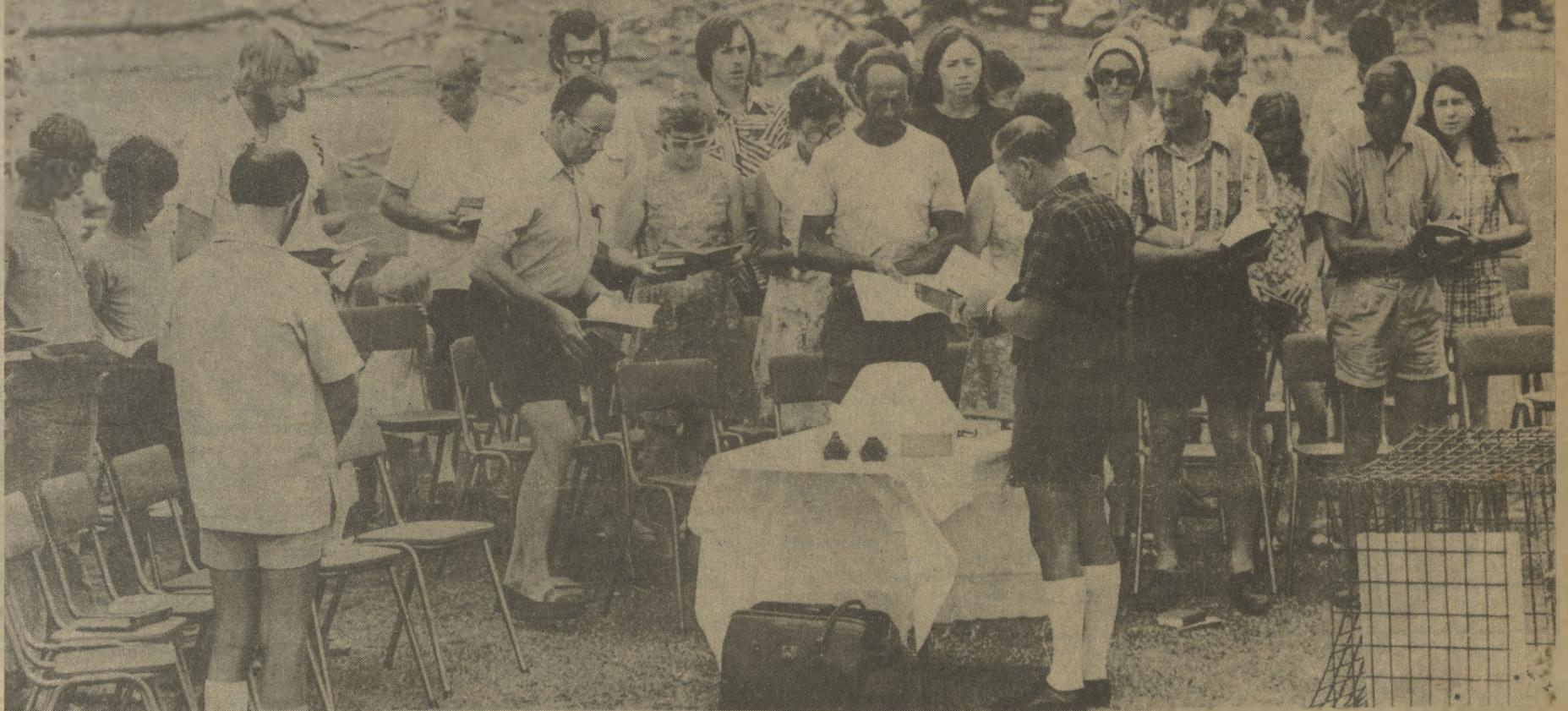


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DARWIN, ON Christmas I . . .



Sunday, December 29, 1974, at St Peter's Church (site, Nightcliff, Darwin, Dr Keith Cole celebrated. Perhaps not all the congregation would normally describe every service of holy communion as a "celebration".

On this day they met amid the debris of one of the destroyed church properties, families already having begun to be separated by evacuation, many people present having suffered severe losses of property, all having had a fearful experience, but not one so much as slightly hurt. Celebration, thanksgiving in the face of disaster, was in the air. The Rev. Alan Hoskin, rector of Nightcliff, assisted Dr Cole and stands in foreground with his back to the camera.

The sketch and this key will help you identify the numerous familiar people in the photo, numbered left to right:

1. ANDREW STUMP;
2. S.I.L. worker TED FORBIE;
3. PERCE LESKE — field superintendent C.M.S.;
4. MRS BETTY LESKE;
5. MERLE COLE;
6. JOHN ANDERSON;
7. MISS ALISON DIVINE — nurse, Darwin Hospital;
8. JENNY PART — C.M.S. secretary;
9. IAN MCKENZIE;
10. LESLIE MCKENZIE;
11. ALF WILSON;
12. COLLEEN LESKE;
13. HELEN LESKE;
14. (obscured) MR & MRS DAVID VINEY.
 (This photo was first published in the SYDNEY MORNING HERALD on December 30.)

OUR VIEW

Disasters, and the Judgement of God

Lesotho and Bangladesh are among the countries which have been quick to make contributions to the relief of Darwin's devastated people. The FINANCIAL REVIEW carried a by-lined story about this claiming that some Canberra Bureaucrats were a trifle embarrassed at the largesse of poor countries.

Surely it is not unreasonable to allow that one or more of the kindly gifts from overseas were tinted with a kind of genial lunacy. But that "lunacy" might not always have been to unreasoned. No doubt there was real human concern that people who had had so very much (like you and me, except for the Aborigines driven out of their reserve) suddenly had next to nothing. Nothing, that is, except a Government rightly ready to spend millions, requisition air force, navy, army, government department and civilian facilities at a cost of millions until the equally profuse millions of relief money could be argued about and finally made available.

A maudlin, extravagant gift once or twice em-

barassed the acquaintances of Jesus. Bethany's mary poured an expensive jar of perfume over Jesus at a dinner party, remember? Jesus' comment at the snivelling criticism of the waste will make us careful to appreciate, say, Bangladesh's gesture to Darwin.

Let Canberra bureaucrats bother about the budgetary implications of a suitable response in kind from Australia to the starving millions of the world, or the flood-shocked tens of thousands in remote Pakistan.

Let those of us who responded so generously to Darwin's tragedy ponder the far wider general tragedy of the world food crisis; and natural disasters like the Darwin one which almost monthly seem to occur somewhere in the world; and the usual scale of our response.

It is in the nature of God's dealings with men that He seldom judges negatively. No one will blame God for the Darwin disaster, but the caring Heavenly Father might mean us to see an incongruity in our responses to disasters.

Appeal giving

As this edition went to press, we were given the news that up to that time, Friday afternoon, January 17, the total Darwin disaster relief funds channelled through the National Home Mission Fund was

\$95,000

The much-knocked Grand Tour may result in strong policy

From MIKE METTERS in LONDON

You only need to read the English serious press to know that there has been feeling in Australia that Gough Whitlam ought not to have been running around Europe over the past month or so. But on a recent quick trip to Australia, I have to say I was quite astonished at the vigour with which almost every newspaper in the land was advancing this opinion. I hope Australians have retained enough good sense to recognise all this as a nonsensical press campaign.

Goodness only knows why Mr Whitlam has copied all this nonsense. The four weeks from Christmas in nearly every summer in Australia sees Canberra being run by caretakers while the real "heavies" soak the sun in North Queensland, or something of the kind. Cabinet usually meets only once or twice between Christmas and the round of its meetings which normally precede the opening of Parliament in early February. Mr Whitlam will have missed a couple of Cabinet meetings just before Christmas, and probably only one — at the most two — after Christmas. He was, of course, in Sydney for the Cabinet meeting which

planned the Darwin reconstruction outline.

If I were an Australian at the moment, I should have been quite glad Mr Whitlam had chosen to make his grand tour. From what I have seen of that tour in Europe, I am also glad that I was not obliged to travel with him as many other press people have done, because he has set a cracking pace. I can see questions about whether the PM is wise to wear himself out by such a heavy program, if he really is wearing himself out of course because he has an immense capacity.

The immediate value of his tour — and a high value, surely — is that he is tuning into the economic and fiscal thinking of the EEC countries, at a time when international co-ordination on such things is more necessary than at any time since World War II. Australians probably do not realise how very much Australia depends upon its overseas trade. Does the reader know, for instance, that even the Japanese, on a per capita basis, do considerably less overseas trade than Australians do?

Then secondly, the PM is wise to inform

himself on what is happening and probably about to happen in Europe for the backlash effects in Australia of many of those decisions. Australian meat trade is in the doldrums because of events in Russia and the US two years ago. Australian economic conditions are more directly affected by gratuitous events and trade decisions taken by major trading partners than almost anyone else because our trade is proportionately so much more important to us.

But, in particular, we might well compare Mr Whitlam with President Ford at the moment, as each gropes to find out how to handle the acute economic problems facing his nation. President Ford has stayed home, and it is now widely felt in Europe that he had been badly advised and insulated against alternative advice. As a result, it is doubtful if he even has a clear picture of what his alternatives are. This cannot be said for Mr Whitlam: he, at least, knows first hand what Giscard d'Estaing, Harold Wilson, the EEC gnomes in Brussels, and the leaders of the other EEC countries are considering.

It just might be Mr Whitlam will return from

this trip with the insights and confidence to take control of his Government's economic decision-making. To date he has left this to Messrs Crean, Cameron, Cairns and others. To a large extent, the lack of a strong central figure with a clear policy has meant that decisions have been ad hoc ones, subject to caucus interference, subject to rapid reversal. Mr Whitlam is the only figure big enough, with the intellectual grasp, with the confidence of enough of the community, to make a strong policy work — providing the Trades' Unions will let him. If his trip helps him form such a policy — and there is every sign that it is doing so as I write this — Australians will have reason to be glad he did not listen to all the advice to stay home.

As to those newspapers — particularly the Fairfax, News Ltd, and Herald group papers — which have seemed unable to refer the PM's absence without adding words like "unwise", "untimely" and "injurious", one despairs. The right of the press to hold its own views is important, but when it commits itself to criticism without really making its case, it weakens its own influence.

Parish lay workers are vulnerable

From GERALD DAVIS

About 12 months ago, a new incumbent was inducted to one of the larger Anglican parishes in Australia. He was full of progressive new ideas. He inherited a parish lay woman worker, in her late fifties, who had worked in the parish on stipend since soon after World War II. Quickly the priest and the woman developed a confrontation. The churchwardens were under acute pressure to resolve the problem, and they did. They dismissed the woman (without consulting vestry or bishop), and gave her a month's pay in lieu of notice, and a month's coverage on her rent. She had been a school teacher, almost 30 years earlier. She now found she could not get a teaching job because she lacked current qualifications. Happily she soon found a job as an assistant cook for a nursing home, but she has to work hard to keep a sense of grievance suppressed.

A few months earlier than that, a parish lay youth worker who had been almost two years in a non-Anglican parish in Australia was accused of misconduct. He was given 48 hours to quit the State by the minister of the church, who told the young man he would need to get away from the police. The youth worker's holiday pay entitlement was waived, and no pay in lieu of notice was offered, although the interstate fare (second-class seat for an overnight train) was born by the church. Three months later, a lawyer introduced to the situation by the youth worker's outraged father had raised great doubt that the alleged offence had oc-

curred, and demonstrated that if it had the accused youth worker could not have been the offender. But rather than pursue the matter through industrial tribunals, the lad abandoned his holiday pay and notice rights. He had had no contract or written agreement about notice periods or holiday rights.

In another Anglican parish during last year, a financial crisis developed when clergy stipends and car allowances rose, and the parish found itself unable to pay its parish youth worker his monthly stipend on time. The youth worker, delightfully uncaring about money, suggested he could wait. Several months later the parish was only able to pay him a reduced stipend in arrears before it finally told him he must leave. He was given a gramophone recording when he was sadly farewelled, and left with a surfeit of \$600 in his final stipend cheque, and with the parish owing him for six weeks' board which he had paid to keep the landlady happy when the parish got behind with that, too. I have reason to suspect the diocesan bishop concerned still does not know about this.

Within the last month, another, married, parish youth worker with a creditable record in previous employment quit his flat and left the parish at a few weeks' notice. The notice period included the Christmas-New Year holiday period. January was to have been his annual holidays. In this case, no decision by the parish

or the youth worker was responsible. The parish had arranged that a third party would provide the flat in return for the youth worker's part-time services to an outside institution. The institutional third party had decided to replace him. The parish was merely informed. But the effect of withdrawing the housing was to make the whole arrangement untenable immediately. To its credit, the parish was ready to do what needed to be done to prevent an intolerable position for the youth worker, but happily did not have to do so.

The illustrations are of parishes which have engaged lay staff, and come to grief over them for clear-cut, simple reasons. Many readers, however, will not need to be told that for every example like that, there will be one or more where a lay worker just slowly faded away. Perhaps the lay worker's productivity — by the criteria the parish authorities actually understand, if not the criteria of the lay worker — has slumped, and criticisms begin to mount. Perhaps the lay worker has become embroiled in antipathies to some of the congregation which sour his/her work.

It has been said that the very principle of paying a lay person to do what the local church members cannot or will not do is a bad principle. This can be answered, I think, by pointing out that parish clergy are engaged to do a job on behalf of other people. But the lay person is more vulnerable. There is not the background of statute and established practice to protect

the layman such as exists for every Anglican clergyman. And since the functions and authorities of the clergyman are not ones the layman would normally ever contemplate undertaking himself — and is under no pressure, moral or otherwise, to undertake — the clergyman's existence cannot comprise the living challenge and rebuke to lay inadequacy that a successful parish lay worker will provide.

It is known that some bishops, including senior ones, have long had serious misgivings about the vulnerability of parish lay workers. At least one bishop has refused to allow their employment at all, for this very reason.

Perhaps, ultimately, the Church will need to build up the background of rules and practice about lay workers' terms of employment which will offer the protection we already, rightly, give to clergy. In the meantime, wherever lay people have been engaged by parishes, they will be unjustly vulnerable unless:

- * Parish and worker have a clear, common mind about the duties of the lay worker and the way in which his/her success can be measured;
- * Matters such as the holiday rights, notice periods and so on are in writing;
- * Diocesan authorities ensure that the obligations of parishes to keep them fully aware of changes or impending changes in the terms of lay worker employment are enforced.

Plots and counter-plots — "drivel and nonsense"

Sir,
So one Roman Catholic editor can see a "right-wing plot" in the opposition to the bad features of the Family Law Bill ("Church Scene" 19/12/74). These are opposed however, because

they can actually force a divorce (after one year's desertion or constructive desertion) upon an unwilling spouse who upholds Our Lord's view of Christian marriage as a life-long union — "for better, for worse . . . till death us do

part".
Two anti-Christian features must be opposed — i.e. the right of one party to divorce an unwilling spouse who has been loyal

"The first?"

Sir,
I have received some letters suggesting that, contrary to the widespread impression, the Rev. Patrick Brisbane may not have been the first Aboriginal priest.

If any of your readers have more information on this point, I should be glad to know of it.

Alan Gill,
Church Scene correspondent,
SYDNEY.

to the marriage — and the loss of the right of financial support for a wife who has given up her job and the best years of her life to be a full time wife and mother. These Humanist provisions are utterly repugnant to most Christians.

Whatever the merits of family courts and other good features of the Bill, we must oppose it while either of the objectionable things remains. Not that we would force Christian standards upon people who reject them, but we must resist firmly the forcing of permissive divorce by compulsion against a Christian wife or husband.

It is as silly to regard opposition to these clauses as a "right-wing plot" as it would be to call the Festival of Light's opposition to the attempt by the Liberal Country Party Government of N.S.W. to rush through a Bill to open all hotels on Sunday, despite previous referendum decisions — as a "left-wing plot".

The sooner we put the character of our M.P.'s, and Christian principles, before party loyalties —

Letters

the better. We must oppose humanism (so called) without fear or favour, whichever party holds the Government benches. This is our Christian duty. All this "plot" talk is drivel and nonsense.
(The Rev.) Brian Dooley,
PENSHURST, NSW.

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Conference on violence

Sir,
Understanding the nature of violence in our world and responding appropriately to violence is a real dilemma for Christians in many parts of the world. On the Australia Day long weekend at St John's College, University of Queensland, Action for World Development and the Australian Council of Churches will be associated in organizing a conference on this theme.

Major resource people will include Mr Neville Curtis, Past President, South African Union of Students, now working for the Australian Council for Overseas Aid; and Mr David Martin, an active member of the Society of

Friends, jailed during the Vietnam War as a conscientious objector.

Many of your readers will be interested to know of this conference. Some may wish to attend. Enquiries can be made to the

Brisbane A.W.D. Office,
First Floor, 318 Edward Street, Brisbane, 4000.
(Telephone 21 9398).

(The Rev.) N. Preston,
Action for World Development,
BRISBANE.

Postal emergency

Sir,
Following the review of my book "Confirm Your Faith" in the Church Scene of December 5, orders are coming in abundantly

On Tuesday, December 17, our postman's mail bag was stolen.

If any of your readers have ordered "Confirm

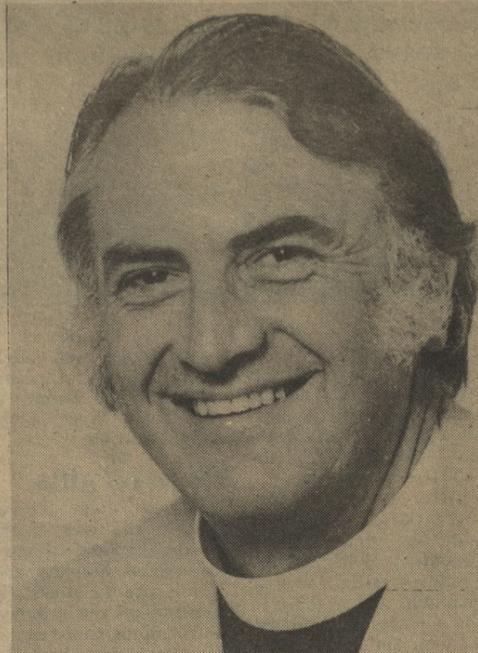
Your Faith" and have not received a reply, I should be most grateful if they would let me know, as their letters were probably in the stolen bag.

This would also apply to those who have written to me about the Bible Reading Fellowship notes for which I am an agent.
(The Rev.) W.E. Weston,
DEE WHY, NSW.

Sydney chooses two new bishops



Archdeacon Cameron



Canon Short

The nominations of Canon Kenneth Short and Archdeacon Donald Cameron to the two episcopal vacancies in the Diocese of Sydney will have taken few observers by surprise. The nominations were announced by Archbishop Marcus Loane a few days before Christmas.

Canon Short is to become Bishop in Wollongong in succession to Bishop Graham Delbridge, who has been elected Bishop of Gippsland. He is to be consecrated on April 1.

Archdeacon Cameron will be consecrated on June 24, and will bring the number of Sydney bishops back to the present five assistants. Bishop Frank Hulme-Moir reaches his 65th birthday on January 30 next, and will then retire.

Canon Short takes on the task of continuing the development of the Wollongong region of Sydney Diocese towards eventual separation from Sydney.

Archbishop Loane, writing in SOUTHERN CROSS, has commented: "I believe that Canon Short has within himself many of those splendid qualities of outgoing friendliness, warmth of personality, pastoral interest and easy rapport which have made Bishop Delbridge so outstanding during his term of office as Bishop in Wollongong."

One may, perhaps, be permitted to read into that comment — in its original context — that Archbishop has chosen a man for a task whose development has been along somewhat pot-holed paths. Not all the Anglicans of the present Wollongong region believe, at this stage, that they want to break from Sydney, and yet Sydney synod has set that eventual target.

Canon Short is a grand-

son of the great Archdeacon H.S. Begbie, and son of a Sydney priest, Cecil Short, whose sudden death in a motor accident in the prime of ministry saddened Sydney a generation ago.

Canon Short has served a decade as a missionary in Tanzania with CMS, and came home to be NSW secretary of CMS from 1964 until he was appointed rector of Vaucluse in 1971.

CMS association

Archdeacon Cameron's and Canon Short's careers ran parallel from 1965 until 1971 when Mr Cameron was federal secretary of CMS while Mr Short was NSW secretary, both working in the same building.

But while Canon Short's main overseas experience was his nine years in Tanganyika (he was also a participant at the Lausanne Congress last year), Archdeacon Cameron was to find a world role later and in a

different way. In 1969, he was elected by General Synod's standing committee to be the Australian clerical representative at the Anglican Consultative Congress. At the ACC first meeting, in Limuru, Kenya, the following year, he was elected to the ACC's executive. This gave him the opportunity of sustained contact with senior world leaders in the Anglican Church.

More recently, Archdeacon Cameron has been heading the diocesan attempts to unscramble the troubled affairs of the Sydney Church of England Girls' Grammar School group of schools. This, presumably, is one of those ungrateful tasks of great complexity, trying to make an acceptable best out of a bad job.

Needless to say, his selection for this job was based upon proven abilities: Archdeacon Cameron is a chartered accountant, and was in practice before entering Moore College.

Engel neutral

The Rev. Frank Engel, general secretary of the Australian Council of Churches, has resigned from the Christian Unity Committee of the NSW Presbyterian Assembly.

He says he felt he must do so, in view of the break-up of NSW Presbyterians into the Uniting Church and Continuing Presbyterian Church, to show the ACC would wish to stand in equal relationship to both groups.

African college seized

The secretary of the British Council of Churches (the Rev. Harry Morton) has offered profound sympathy to the churches of South Africa at the sudden expropriation of a multi-denominational clergy training college at Fort Hare, South Africa, by the government.

The college, Federal Theological Training seminary, trains clergy for the Anglican, Methodist, Congregational and Presbyterian Churches. It is the biggest theological training centre in southern Africa.

By one month's notice, the South African Government took over the property of the seminary on Boxing Day. The order was made by the South African

Ministry of Agriculture, to hand the property over to the Bantu Trust.

The Government claims the land is needed for the Fort Hare University. Churchmen on the spot, claiming this is a mere pretext said there is ample space in the immediate neighbourhood which might have been used instead.

Archbishop B.B. Burnett of Cape Town

commented:

"It will produce in many a sense of outrage, because once again black people are being pushed around by white people who have power. It will be seen in terms of white violence."

Mr Morton noted: "All Christians must surely deplore this extraordinary action against a major Church institution of giving a month's notice to quit."

DARWIN still needs help!



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Australia's oldest bishop dies in retirement

Bishop John Frewer, bishop of North-West Australia for 36 years, died in retirement on December 7 at the age of 91.

E.W. Doncaster, a former archdeacon of the North-West, writes in appreciation of his life:

From his days as a curate at St Nicholas Skirbeck in Lincolnshire (1908 - 1911) when his rector wrote that "he has done splendid work amongst us in every sort of way and done it in the best sort of way. Our dear late Bishop (Edward King) before he came spoke words of such high praise about John Frewer"; to his days in Bunbury when he was assisting Canon Adams at the Pro-Cathedral when it was reported that he was "a glutton for work"; to his days as Warden of the Bush Brotherhood of St Boniface at the Williams (1919 - 1929) when Bishop Cecil Wilson wrote to him in 1922: "I want, my dear Brother, to show how greatly I appreciate the great work you are doing by making you a Canon of Bunbury"; to the day when Archbishop Riley wrote to him at the end of 1928: "I am going to ask a great thing of you for the sake of the church — I want you to go to the Nor-West as Bishop: it is no easy work"; and when he had accepted the Archbishop replied: "Now that you have said 'yes', I feel quite satisfied"; — to the day of his farewell in Geraldton after 36 years as Bishop of the North West, when the Mayor, Charles Eadon-Clarke said "He and his work will never be forgotten"; John Frewer had lived out the life of the Good Shepherd, loving and caring for his flock,

scattered over thousands of square miles. In the case of the North West it was almost one quarter of Australia!

Biography

Born on All Saints' Day 1883 at Fulletby Rectory in England, John Frewer was educated at Kings School Canterbury, Selwyn College Cambridge and Lincoln Theological College, and was ordained Deacon in 1908 and priest the following year by the saintly Edward King.

After three years at Skirbeck, he came out to join his uncle, Bishop Frederick Goldsmith of Bunbury, as his domestic chaplain, and working in the parishes of Bunbury, Yarloop and South Bunbury before joining the Bush Brotherhood in 1916. For ten years he was its Warden, journeying endlessly by horse and sulky and later by car through the scattered farming communities.

On 9th April 1929 he was consecrated a Bishop, and later that month was enthroned at Broome as Bishop of North West Australia, in succession to that other great pioneer Gerard Trower.

And for 36 long years, through Depression, War and post-war troubles he travelled incessantly by car, steamer and plane, ministering to small communities and squatters on sheep stations, lonely mining camps, pearling and farming people.

Within 30 years he had clocked up 1,000 flights by aircraft and MacRobertson Miller Airlines gave him a Gold Pass for free

travel for the rest of his life. Her Majesty the Queen honoured him with the C.B.E. in 1957 for his work in the outback.

He was Senior Bishop in Australia for a time and presided over the election of the Primate in 1958. Since his retirement in 1965, at the age of 81 years, he has lived quietly in Perth, with occasional flights to the warmth of the North West in the winter months.

Pastoral gifts

Bishop John Frewer showed the love of the Good Shepherd through his selfless humility and loving care for others. He remembered the birthdays and wedding anniversaries of those to whom he ministered. He never forgot a name or a face, and he never complained about the loneliness of his task.

In all his episcopate he only ordained two men, such was the continual shortage of suitable candidates in so vast an area. His moment of glory came when he consecrated the striking Cathedral of the Holy Cross in Geraldton a year before his retirement.

To that same Cathedral his ashes will be taken on 30th January next, as was his wish, so that they may rest among those whom he served in his beloved Diocese of the North West.



Off to Tanzania

Margaret Rook, who has served in the General Synod office in Sydney for 10 years is off next month on a short-term appointment in Tanzania with the Church Missionary Society.

She will be financial secretary of the inter-diocesan missionary council which serves the 4 dioceses that grew out of the original diocese of Central Tanganyika. This will

be her second visit to East Africa: in 1961 she was there for nine months. This time she expects to be there for 18 months.

As office secretary of the Primate and General Synod Office Margaret has played an important part in the life of the General Synod and its constituent bodies. She acquired a very detailed knowledge of the canons and rules governing the life of the national bodies and her commerce studies have increasingly assisted in the handling of the financial matters.

Margaret has played a special part in the life and work of the Missionary and Ecumenical Council and has represented the Church as a delegate to the general meetings of the Australian Council of Churches and is the general secretary's alternate on the executive of that council and an active member of its working committee.

In addition, Margaret has run the Sydney Office of the "Gilbulla" board of management and in this connection is well-known to all of those groups within and beyond the diocese who use Sydney's conference centre.

With all these responsibilities, Margaret has maintained strong links with her home parish (All Saints', West Lindfield) where, among other activities, she has been leader of the Junior Fellowship.

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The late Bishop John Frewer

Theological college appointments

Newcastle's diocesan office in Tyrrell House has announced the appointment of a new warden for St John's College Morpeth.

He is the Rev. Lance Johnston, BA (Hons. Sydney) Dip. Ed (Sydney) BD (Hons. Edinburgh) at present vice-warden of St George's College Perth.

The new Warden is 39 years of age, an Australian and is married with a young family. He has had teaching experience as Lecturer in English and English Method on the Armidale Teachers' College Staff. He has had pastoral experience in the parishes of Holy Cross, Canberra, and St John's, Young, and missionary experience as Principal of St Andrew's School, Brunei and has taught in England.

Tyrrell House noted that the Council was greatly helped by the recommendations from the Bishop of Oxford, who was the Principal of the Episcopal College in Edinburgh when he was a student there, and from Professor Torrance of the University of Edinburgh, who is a considerable figure in theological education today. Both the Bishop and the Professor recommended the appointment without qualification.

The new Warden will take up his duties in time for the opening of the new college year, which will be on February 24 1975.

The council of St Francis' College, Brisbane, has appointed Fr Thomas Brown SSM vice-principal from the beginning of 1975.

He has been acting warden of St Mark's Institute, Canberra, until this appointment.

CLERGY MOVEMENTS

SYDNEY

- McKINNEY**, The Rev. R.R., rector of Littleton-Wallerawang, to be rector of Pitt Town.
- WILSON**, The Rev. D.K., curate of St George's Engadine, to be rector of St James' South Canterbury. Induction, Jan. 31.
- COHEN**, The Rev. D.M.S., to be curate-in-charge of St Mark's, Sylvania.
- MACINTOSH**, The Rev. N.K., librarian, Moore Theological College, to be rector of Sutton Forest-

- Bundanoon**. Induction, Feb. 2.
- KNIGHT**, The Rev. G.S., curate of Holy Trinity, North Adelaide, to be curate-in-charge of Manly Vale.
- GIPPSLAND**
- COLLINGS**, The Rev. R., assistant priest at Traralgon, to be priest-in-charge of Heyfield.
- REYNOLDS**, The Rev. S., rector of Bunyip, retired on Dec. 31.
- NORTH QUEENSLAND**
- COWELL**, The Rev. L.,

- from curate of Ayr to curate of Bowen.
- WILLIAMS**, The Rev. S., to be curate of Ayr.
- MALCOLM**, Captain Arthur, to be officer-in-charge of Yarrabah.
- McALISTER**, The Rev. I., from Townsville cathedral to St Margaret's, Cairns.
- MANLEY-HARRIS**, The Rev. E., from England to be rector of the cathedral parish, Townsville.
- ADELAIDE**
- BENNETT**, The Rev.

- E.R.J.**, from assistant curate, Murray Bridge, to be assistant curate of Campbelltown, on loan from the diocese of the Murray.
- THE MURRAY**
- PATTERSON**, The Rev. C.B., from rector of Loxton, to priest-in-charge of O'Halloran Hill.
- PRINGLE**, The Rev. V., student/deacon at St Barnabas' College, to be assistant curate at Murray Bridge.

- MELBOURNE**
- DUFFIELD**, The Rev. R.W., from director CEBS to be vicar of Spotswood, Jan. 30.
- AUDSLEY**, The Rev. R.B., from priest-in-charge of St John's Frankston, to priest-in-charge of Burwood East, Jan. 30.
- GREEN**, The Rev. T.G., from priest-in-charge of Dallas, to assistant curacy Chaplaincies Dept., Sunbury, Feb. 1975.
- BROWN** The Rev. C.J., to the Avalon Community, Lara, with permission to officiate, Nov. 27.

● WCC landmark

Assembly growth after 26 years

The Fifth Assembly of the World Council of Churches, from November 23 to December 10, 1975, in Nairobi, Kenya, promises to be the 26-year-old ecumenical organization's most inclusive policy-making gathering, Ecumenical Press Service reported this month.

The estimated 2,500 Assembly participants will include 700 delegates from 271 member churches in 90 countries (a record in Council history) plus advisers, observers, guests, press and staff.

Reflecting the increased participation of Asian, African and Latin American churches in the Council's activities, the Assembly will be held in the trail-blazing African country of Kenya.

Kenya venue

Kenya is a profoundly religious country. Of its 13 million people, 67% are Christian (26% are followers of African traditional religions). Christianity was brought by Portuguese travellers at the end of the fifteenth century. A new era of Christian penetration began with the arrival of modern missionaries in 1844.

Today there are Anglican, Baptist, Lutheran, Orthodox, Presbyterian and Roman Catholic churches, plus more than 170 independent churches not products of the mission enterprise.

The headquarters of the All Africa Conference of Churches is in the capital city of Nairobi. The official host for the Assembly, however, is the National Christian Council of Kenya. Plenary sessions will be in the modern Kenyatta Conference Centre with section meetings in nearby buildings.

This is the first time the major policy-making body of the World Council of Churches will meet in Africa. Earlier Assemblies were in Uppsala, Sweden (1968), New Delhi (1961), Evanston, Illinois (1954) and Amsterdam (1948).

Theme of the Fifth Assembly is "Jesus Christ Frees and Unites".

The implication of the theme for today's world will be discussed in six sections: Confessing Christ Today; What Unity Requires; Seeking Community — the Common Search of People of Various Faiths, Cultures and Ideologies; Education for Liberation and Community; Structures of Injustice and Struggles for Liberation; Human Development — the Ambiguities of Power, Technology and Quality of Life.

Evangelism

An important part of the input for Section I will be the Covenant adopted by the Congress on World Evangelization at Lausanne and the findings of the Bangkok Conference on Salvation Today.

Although the Lausanne meeting was sponsored by groups critical of the WCC, the Covenant has been accepted as a valid expression of Christian concern by a number of WCC member bodies.

Issues on the Assembly agenda will be in the context of problems facing the world — inflation, the food and energy crises, mounting violations of human rights and social injustice in many countries.

Planning for the Council's first African assembly proceeds at a time when South Africa's apartheid policy is receiving considerable attention from the United Nations. The World Council's aid to liberation groups in southern Africa has been viewed by some as evidence of Christian concern for the oppressed. Others have been strongly critical.

The World Council's own future will be an element in the Nairobi deliberations. The world monetary crisis and the need for closer communication with the member churches will necessitate a careful look at Council priorities.



Polynesia's ← choice for bishop

National to lead

largest Anglican diocese

Archdeacon Jabez Bryce has been elected Bishop of Polynesia, the diocese's first indigenous bishop. It was the first occasion the diocese of Polynesia has had the right of election.

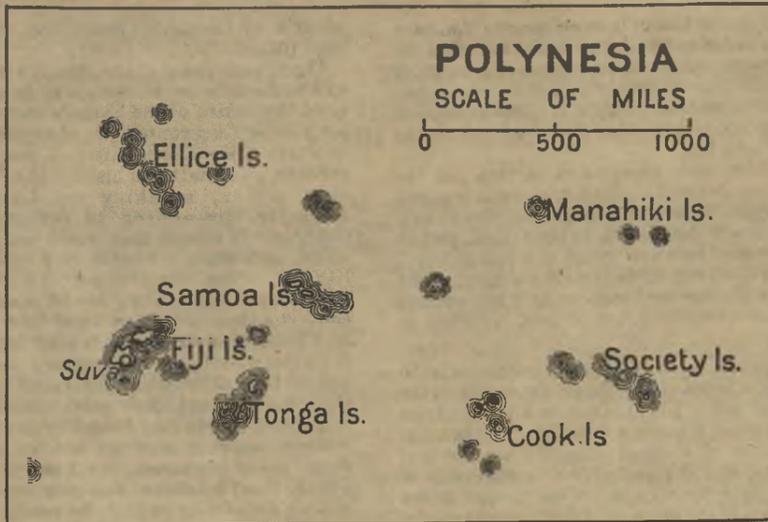
He will succeed Bishop John Holland, a New Zealander, who retires next month after five years in the diocese.

Archdeacon Bryce, 37, was educated at St John's College, Auckland, and St Andrew's Seminary, the Philippines. He became Archdeacon of Suva in 1967, and is currently secretary of the South Pacific Anglican Council and a member of the Anglican Consultative Council. He is of Samoan, Tongan and Scottish descent.

to being the largest in the Anglican communion, a claim which is argued, prestige-wise, by the dioceses of the Arctic and North-West Australia, which covers 666,000 square miles, is the largest diocese within a single country. The Arctic covers 2,750,000 square miles.

The Diocese of Polynesia covers over 11 million square miles... "of mostly wind and water, rather like a politician", as the Polynesia veteran, Archdeacon Whonsbon-Aston, is remembered as saying.

The date for the new bishop's consecration is not yet known.



Other Anglicans watch as Canada moves out first in "partnership"

The Anglican Church of Canada has just committed itself to the policy of Partnership in Mission, in which all its future planning is to be done in consultation with overseas partner churches.

Canada is the first of the western, missionary-sending national Anglican churches to consider and accept the new policy, and the meeting was watched closely by other traditional "donor" churches.

The meeting of the church's National Executive Council was expanded to include nine consultants from Anglican provinces overseas, six ecumenical observers, Bishop John Howe and the Rev. David Chaplin of the Anglican Consultative Council, and a representative of the U.S. Episcopal Church.

The "Canadian Churchman", the Anglican national monthly, reported:

Together they sat and discussed the Canadian church and its mission, and by the end of the conference they had outlined some major shifts in direction for the Canadian church.

New goals

They reclassified the church's present third-place goal — work in Canada and raising Canadian awareness of life in the third world — as having "urgent priority."

They urged major emphasis on spirituality and building the Christian community, and stressed the need for new programs for training lay and ordained ministry.

But it was by no means easy. Take, for example, the attitude of one African delegate to the conference.

He had recently attended a joint consultation in his own country, at which the Canadian church had been an invited participant.

They had discussed African church concerns, and when he arrived in this country he assumed that he was here to continue those discussions.

Role change

But to his surprise, he was told this was not so. He was not here to deputize or raise money from a beneficent, affluent church, as had happened in the past.

He was here to bring his own experience and understanding of Christianity to bear on Canada's

problems to help the Canadian church discover where its mission lies.

Once he understood this, he became one of the most active contributors to the conference.

The most important decision arising from the conference was that the Anglican Church of Canada accepted the Partners in Mission concept as an integral part of its planning process.

NEC agreed to explore ways of consulting partners in future planning, and to investigate having another consultation within the next two years.

It further decided to adopt the method of block grants to overseas partners.

Global issues

Agreeing that global issues should have major emphasis, NEC urged that increased importance be given to development education programs. The church will continue to express concern over Canadian immigration policies, and dioceses investigate programs to help native peoples who move to urban centres.

The resolution also asked for more Bible study, recognition of the charismatic ministry, more involvement of young people, and a move-

Bishop Zulu to retire

Bishop Alphaeus Zulu, the first black bishop in the Church of the Province of South Africa and Bishop of Zululand since 1966, is to retire in June. As well as giving leadership in the South African church he is one of the current presidents of the World Council of Churches.

ment of spiritual renewal and evangelism.

It also asked for development of special

training programs for various types of ministry.

The resolutions were passed unanimously.

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Preliminary announcement!



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Ever thought of synod meetings in relation to the Incarnation? Bishop John Howe has, in his latest letter on Anglican Church government

This article is in favor of general synods, but not just any general synod. Occasionally I have claimed that in my five years or so as secretary to the Anglican communion I have been present at more Anglican synods in different parts of the world than anyone else who has ever lived! This is probably true, but there is no merit in it unless something has been learnt from the experience. In fact, as general synods (provincial synods, general conventions — their names vary a little) are the supreme councils and lawmaking bodies of the Anglican Churches, they are very significant indeed.

In my experience no-one disapproves of a synod when it does something they like. If it does something else then they may denounce committees, which is a different thing, or they may grumble, which is anybody's right, but seldom do they suggest a plausible alternative. After all, neither a vatican nor local autocracy is for them.

Synods and councils are as old as the church. Forms differ as the church has been afflicted by division and as it has been blessed with growth across the boundaries of countries, cultures and races. The form now prevailing in almost every part of the Anglican world is an elected, representative gathering of bishops, presbyteries and lay people who exercise the ultimate autonomy of the province. Usually they meet as one body though the orders, or at least the bishops, have a right to vote separately. Lesser synods — such as diocesan or regional — may well have significance and authority for making local regulations, and usually they have their own style. But that is a separate subject.

Our system of general synods began in the USA 200 years ago and grew throughout the world in the last century and this. One part of the church learned from another and from the past. (It is quaint to find that in the new edition of *The Oxford Dictionary of the Christian Church* reference under "Synodical Government" begins and ends in 1969/70 with the establishment of the general synod of the Church of England. As I write, only the general synod

of the Indian Ocean is more recent.) You have but to listen to the synods today to realize the enormous amount of experience that exists in one part of the church and another, and, as yet, how little use we make of it. This experience relates not only to what does work but also to what does not.

Neither such experiences as this, nor the means of love and to think in synod is acquired overnight. I have known people who thump their fists if there is not, to their mind, perfect government by a new synod in a year or two. I doubt if something really good can come in less than a lifetime; and even so, is it not wonderful that so much that is so good can come so soon?

A general synod is not a committee. It is the means of a church's ultimate expression of the present will of Christ. Despite all the failures and misuse, it is not a debating chamber, but the voice of a living church's wisdom and prayers, and the probability is that both of these have their roots among people in the parishes. Many years ago I heard some oriental prelate refer in a speech, after the manner of his kind, to "our holy synod." Very florid, I thought. I have changed my mind. I do not recall what his synod was, but I now know what I think any synod must aspire to be, and that is "holy."

Superficial experience of general synods tells you they are loaded with red tape, party bickering, points of order, parliamentary attitudes, and representatives donning a pious face as they creep out for a coffee. Many of them would be surprised to know that one of the great subjects of the first Lambeth conference was what should be the nature of Anglican synods. Some would be surprised to know that Anglicanism has probably found the answer to that question. Most would agree, however hesitantly, that somehow there is more to a synod than meets the eye. I suggest that "something" is the incarnation itself. This I might have enlarged on, but I have found an article that does the job better. The subject was the approaching Synod of Rome, but it could apply to any present-day synod. The

writer is Fr Corbishly (*Tablet*, Oct. 19, 1974, page 1021):

The effectiveness of the church's message will be directly proportionate to the sincerity of the desire of the Synod's members to see Christ 'incarnated' in whatever situation may arise. Christ, after all, became incarnate, as a matter of history, in a Palestinian milieu, speaking not Latin but Aramaic, preaching to farmers and fishermen in a style they would best understand, attending a temple or a synagogue liturgy, even instituting the abiding memorial of his love in a Jewish context. To convert a Graeco-Roman world the teaching of Christ has to be translated into contemporary philosophical language and embodied in a different cultural style. Today, the plea is that that same message be translated afresh into a non-European, non-western idiom to suit the African, the Indian, the Chinaman, the Pakistani, the South Sea Islander and the rest. The church's claim to be catholic implies this.

The autonomous church of the Anglican Communion encompasses many nations and races. This aspect of its catholicism or universality is a ground for representative or general synods. Representation is absolutely inevitable in churches of thousands or millions. But next we must ask, on what basis is choice of representatives to be made? For me the right principle was established in the course of a discussion a few years ago — as it happens, in Rome again, but it could have been anywhere. The gist of the matter is this.

The representative (bishop, priest or lay person) should know the mind of his (or her) constituents, and should also himself have a capacity for constructive thought. At the synod the representative should give the view of his constituents if no one else does so. He should also make any additional point in his own name, if he considers he has something significant to add. Using his own judgment with responsibility and integrity, he will then cast his vote in consideration of three factors: the view of those he represents, his own insights, and the debate to which he has listened. "Fail-

ing that," said my companion, "we may as well vote by post."

Perhaps there is a touch of the ideal about this, but not much, as the last sentence shows. I have met plenty of people around the world who are recognisable by this standard. And some important conclusions follow from it. The point is made that we have to be prepared to be represented, or we are ungovernable — in some senses incapable of expressing the incarnation. There is no profit in adding more and more people until real discussion becomes impossible. I have known a synod where, because of numbers, speeches were restricted to three minutes or even less.

Members of synods is not only for those who have ample time, or only for scholars, let alone professional academics. Nor, I believe, is it for retired ecclesiastics who will not have to implement the decisions. Fundamentally membership is of those who know the thought and experience in their own area, who are aware that Christ's church is universal, and also can think for themselves. Every synod faces the danger of government by the uninformed or by the over-specialized. Our procedure supposes also that there is discussion and that the discussion is followed by decision. To meet too often is likely to turn synods into debates; to meet too seldom is likely to rush doubts into decisions.

Again, the principle manifested is not simple democracy. The aim at least must be to arrive at agreement together in Christ (a principle some African and Pacific Island Churches appreciate well), not just to get a majority decision for "our side." (We must talk about "sides" some other time.) The means may have to be a rather unbiblical "one man one vote," but the purpose is to express the corporate nature of the body of Christ, of which, one and all, we are members, though all have not the same office.

As you listen to our many general synods, and as you try to think about them, and their linking of the ideal and the totally human, so you realise how much the Anglican future depends on them. Under God, I find that future not too discouraging.

Charismatic conference draws in overseas speakers

The national Charismatic Conference in Melbourne from January 20 to 25 will involve a number of overseas speakers.

The Rev. Graham Pulkington, known for his

work in Houston, Texas, will throw light on the charismatic ministry in parishes.

The Rev. Michael Harper, founder of Britain's Fountain Trust, will be making a return visit to Australia. With him will be the Rev. Vic Ramsey, founder of the New Life Foundation, which specialises in rehabilitating those suffering from drug abuse.

Two women are included in the list of speakers. Mrs Anne White, author of "Healing Adventure", and Mrs Jean Darnall, both have healing ministries in America.

Bishop Chiu Ban It of Singapore will be accompanied by a party of 20

when he revisits Australia for the conference.

A prominent Roman Catholic Pentecostal leader, Mr Ralph Martin, editor of "New Covenant" which has a world circulation, will also address the conference.

Loren Cunningham, international director of "Youth with a Mission",

will be a speaker with special appeal for young people.

Night sessions of the conference are to be held at the Dallas Brooks Hall and are open to the public.

Organisers expect an attendance of 1,550 from every state and overseas. It is organised by the Temple Trust.

R.C. Holy Year for renewal

The Roman Catholic Holy Year began on December 24 with the opening of the door at St Peter's Basilica, Rome. The door, opened only once every 25 years, was taken down by masons after the Pope's knocking three times. More than 6 million pilgrims and tourists are expected to pass through the door during 1975.

Pope Paul has asked that the holy year be kept as a spiritual event, "a consequence of Vatican II, destined to characterize an interior and moral renewal in the consciences of men." He stressed that the essential concept is "the interior renewal of man."

The first holy year was announced by Boniface VIII in 1300, when Rome was filled with pilgrims from all over Europe. It was then dependent on foot messengers and the spoken word of preachers for its promulgation. The 1975 holy year by contrast will benefit by advanced

technological equipment and media reaching the world population.

MU autonomy

The Australian Mothers' Union has just been granted autonomy of its parent English body. MU Central Council, meeting in London at the end of November, unanimously agreed to the Australian request for autonomy.

This was the first grant of autonomy made by central council under the new Supplemental Royal Charter, signed in September.

Os Guinness coming

Os Guinness, author of the best-selling book "Dust of Death", will be in Australia in the coming winter.

Mr and Mrs Guinness will visit all States and NZ between June 16 and July 27. Mr Guinness will be addressing clergy seminars and conferences of frontier youth workers.

Mr Guinness has been invited, and sponsored, by a grouping of radical evangelical youth agencies in Australia.

PNG staffworker with Scripture Union

John Kadiba, at present visiting Australia from PNG, is the first national to be appointed staffworker with Scripture Union in PNG. He is an Arts graduate of the university of PNG and BD of the university of Queensland.

Of his new appointment he says:

"As our country emerges into nationhood we are struggling with anti-missionary and anti-religious feelings and S.U.'s work is therefore very important because its work in the high schools — all of which are boarding schools — is providing us with an indigenous way of sharing with our future national leaders about Jesus Christ. Our people are responding to the Gospel when they can see that it is relevant to their own lives."

This year he will travel some 12,000 miles around his country with the Missionary Aviation Fellowship and Air New Guinea, visiting high schools, tertiary institutions and local congregations, promoting systematic Bible reading.

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New vessel for PNG coastal work

The third vessel of the Church in Papua New Guinea to bear the names of the first missionaries, Albert Maclaren and Copland King, was launched last month.

The second, built in the same shipyards of Norman R. Wright & Sons, of Bulimba, Brisbane, was launched in April 1948.

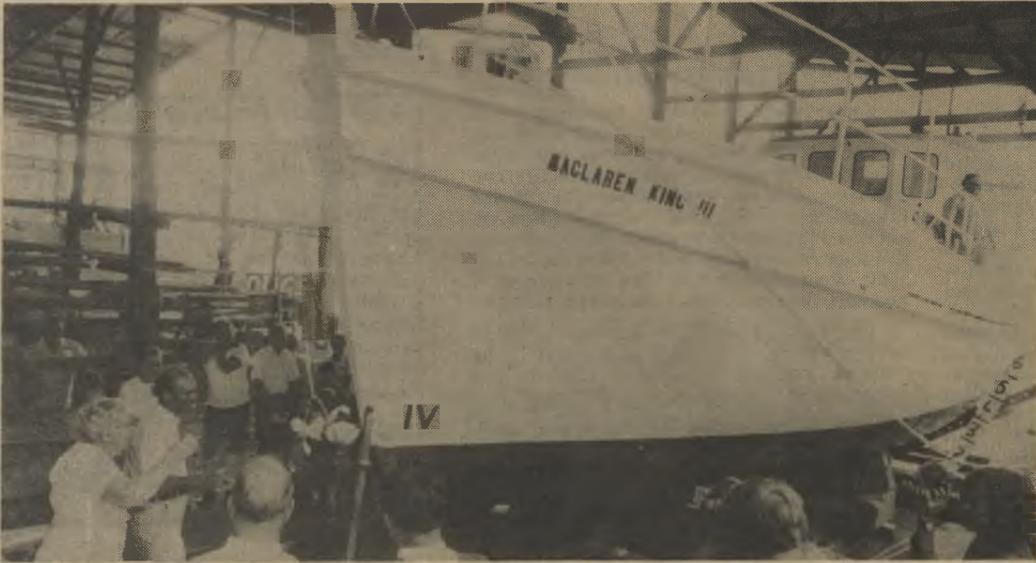
This one is smaller than her predecessor, and will carry approx. ten to twelve tons of cargo.

The cost was expected to be \$50,000 but the diocese was caught up in the inflationary spiral and will be paying \$70,000 for her.

She slipped away from Brisbane on the tide on Sunday evening, December 15, and was expected to be in Samarai before Christmas. An Australian crew, skippered by Mr Peter Barnes of Mooloolaba, was commissioned to deliver the vessel to Papua New Guinea waters. As ballast she carried not only some commodities purchased in Brisbane, but also over thirty cartons or cases of gifts to the Church in PNG, including the operating table from Horsham mentioned in "Church Scene" of December 5.

Maclaren King III will take the place of the St George on the run north from Samarai each week, but will go further up the coast and is expected to reach Wanigela, in Northern Papua, on a regular run.

Our picture shows Mrs Eunice Cornish of Ipswich swinging the traditional bottle of champagne against the bows of Maclaren King III at the end of the dedication by Archbishop Felix Arnott off Brisbane. On her left is Mr Ron Wright, one of the builders. With the archbishop is his chaplain, the Rev. W.D.C. Dunbar.



A.C.T. new theology degrees: internal assessment, essays, as well as examinations

The Australian College of Theology will inaugurate two new degrees in Theology in 1975: the degrees of Bachelor of Theology (B.Th.) and Master of Theology (M.Th.)

The ACT will continue to offer the Th.A. (primarily for lay people who have alert and enquiring minds and who desire to understand their faith), the Th.L./Th.Dip. (as a basic preparation for the work of the ministry), the Th.Schol. (for those who, having their Th.L., desire to do more advanced theological study), and the Th.D. (for a thesis which, in the opinion of the Delegates, represents a substantial contribution to theological learning).

The B.Th. candidate must be enrolled as a full time member of an approved theological college for at least six terms. The program of study represents three years of full-time study at the tertiary level.

The degree, which has a strong biblical emphasis, will provide a more rigorous and in-depth programme of theological study than that provided by Th.L.

There will be eleven subjects, seven of which will be required (Old Testament I and II, New Testament I and II, Theology I and II, and Church History I). Optional subjects include Old Testament III, New Testament III, Theology III and IV, Church History II, III and IV, Liturgiology, Philosophy of Religion, Christian Ethics, Chris-

tian Education, Study of Religions, Christian World Missions.

A distinctive feature of the new degree is the provision for internal assessment by the Colleges concerned and grading by means of essays as well as examinations.

The Registrar of the ACT (Dr S. Barton Babbage) said that the new degree has already created lively interest and enthusiasm in theological circles. It is widely felt that the new degree will meet a long felt need.

At the last General Synod it was agreed that the certificates of the College should be open to persons other than Anglicans approved by the Board.

"Wider role"

The Registrar reported that several non-Anglican Colleges have already applied to be recognised as 'approved' Colleges for the purpose of preparing candidates for the B.Th. "It is clear that the Australian College of Theology is being called upon to exercise a servant role in relation to the wider church", he commented.

The M.Th. will be open to persons who have either the Th.Schol. with honours or the B.Th., and

will consist of a thesis and an examination in the area of candidate's specialisation.

Full details are available, on request, from the Registrar, The Rev. Dr

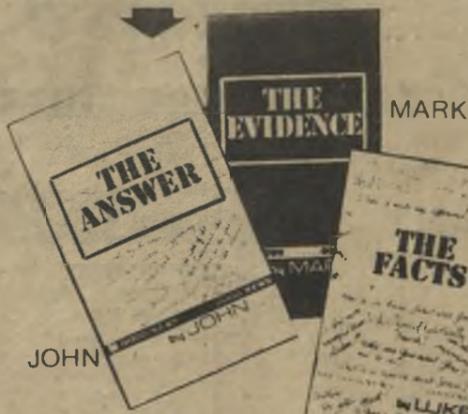
S.B. Babbage, The Australian College of Theology, New College, Anzac Parade, Kensington, NSW. 2033, upon receipt of a long stamped addressed envelope.

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DELIVERING THE MESSAGE

"The survey indicates that the Church is tending to fail to deliver its message.

His comments discuss the survey — which is concerned with the Anglican Church in WA in relation to the wider community — under four headings, as follows:

"While agreeing that this is true, we make no bones about the fact that this is a two-way failure.

"While the Church may well have failed to press its case as it should, it is equally true that people generally have deliberately turned to other interests and diminished the priority of commitment to selfless living.

"As a result, a majority of people no longer have a life foundation.

"They no longer know the true freedom of a Christian commitment, and the damaging impact on the community of the lack of such awareness in its citizens.

"As Christians, we stand for everyone's right to freedom of choice. But we reserve equally the right to evaluate the choices made.

"The society we have was founded on Christian ethics and, to the extent that these are neglected, society will decay.

"I agree that it is our job to work to win people back to the Christian way.

"We are deeply concerned at the findings in the survey that an awareness of Christ as a person is at a low level in the community.

"This trend seems to run parallel with an increasing trend to use the Church as a convenience, when required, and otherwise discard it.

"In evaluating our failures in delivering the message of Christianity to our community, I believe we must deeply challenge the average person to stop dropping out on issues of moral responsibility, to stop expecting the Church to stand up for these vital issues alone, and to recognise that we must share this responsibility together.

THE PEOPLE FACTOR

"The survey indicates that the average person is more aware of the Church expressed in buildings than in personal terms.

"There can be no doubt that essential building programmes have placed some emphasis in this direction in recent times — but only because we were catching up on a long period of neglect.

"On the other hand, it is our experience that the people factor is becoming stronger and stronger within the Church itself. No longer are young men dropping out of the clergy. They are dropping in — and half of them are university graduates when they make the decision.

"This indicates to me that the Church as a strong personal factor in the community will be more and more recognised in the years ahead.

THE "SURE FOUNDATION"

"The survey indicates that the Church is still recognised by a majority of people as the "sure foundation" on which society is based.

"I believe this could well mean that the relevance of that "sure foundation" is increasing steadily because of the universal confusion in almost every society around the world today.

"It seems that people are specially tuned to this wave length because to their mistrust of leadership, their doubts about current trends, and their uncertainties about the future.

"The is one of the strongly encouraging indications that the public wants to hear more from the Church, and to receive its clear leadership.

"We must do our best to see that they get what they need.

QUALITY OF CHRISTIAN LIFE

"The survey rightly points to the declining quality of Christian life expressed in the community.

"It is clear that the real Christian experience is passing most people by.

"To the extent that this is true, the Church obviously has work to do.

"It must be agreed that if more Church members knew the full Christian experience, their lives would be transformed. Through them, others would be led to share the Christian way. And the real work of the Church would be more fully expressed in the community.

"Christian living is something total: it is something in the pews on Sunday which goes out into the world on Monday.

"In the deep commitment of the Anglican Church, expressed in the State-wide buildup to Celebration '75, we are recognising our responsibility to bring Christ back into the heart of our community."

Indon. free lawyer

Mr Yap Thiam Hien, internationally known Christian lawyer who had been held under detention in Indonesia since January 21, 1974, was released on Christmas Eve.

Mr Yap, a vice-chairman of Inter-Church Aid, was chairman of the Ecumenical Fund for Reconstruction and Reconciliation in Indonesia.

He was arrested among 750 people who demonstrated against a visit of the Japanese Prime Minister to Jakarta a year ago.

He has been accused of subversion. It is not known whether he will still face trial.

The Murray tackles sudden growth

The Diocese of The Murray had a diocesan budget of \$22,000 in 1970-71, its first year of existence. This year the diocese is planning a budget of \$48,000 for 1975-76.

Allow an amount for inflation, and The Murray is budgeting about half as much again as at its beginnings.

But the real accomplishments of the time are seen more in

- The development of a diocesan "family" sense not equalled in most long-established dioceses;

- Adaptation of traditional Anglican ways of doing things to a quite singular part of Australia, including a number of things which will probably be considered by other dioceses in the future.

The family feeling of the diocese is hard to put your finger on. The size of the diocese — 25 parishes when it was formed — has proven in other places to be a good, if minimal, size for cohesion.

But for The Murray it wasn't so simple. The diocese had 25 parish units, but the units did not mean as much as the 84 units of places of worship, and antagonism within parishes between centres, or between worship centre and the "parish" was not at all uncommon.

"There was often a devotion to the local



The Murray's new lay registrar, Richard Parsons, and newly-collated archdeacon, Fr Irvine Scott, showing you a map of South Australia on which the diocesan boundaries of the three dioceses — Willochra, Adelaide and The Murray — are marked. The map bears an original signed certification from Archbishop T.T. Reed of Adelaide and Bishop R.G. Porter of The Murray, that the boundaries as marked are the ones agreed when the diocese was formed.

church to the detriment of the whole Church," says Archdeacon Scott.

Property control

Bishop Robert Porter and his first provisional diocesan committee took a number of decisions, and they have dealt with this effectively. Firstly, it was planned to bring the properties of the worship centres, parishes and diocese under one corporate trust. This broke from the former position, inherited from Adelaide, where many worship centres had their own trust structures. Bishop Porter, in his early days at Murray Bridge, had the same problem as the Adelaide bishops have had that when he moved from one parish to another, or even one worship centre to another, he had mentally to slot in another background pattern of property trust. It was confusing (still is in Adelaide) and it heightened parochialism.

The February 1973 Constitution of the diocese changed all that, and brought the diocese under the Church of England Trust Property Act of 1971. The constitution was very widely discussed, explained and understood throughout the diocese at the time. Probably the exercise of finding a common mind on such a technical kind of issue itself helped in the family creation.

Simple structure

Because of the relatively small size of the diocese, a certain amount of "corner cutting" in the structure was possible and desirable.

For sometime, The Murray has had no archdeacon. The first registrar, Fr Scott, was collated archdeacon last September, and for a brief while after that he was — rector of Murray Bridge, a very big parish and biggest in the diocese; — registrar of the diocese; — archdeacon of the diocese.

However, on November 18 last, the new registrar, Mr Richard Parsons, took over the registry, and Archdeacon Scott could begin to function more fully as the archdeacon.

Until now — and it will continue to a lesser degree — the rural deans have often covered duties which would more normally have gone to archdeacons. And the lack of an archdeacon was made less serious by the fact that Bishop Porter stresses the chief pastor's role of the traditional bishops very heavily, and drives something over 30,000 miles a year getting around his diocese to do it.

Paying curates

Another interesting innovation which must have had an effect in reinforcing cohesion was

a decision in synod in 1972 that the cost of stipends for curates in their first two years of ministry was a diocesan responsibility.

Such moves have been considered elsewhere, and rejected, usually on grounds that the local congregation is more responsible about its clergy if it pays for them. In The Murray, the move was made because it meant the bishop could locate curates where he believed they were needed and where he believed they would get the best training and leadership from incumbents. The inability of a parish to pay for a curate ceased to be a factor.

One question you ask at your peril is "What are you going to do about a cathedral?" The answer you get is, perhaps, the one you deserve: "Oh, we find a suitable chair!"

Murray Bridge's parish church of St John the Baptist serves as a provisional cathedral, but is scarcely big enough to be adequate for the parish. The Year Book gives it seating capacity of 130, but you could glance around the little stone church and wonder how small the people would have to be.

"We have to shuffle the furniture around when we have a baptism," Archdeacon Scott notes, "which we like to do in the context of the eucharist."

"If a cathedral is built for The Murray it will be because we have needed a bigger parish church somewhere, I expect," he adds.

Tradition

The Murray inherited an Erastian High Church background from Adelaide, but has departed from it quite significantly. A strong Catholic flavour heritage is nurtured, but there has been rather more experiment about details than in Adelaide.

The clergy of the diocese are drawn from a wide scatter of diverse colleges. Interestingly, The Murray has no English or English-trained clergy at the moment (how many other dioceses could say that, one wonders) and the colleges where the clergy were trained make almost a complete list of the Australian colleges of mid-century and later: Brisbane's

St Francis', Morpeth, Moore College (where the bishop trained), Melbourne's Trinity and Ridley, Hobart's Christ College, Adelaide's St Barnabas', and Wangaratta's now-defunct St Aidan's.

The challenge ahead of the diocese is undoubtedly Monarto.

As you drive from Adelaide to The Murray, suddenly you come upon a sign which says the spot marks the western boundary of the planned Monarto urban development. You drive through miles of apparently unremarkable country with tiny settlements and scattered farms, and then you pass another sign marking the eastern boundary. Almost immediately you are in the outskirts of Murray Bridge.

Astonishing plans

A diocesan planning committee under Canon George Cameron has been looking intensively into the implications of this. Diocesan council has had moments of astonishment as it has heard what the committee has turned up about the scale of existing plans for Monarto. But it has also been aware of some other less sensational growth areas in the diocese: O'Halloran Hill-Willunga on the fringes of Adelaide but in the diocese of The Murray, and the Mount Gambier area.

Albury-Wodonga's experience in the next few years, and Canberra's recorded experience — particularly in the Woden Valley — are both being watched closely, while the diocesan planning committee tries to distil out from mountains of books and words the essence of radical missionary principles.

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CYCLONE HITS CHURCH WORK IN DARWIN

No one hurt, but oh! what a mess

None of the Anglican Church's diocesan or missionary staff was injured in Cyclone Tracy, although many lost possessions and some lost almost everything they had.

Dr Keith Cole at Nungalinga (see Page 11) and his wife survived with little more to show for their many years of married life than her bi-focals and his long-distance driving glasses. About 5,000 books were among the losses for the Coles.

Property damage included the total wrecking of Christ Church Cathedral, and Nightcliff parish church; and the rectories for each were severely damaged and may not be repairable. Old and new rectories at the cathedral both suffered.

The bishop's house was only slightly damaged, as was the diocesan office. Carpentaria College which has a large complex of buildings capable of accommodating 150 children and the staff has been badly damaged.

Even many places which will be fairly quickly repaired have had floods of water from minor roof damage, since torrential rain accompanied the destructive winds and continued afterwards.

The cathedral parish and the Nightcliff parish will both take some time to get back to normal functions. Congregations have been decimated in the evacuations, and many who remain have lost most of their possessions.

How news got out

It is widely known that immediately after the cyclone, Morse code contact through a merchant vessel in Darwin Harbour was the only means of getting news in or out.

CMS, happily, were able to locate a radio in Darwin which was capable of contacting Groote Eylandt's CMS station, and Groote Eylandt was able, through Cairns, to get word that no personal injury to Anglican staff had

occurred, and CMS's Aborigines secretary, the Rev. Stanley Giltrap, had a clear picture of the outline before the end of Christmas Day.

(One result has been that CMS, making the most of this, has been able to give the Anglican press a quick, full and accurate service of news.)

CMS's own news is reported on Page 10 of this issue. One feature of the disaster was that anyone who could help anyone he could. For instance, CMS's six-seat Cessna at Oenpelli was made available to the emergency authorities, at short notice, to fly Aborigines from their shattered reserve to smaller stations around Arnhemland. CHURCH SCENE understands that questions about hiring or compensation were not so much as mentioned when CMS made the plane available.

Bishop Mason is remaining in Darwin for the time being, and has turned his little-damaged house into accommodation for homeless members of the Anglican staff.

The rector of Nightcliff (the Rev. Alan Hoskin) and his family have been evacuated as has Miss Pam Eggleton (deaconess at Nightcliff).

Apart from clergy who remain, Bishop Mason has other clergy within relatively quick travelling distances of Darwin whom he could call in to Darwin. Canon Clive Wood of the cathedral parish left Darwin briefly after the cyclone, but is expected to be back there by the time this is published.



St Peter's Church (right) and rectory (left) were in one of the worst-hit parts of Darwin. Once surrounded by cooling, attractive trees, the parish centre property looks a surprisingly empty wilderness. The parish church was brick, steel-framed, and lost most of its roof and windows, but we understand the brick walls and roof beams are probably still sound. The rectory has a little of its roof left over two upstairs bedrooms and the study beneath them is intact. Our best information is that if the rectory does need to be totally rebuilt, it will be a major repair job. Look closely and you can see a solid steel lampost, horizontal at right.

All that remains of Christ Church Cathedral, a small but historic stone church which had survived previous cyclones. The front and back walls can be seen at left. We understand that one of the agonies for Darwin Anglicans in the near future will be a decision about a new cathedral. The old was the centre of a lot of sentimental attachment, but not particularly adequate for current needs. On the other hand, it was one of relatively few important older buildings. Left to their own decisions local Anglicans will want to build something more suitable.



CYCLONE HITS CHURCH WORK IN DARWIN

News of CMS people and property

The Church Missionary Society, with headquarters for its missionary work in the Northern Territory located in Darwin, has suffered loss of property but no lives, in the Christmas cyclone.

With suitable haste, considering the seriousness of the emergency, the CMS secretary for Aborigines, in Sydney, had a final and complete list of damage and staff evacuations ready for publication on December 31.

Damage to CMS property, described below, was by no means complete but will take some time to make good. Darwin was administrative centre for a wide scattering of mission stations in the Territory.

Property and personal news

Those stations are intact, and have been able to send equipment in to Darwin for those who have not been evacuated. It is going to be very difficult for CMS stations for quite some time: whether they need sugar or typing paper, their supply centre in Darwin will only gradually come back to usefulness.

Mr and Mrs Perce Leske (seated, left) and Mr and Mrs David Viney take time out for a "cuppa" in the grounds of CMS headquarters, Darwin. The relatively sound state of the buildings behind them is clear to see but sometimes deceptive. For instance, a verandah post beam on the house immediately behind Mrs Viney was ripped off and "speared" straight through the roof of the house at extreme left. That, in turn, let in torrents of rain water.

For the benefit of CMS members, this is the memorandum from CMS, Sydney, issued on December 31 about CMS property and staff affected:

CMS Nightcliff Property

1. The Superintendent's house (P.E. Leske) — probably the most heavily damaged. The entire roof off and water damage to the ceilings and the rest of the building. Shall require new ceilings and redecorating throughout.
2. The Chaplain's house (N.B. Butler) — roof damaged, water damage in the house.
3. Secretary's house (Miss J. Part) — roof damaged extensively.
4. Dyer House (new transit house) — a freezer unit was blown into the west end of the house damaging one room and the roof at that end. The rest of the house is habitable and in use.
5. Taubman cottage (I. Mackenzie) — roof blown off, water damage.
6. The Business Manager's House (K. Hart) — the south west end roof blown away and damage to the house from "missiles" the rest of the roof sound, water damage inside.
7. The office block — the tree at the north east end damaged the Superintendent's office and the files suffered water damage. The rest of the building is usable.
8. The old transit house — roof completely blown off. It is thought to be not worth repairing because of the general state of the old building.
9. The large store — heavily damaged.
10. The Brake's house (Rapid Creek) — roof gone, ceilings gone, water damage, brick work intact.
11. Viney's house (Millner) — completely

demolished and all personal goods and property lost.

EVACUATIONS

Mrs Kathy Massey was in Darwin hospital on Christmas Eve. After the cyclone she was evacuated to Brisbane where she was admitted to the Royal Women's Hospital, she has now been discharged from hospital and is staying with relatives awaiting the birth of the baby. Brian Massey and their two children left Groote Eylandt on the 28th December and arrived in Brisbane the next day. He is taking his mid term break. The whole family are well.

Graeme Leske (17) and Peter Butler (17), who were in Darwin on Christmas Eve have been evacuated to Oenpelli for the time being. They are fit and well.

Helen (19) and Kathryn (15) Leske have been evacuated to relatives in Adelaide. They are fit and well.

Ruth Leske (20) is continuing her nursing

training in the Darwin hospital and is fit and well.

The Viney family left Darwin on the 30th December and are now safely in Melbourne.

OTHER LOCATIONS

Barry and Margaret Butler with Kathryn and Lynne were on Groote Eylandt for Christmas.

The Hart family are in Sydney on leave over Christmas.

The Brake family are in Mittagong on leave over Christmas.

The CMS Darwin Radio link, 5GW, has now re-established its regular communications with the other CMS stations.

The CMS Cessna 207 has now been returned to Oenpelli and has been used extensively to carry supplies and materials to Darwin for the repair of the Nightcliff houses.

Bible for cyclone victims

The Bible Society in Australia is replacing Bibles lost by individuals and churches in cyclone Tracy.

The society has undertaken to provide free Bibles to any person who lost a Bible in the disaster, and will replenish Bible stocks lost by churches.

In Darwin replacements are being handled by the society's representative there, Canon Barry Butler. People evacuated from Darwin can have their Bibles replaced by contacting the Bible Society offices in any of the states.

Commonwealth Secretary of the Bible Society in Australia, the Rev. James Payne, said a Bible was often a person's most precious possession and the Society was happy to replace Bibles lost in the cyclone.



CYCLONE HITS CHURCH WORK IN DARWIN

Aboriginal college razed

“We are going to rebuild”

“We are going to rebuild. We feel that the need for Nungalinya College is greater than ever before.”

Dr Keith Cole, principal of Darwin's United Church training college for Aboriginal leadership, sounded anything but defeated in his letter 7 days after Cyclone Tracy had laid flat the work of years.

Two of the three new staff cottages on site were occupied, but no lives were lost. Two cottages are destroyed; one has the framework of living room, kitchen and bathroom still standing.

Work had just started on student accommodation. Built of concrete bricks, this was completely flattened when the cyclone hit.

“When materials and manpower are available, and provided we have the prior approval of the Darwin Reconstruction Commission, we intend to continue with our building program,” Dr Cole said.

“We are asking the Government again to help us and support our project, but it still remains to be seen whether they will or not. More than ever financial assistance for our buildings is required.

“If you can continue to help, please do so. Mails are arriving satisfactorily so there is no difficulty in writing to us. Please note our change of address.”

The Principal, Nungalinya College, PO Box 40569, Casuarina N.T.5792. The fund is “The Nungalinya College Darwin Building Fund, disaster appeal” (tax deductible).



Photos by
Raymon Williams
p. 9,10,11

Remember this picture? We published it on August 29, just after Nungalinya College for aboriginal training was launched “on site”. It showed the Primate, Archbishop Woods, unveiling the plaque to note the college’s official beginning. Stage I of the building program was completed by December. It now has to be re-built, starting almost from bed-rock.

These three staff cottages of the Nungalinya College were dedicated on December 8 and destroyed in Cyclone Tracy. The college is to be a combined church training and research centre. Nungalinya means “old man rock”.





MU central president coming in APRIL

1975 is to be celebrated as the golden jubilee of the Australian commonwealth council of the Mothers' Union, and a highlight of the year will be the visit of Mrs Chad Varah (pictured), central president of M.U., from April 6 to 26.

Mrs Varah will come to Australia after visiting Korea, PNG and New Zealand.

Plans are now being made in each state for her to meet as many Mothers' Union members as possible. She is the wife of the Rev. Chad Varah, founder of the

Samaritans in Britain.

In the Mothers' Union Mrs Varah has held many positions — she started as an Enrolling Member in 1943 and then became a Group Leader and a Presiding Member, then a Diocesan President, then Vice Chairman of the Young Members' and Overseas Committees at Mary Sumner House, then becoming Overseas Chairman, followed by a term as a Central Vice-President before being elected Central President.

Work for the unemployed — but what sort of work?

Soul-destroying public works programs should not be allowed to monopolise the government's Regional Employment Development scheme: the director of the Brotherhood of St Laurence, David Scott, drew the government's attention to possibilities of their scheme last week.

"Kerbing, guttering and noxious weed spraying" were jobs workers were reluctant to accept as normal employment.

"Expansion of the R.E.D. scheme for its own sake is not enough," Mr Scott said.

"It is vital that the projects approved under the scheme are imaginative, socially useful and building up the con-

fidence of the unemployed."

Voluntary agencies, self-help groups and private industry should be encouraged to submit projects, he said.

Socially significant projects could include

- * assisting in the production of book tapes for blind people.
- * organising work teams to carry out repair and maintenance work for elderly citizens.
- * providing staff for citizen action groups.
- * recruiting donors for blood banks.
- * helping to convert and renovate suitable premises for day-care services for children.

Mr Scott said that the

Australian Government should also abolish the waiting period for unemployment benefits.

"The Government has reduced but not abolished the waiting period — from an average of 17 days to 10 days."

On December 21, 1974, the Minister for Social Security Mr Hayden, and the Minister for Labor and Immigration Mr Cameron, said the reduction would "do much to eliminate hardships".

Mr Scott said: "On the contrary, it will do little and the hardship will continue for as long as there is still a 10 day waiting period, 7 days of which is not covered by any form of income."

INTERNATIONAL TALKS ON CHURCH AND POVERTY

"Rich caught, poor tempted"

"Can the Church still be the Church if it is not identified with the poor?" This question was one that occupied the minds of 110 church people from 52 countries who met in Switzerland last month to talk about inter-church aid and development.

It is rare for social action consultations to produce full-scale theological statements; this one spoke "a word to many in our time" in which the churches were challenged to identify with and support the struggle of poor people for social justice and liberation.

The statement spoke of "captivity" to the "old age" and "liberation" into the "new age in Christ".

"The mystery of sin goes deeper than the structures of political and economic power relations," the statement said.

"The rich are caught in the grip of greed and consumerism. The poor are tempted in their need, to be greedy after the affluence of the rich. Human relations deteriorate in nearly all societies, and the earth becomes an oppressive enclosure with no word of hope coming through.

"In greed and guilt, in loneliness and despair, in fear and anxiety, in poverty and want, in selfishness and corruption, the old age seems to defy the powers of the new."

"Taking sides"

"The Lord's words in the synagogue at Nazareth that he has been anointed to bring good news to the poor and to proclaim liberty to the captives ring true with new meaning today.

"The righteousness of God in the Old Testament has shown itself in the deliverance of the poor

from their oppressors, in the vindication of the defenceless, in the protection of the orphan and the widow, in a definite taking of sides with the victims of injustice.

"Jesus Christ reveals the righteousness of God also in this partisanship with the poor, and we need to ask the ecclesiological question whether the Church can be the Church if it is not identified with the poor.

"Some would go even further and insist that the Church has to be poor in order to be identified with the poor, and that in a Church that is wealthy

and powerful the word of God may be found," the statement said.

The consultation suggested five ways in which the Church would be liberated and "give free course to God's saving word":

- * by penitence
- * by defending the defenceless
- * by prophetic criticism of the oppressor and the proclamation of hope
- * by becoming a place where the poor can organise their struggle
- * by its priestly role of prayer for the poor and oppressed.

"The Church will always remain ambiguous, partly compromised and partly faithful," the statement said.

"But the way to authenticity and freedom lies through the cross of redemptive suffering, through repentance and faith, through exposing ourselves in the vulnerability of powerlessness and love."

The consultation was a joint project of two World Council of Churches commissions, on Interchurch Aid, Refugee and World Service, and on the Churches' Participation in Development.

'Women in the Church' has federal grant

The Commission on the Status of Women in the Church, which recently published a report criticising male-oriented church structures in Australia, has received a grant of \$30,000 from the Federal Government.

The grant was made in connection with the 1975 International Women's Year.

The commission, which is affiliated to the NSW State Council of the Australian Council of Churches, will use the grant to finance major projects, including a seminar for (male) clergy on the role of women.

The commission will publish pamphlets and study materials, including a history of women in the Church in Australia. It will also sponsor a regional conference for women from the Pacific Islands, Papua New Guinea and New Zealand.

A REPORT TO CHURCH SCENE READERS

CHURCH SCENE is a few weeks from its fourth birthday, and precisely two years from the time when some representative churchmen, backed by three dioceses, bought control of it.

Since then, we have both by intention and by default steadily moved further towards our intended position as the acknowledged, if unofficial, national newspaper of the Anglican Church in Australia.

My directors have decided that we ought to give you a report on how we are faring.

Firstly, I must comment upon some rumours. CHURCH SCENE is not about to collapse, and we fully expect to be around for many years. Some rumours, however, were not totally unfounded. Last August our directors came to the conclusion that we were in danger of getting out of our depth. Advertising revenue had slumped in the credit squeeze, while costs were rising steadily. The directors believed we were close to the point where, if we were forced to close down, we might be unable fully to cover our outside debts — to traders, and all the people who have trusted us — and clearly such a situation must not be allowed to arise.

As a result, a number of quick temporary moves were made. Incoming pre-paid subscription monies were held unbanked in case they might have to be returned, and costs were cut to allow a bare-bones level of activity, enough to keep the paper publishing. We decided

that no edition would be allowed to go to print until we had revenue for it which would fully cover its costs. We also took the bishops into our confidence, and told them we were unduly reliant on advertising revenue and would always face the possibility of trouble while that continued. The Primate invited our chairman (Mr Alan Kerr) to talk to the bishops about this at their October meeting at Gilbulla.

Meanwhile, the Australian Board of Missions had made a decision in principle to use CHURCH SCENE more fully. Confronted with our difficulty at that time, ABM crystallised its planning quickly. The relationship with them to which we came was announced last year: it had an immediately stabilising effect upon us; and as Dr John Munro has stated in the final edition of "ABM Review" it has saved ABM a considerable amount of money.

The bishops, with two exceptions, agreed to help us seek more subscribers. Satisfactory targets for subscribers in the dioceses were set, and in most dioceses this program is either already under way, or about to begin. Also, with the help of ABM, other forms of promotion have been adding about 100 new subscribers per week since October.

In fact, by November, we were stabilised, we could then turn our attention strongly onto a major overhaul of our editorial policies, style, and goals. On the one

hand, this is a recurring necessity. On the other hand, our close relationships with ABM and links still developing with other Anglican organisations and dioceses have implications which require a detached study. By December we had set an April date for a full meeting of our interstate editorial board, and preparations for it had begun.

Any perceptive observer of this newspaper will have noted that from September onwards, we have published bigger papers with more advertising content. In fact, our last quarter for 1975 proved to be an all-time record. Our position is now quite strong, under-written by the commitments of the bishops of most dioceses to give their parishioners realistic opportunities to subscribe to CHURCH SCENE in the near future.

While the bishops' plans mature, and while this circulation growth continues, our own internal attention passes to an editorial overhaul. Readers' comments in this area in the past have been appreciated, and more would be welcomed now. If you think you can see how we could improve CHURCH SCENE, please put pen to paper to tell us about it. You may write to me, or to Bishop Keith Rayner (our editorial board chairman), or to Mrs Alison Cobbett (our associate editor).

196 Flinders Street, Melbourne, Vic. 3000.

— Gerald Charles Davis, Managing Editor, CHURCH SCENE.



Dr Babbage

Student interviews his principal

An ABC television interview of unusual interest to Anglicans will be telecast in most States in the next few weeks.

The interview, between David Pope of ABC religious programs department and Dr Stuart Barton Babbage, has been called "The Outspoken Dean".

It was telecast in Darwin and Perth on January 19 (last Sunday) and will be shown on February 9 in Sydney and Melbourne, February 16 in Adelaide and Brisbane, and February 23 in Hobart.

The Rev. David Pope, the interviewer, was a student at Ridley College, Melbourne, from 1957 to 1959, when Dr Babbage was principal there.

Dr Babbage has also served extended periods as Dean of Sydney and Dean of Melbourne. He left Ridley College to become dean of an American theological seminary. He returned to Australia two years ago and is now warden of the Anglican college at the University of New South Wales, New College.

In the interview he talks about these roles, but most of the interview is taken up with his American experience, his own involvement in the racial struggles of the 1960's and its culmination in the marriage of his son, Christopher, to a Negro.

(The marriage was the first mixed marriage in Atlanta's cathedral — which Dr Babbage himself had picketed on previous occasions.)

He also talks about censorship, Festival of Light and Billy Graham.

South Pacific cruise in July

A unique opportunity for Australian Anglicans to visit the cathedral cities of two South Pacific dioceses about which they have often heard through ABM occurs in July this year;

The "Fairstar" leaves Sydney on July 18, returning on August 6, 1975.

In the three-week cruise it calls at Brisbane, Whitsunday Passage, Cairns, Honiara, Lautoka, Suva, and Auckland.

Honiara in Guadalcanal is Melanesia's cathedral city, and Suva is Polynesia's.

CHURCH SCENE is sponsoring this cruise. Our editor, Gerald Davis, will be the tour conductor. Arrangements will be made for cruise passengers to see the church sites of the ports of call and meet local Anglicans, par-

ticularly in the island ports. An Anglican chaplain will accompany the tourists.

The cruise will be, as any good cruise should, a holiday. But it will also be a missionary pilgrimage, with daily devotions and helpful discussions about the missionary cause arranged for those who want to take advantage of them.

An explanatory leaflet is available from CHURCH SCENE's office or from Australian Church Travel Service, 20 Collins Street, Melbourne.

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Church leaders work to calm Ulster

Leaders of the four largest churches in Northern Ireland are continuing their efforts this month to bring peace to this crisis-ridden province.

The Anglican Primate of All Ireland, Dr George Simms, with the Roman Catholic, Presbyterian, and Methodist national heads, met with Britain's prime minister Harold Wilson and his colleagues for 2½ hours on New Year's Eve.

In the unprecedented meeting they gave Mr Wilson their assessment of the current situation in Northern Ireland, saying there was more ground for hope today than for some time past. The general discussion that followed covered all aspects of the situation, in particular the need to build upon the cessation of violence and the great desire of all communities for peace.

Then followed the January 7 announcement that Mr Merlyn Rees, secretary of state for Northern Ireland, had invited a number of Protestant politicians to meet and discuss the Christmas truce proclaimed by the Irish Republican Army (now extended until January 16) and further peace moves.

Church leaders had initiated the talks with Provisional IRA representatives which led to the cease-fire.

The secret meeting at Feakle, County Clare, was part of an ecumenical

peace campaign that included simultaneous prayers for peace in all the churches, joint ads in the mass media calling for

peace, and peace marches in the major cities the Sunday before Christmas culminating in an ecumenical prayer service.

ACC meeting

Sir John Kerr, the Australian Governor-General is to open the 27th general meeting of the Australian Council of Churches in Canberra on February 7.

Indonesian and South Pacific church leaders will be among the guests for the meetings which run until February 11.

The council has 120 members, elected by the national bodies of the 12 member churches.

Salt-damp historic church

Preservation of historic Anglican churches is becoming a concern all over the continent. CHURCH SCENE has just heard of yet another instance, this time at Kapunda, SA, where part of Christ Church is now 119 years old. Salt damp is the problem.

The Rev. Peter Hopton writes:

Work has just begun on placing a damp course in the walls of the tower and west walls of Christ Church, Kapunda. Anglicans built this western section of the church in 1856. Beautifully designed by

the Adelaide architect Mr Edmund Wright Christ Church was recently described as an architectural gem by a visiting architect from Perth. It has the top classification of the National Trust of S.A.

A proper and continuous damp proof course is being provided at the base of the walling. This is a difficult and expensive process. Local Anglicans have so far raised \$1300 but three times this amount will be needed to complete the work. Donations sent to the rector or churchwardens of Christ Church Kapunda will be very gratefully accepted.

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A recent survey of the Diocese of Melbourne for the 8 years ending December 1973 showed parishes which had remained C.A.S. clients over the period had enjoyed a 62% increase in total income compared to the 29.5% for the average Melbourne parish.

It also disclosed that in 1966 the average C.A.S. client's total income was 51.6% above the Diocesan average and in 1973 the same parishes were 90.5% above average! Their giving to Missions was 63.7% above average.

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What the bishop told the beach mission

Beach Missions under the Scripture Union banner are now so familiar a sight in Australia that they scarcely make news. Programs differ. Details of all kinds differ. Sometimes they're called "summer happenings" or "beach happenings" but the old "beach mission" tag remains.

The purpose is low-key evangelism, direct but not button-holing.

Our photos on this page were taken by a member of the team which staffed the Dromana, Victoria, beach mission.

This year there were 109 beach missions around Australia. The leaders who staffed them would have comprised about 3500 young men and women. Most of them would have met about once a month for the year before hand, planning and training and praying.

Sundays at beach missions are different, and normal activities are suspended to allow team members to attend the church services of their own denominations. At Dromana, the vicar (the Rev. C.E. Smith) preach-

ed the first Sunday of the mission (and was a father-figure in the background of the mission activities much of the time).

The second Sunday, Bishop Gerald Muston preached at Dromana. The team reported to CHURCH SCENE's reporter that he preached very well. So we asked for his sermon notes, and he let us have this "sermon outline" which indicated the content, if not the oratory;

"We welcome today members of the C.S.S.M. Beach Mission team, and are glad that they are using our property as their headquarters, as at other centres on the Peninsula.

"As a beach mission team member from way back, I know how much they welcome the co-operation of the local parish church, but I believe that for us who are members of the local church there is much benefit in having them here. It is good to share in a small way in this evangelistic outreach.

"They are here as we begin the season of Epiphany, when we consider how (to use St

mission

Paul's phrase in the Epiphany epistle) to 'make men see' the meaning of the mystery of the Gospel.

"How do we go about this job of communicating the Gospel today? Firstly, by simply TELLING THE STORY OF JESUS. There is great ignorance in our community about the simple facts of the life of Jesus, and the Church's task is to simply tell the story. That is exactly what the beach mission teams are doing for thousands of people on Australia's beaches.

"But it is not a matter of merely telling the story of the Gospels. We must tell the CONTEMPORARY STORY OF JESUS. People must be able to sense something of what Jesus is doing in the world today, in society. They must hear *your* story of Jesus, and *my* story.

"We must tell THE IMPLICATIONS OF

THE STORY of Jesus. We do a great disservice to the Gospel if we let people think that Christianity is nothing more than 'coming to Christ'. It is not honest to just say 'Come and be saved' unless we also say 'Come and be part of God's saving purposes for this world'. We must call people to a real discipleship, which means the same kind of commitment to the world that Jesus had. It must be a call to combat injustice and oppression, hunger and violence, as servants of Jesus.

"Finally, Jesus himself calls us all to a fresh COMMITMENT TO HIS CHURCH. It must not be an uncritical commitment. The Church is imperfect, and needs renewal. But there are many signs of renewal, and perhaps the greatest of them is the widespread evidence of interest in intelligent evangelism."



A younger Keenite group on Dromana beach. Other groups for different ages could be found scattered around the beach front and the parklands immediately behind it.



At high tide there is not much width of sand at Dromana so a bathing box became the stage backdrop for the main beach meeting. The style of the delivery and content of the addresses at beach missions is quite unique and needs to be seen to be understood. It is, in fact, the product of generations of trial and error, and careful analysis by experienced teachers.



Ian Whitehill, at extreme left of our picture in foreground, at the end of a playing of the "Invisible King", runs through the crowd, patting children on the head and, with flashing eyes, tells them "the King is alive". Players can be seen in the middle ground, against a natural rocky stage. Many adults, as well as a hundred children, are behind the camera.

SITUATIONS VACANT

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The Rev. H. J. Neil, 262 Flinders Lane, Melbourne, 3000,

for a complete job description and other information.

SU — Bible Soc. drama group

A feature of many of Victoria's beach missions this year was a visit from a group of young players putting on a high informal mixture of music-hall and medieval morality play called "The Invisible King".

Apart from the 11 beach missions at which it was played this summer, a further 40 performances earlier in 1974 included many Sunday school groups. (In-

identally, if you want it for your Sunday school, you need to arrange for the combined Sunday schools of the area to see it together.)

The "Invisible King" troupe is actually a Scripture Union-Bible Society combination. Its leader, Ian Whitehill, is the Bible Society's Victorian youth worker.

The group has attracted the interest of the Arts Council, according to reports.

Melanesian province to be inaugurated

The diocese of Melanesia, a missionary diocese supported jointly by the Australian Board of Missions and the New Zealand Board of Missions, is to become an independent province on January 26.

Church leaders from neighbouring regions will attend the inauguration ceremony in Honiara. During the ceremony the present Bishop of Melanesia, John Chisholm, will be created Archbishop.

The new archbishop will be assisted by three auxiliary bishops. They are Bishops Derek Rawcliffe, Dudley Tuti and Leonard Alufurai.

Four new dioceses will be created. They are Central Melanesia (Guadalcanal, San Cristobal and the Eastern

Outer Islands), New Hebrides, Santa Ysabel and Malaita.

The Melanesia diocese, which is 125 years old, has a colourful history.

On September 20, 1871, its first bishop, John Coleridge Patteson, was murdered by islanders of Nukapu, apparently in revenge for the enforced shipment, earlier the same week, of five islanders for work in the sugar cane plantations of Queensland.

The bishop was clubbed to death and his body floated out on a canoe to the mission boat, Southern Cross. A palm frond with five knots was placed on the victim's chest.

Ironically, the "martyr

bishop", as he became known, had worked throughout his episcopate for the abolition of "blackbirding".

His death caused an outcry in Australia, and led ultimately to the abolition of blackbirding.

Three years ago the Primate of Australia, Archbishop Frank Woods, visited the cathedral at Honiara, where relics of the bishop are kept, and made a public "confession" on behalf of the Australian nation for the sins committed in this "trade in human beings".

Bishop Dudley Tuti, representing the indigenous people of Melanesia, then gave the formal absolution.



150 years marked at Port Macquarie

The historic Church of St Thomas, Port Macquarie NSW, has just celebrated the 150th anniversary of its foundation. The church was built with convict labour, beginning in 1824 and completed in 1828.

Three bishops, Grafton, Newcastle and Armidale were there for the eucharist commemorating the occasion. The NSW governor, Sir Roden Cutler attended the service and opened the fair.

Bishop Donald Shearman, of Grafton, celebrated the eucharist (see picture above) with many in the congregation in period costume. St Thomas' box pews were filled and a large overflow heard the service broadcast to the parish hall.

Pictured at right, the rector the Rev. S. Welch and Mrs Welch arrive for the fair with Bishop Donald and Mrs Shearman, in the clerical attire and the female garb of the 1820s.



English news, in brief . . .

John Taylor won't be a "lord" bishop

The Rev. Dr John Taylor, former general secretary of the Church Missionary Society, now bishop-elect of Winchester, says it will be "a courteous act of consideration" to him if people omit the word "lord" in forms of address applied to him.

The Bishop of Winchester is one of the bishops — like London and Durham — who is automatically a member of the House of Lords.

But Dr Taylor says he proposes to be a working shepherd rather than a prince-bishop.

He drew attention to the Lambeth 1968 decision that some older titles of churchmen were now anachronistic.

If you meet him, he would prefer you to simply call him "Bishop". If you have occasion to write to him, even formally, he is "The Rt Rev. the Bishop of Winchester".

Knighthood for top lay churchman

Professor Norman Anderson, QC, chairman of the House of Laity in the English General Synod, was created a knight-bachelor in the New Year's honours list this year.

Among others to receive honours were Dean N.K. Palmer of Honiara Cathedral, Melanesia, an OBE; Canon S.J. Harland, one-time general secretary of the Commonwealth and Continental Church Society (OBE); and Mr Douglas Guest, organist and master of the choristers at Westminster Abbey (Commander of the Royal Victorian Order).

Church now controls worship and doctrine

The Church of England (Worship and Doctrine) Measure, giving the English General Synod the power to control Anglican worship and doctrine in England, completed its passage through Parliament in the first week of December.

It had previously passed through the General Synod by 344 votes to 10. The House of Commons, with many empty benches at the time, approved it by 145 votes to 45.

Mr Enoch Powell was among MPs who opposed the measure going for royal assent, on grounds it was a first step towards disestablishment of the Church of England.

The CHURCH TIMES noted that for Lord Ramsey, who retired just three weeks earlier, the passing of the measure would be a "crowning glory" as he had worked extremely hard to get control of worship and doctrine completely in the hands of the Church without constant resort to Parliament.

Bishops in see houses want to stow thrones

At the beginning of December, Sodor and Mann, the English diocesan with the biggest episcopal residence, sadly told his synod he would not live in his Bishops-court. It was too big and expensive to live in, he said.

A week later the Bishop of Chelmsford, whose Bishops-court was built by a Victorian beer baron 80 years ago, described the obligation to live in it as a "monstrous burden".

"How can I talk about the homeless when there is all this wasted space?" he said.

Mrs Trillo, the bishop's wife, pragmatically pointed out the first bishop 60 years ago had seven full-time servants, and running the house with part-time help on

four days week left her "on the go from the time I get up until late at night".

But English bishops have no power to dispose of their mansions, even if they refuse to live in them.

The Church Commissioners' houses committee is the only body competent to consider selling even the \$A½ million Chelmsford Bishops-court.

Kenneth Slack to Christian Aid

The Rev. Dr Kenneth Slack, MBE, minister of the City Temple, Holborn, and a former general secretary of the British Council of Churches, has been appointed director of Christian Aid, from mid-1975.

Dr Slack, who has just finished a term as Moderator of the United

Church, is widely known as a writer and broadcaster.

Christianity asunder

Christianity in the diocese of Leicester has been split down the middle, the CHURCH TIMES soberly reports, but no one need be very worried about it. Leicester happens to be one of three dioceses in England with rural deaneries called Christianity.

The names flow from early days when parts of some dioceses were designated as evangelised, and others as not.

Leicester's Christianity grew to 50 parishes, and the Bishop of Leicester decided to break it in half: Christianity North and Christianity South.

CEBS face up to change

Boys' clubs are changing, and so is leadership of these clubs. Preparation for their changing role is what draws 100 leaders of CEBS groups together from all Australia in Hobart this month.

The Church of England Boys' Society has taken Christ College for the conference, and the Minister for Defence, the Hon. Lance Barnard, was to speak to the opening assembly, on January 22.

Studies will involve these themes: the drug scene, pressures of society, the generation and communication gaps, "inner revolution or imitation",

"the compleat human", and crisis in leadership. Bishop R.C. Kerle, national chairman of CEBS, will be there, and Tasmania's new assistant bishop, Bishop H.A. Jerrim, will help launch the program.

The leaders will not have to "work" all the time-visits are also planned to Hobart's historic and scenic attractions.

Radio work deficit

The Billy Graham organisation has reported a \$35,000 loss on the operation of the "Hour of Decision" evangelistic radio program budgetted for this year.

The program costs \$100,000 for the year, to broadcast over 35 radio stations in Australia and New Zealand.

The program was introduced to Australia shortly before Dr Graham first came here as part of the background preparation for the first crusades, and kept going because of requests.

"Over the years there has been ample evidence that it has ministered to

Christians and been a significant tool for evangelism," Mr Barry Berryman, BGEA director in Australia, says.

Graham Association friends in Australia were told of the problem before Christmas. CHURCH SCENE understands there has been enough response to the letter to raise doubts whether BGEA will have to cut back the number of radio stations used, which was under consideration.

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Two of our writers take a serious, and not-so-serious, look back at 1974

A vintage year for news — and non-news

From ALAN GILL in Sydney, and GERALD DAVIS in Melbourne

1974 BEGAN in ways typical for the whole year: Enoch Powell, out here to lecture, said the House of Commons and the Church of England were the two greatest privileges in an Englishman's birthright.

For Roman Catholics it began little better. Heads of women's religious orders were invited to the Roman Catholic Bishops' Conference, along with two priest representatives, and the conference ended with a group of radical hoaxers almost succeeding in getting some bogus press reports published about it.

A fictional Father Donoghue put out some stories about what the radicals would have liked the bishops to do, which the bishops most certainly did not do. Like inviting Aborigines and other "oppressed minorities", too. And like bishops selling their cars as an encouragement to other Christians to set out after a simpler life-style, by bike.

★

Gill reported Ian Paisley's friend and mentor, Dr Bob Jones, was in town with an answer for almost everything, and CHURCH SCENE's mail bag promptly showed some Anglicans only want to read about things they approve. Evidently they didn't approve kneeling skirts mandatory at Dr Jones' University.

Wordy Wars

Beginning about the same time was the war of words about the Family Law Bill. And the quick-to-pass exorcism fashion: a Methodist minister reported he had performed exorcisms where the victim's face had been transformed into that of a pig.

Domestically, we Anglicans also kept cudgels moving about remarriage of divorcees, which moved on in low key to a final non-result later.

★

April, and meanwhile, the Festival of Light, which began the previous October in Adelaide, tackled the steady easing of censorship standards and the threshold of public acceptance. Sydney, which produced most sex shops, also produced the most protestors, with 35,000 in Hyde Park to "stand up and be counted". Gill reports FoL plans to reclothe sneaky streakers proved unnecessary. But one athletic nudist crept up (almost) unseen and ran through the supermarket a quick step down the road from our columnist, Peter Hill's, vicarage.

Blue denim

Streaking never really caught on. Ten Jewish students streaked for charity and the rabbis got cross. Davis reports talk in the trade that the world demand for fade denim was the real counter-stroke, but the blue denim ads didn't all please everyone, either.

But the FoL certainly didn't die with the streaking fashion when the weather got colder. They put Methodist Fred Nile and Anglicans Ker Harrison and Freida Brown up for the Senate in NSW as the Family Action Group. They didn't get in, but they did better than

the Australia Party, and Mrs Brown in particular cut a gracious, if unfashionable, figure as a publicly recognisable Christian.

★

The big, real story of the year was the Presbyterian General Assembly's final clear vote for Church Union. Hearts burned — a few ears too — and feelings ran high. The people against union were probably smarter than the unionists, Davis said after the Presbyterian meeting, but the Methodists were far smarter. The form of representative/synodical government in Methodism is much better at producing clear voting results, as last May.

Another kind of Christian unity developed in most parts of Australia at the time, too, as plans for a year of shared preparation for evangelism in 1975 developed. Hopefully, the result will provide the big story of 1975, although it probably won't be a headline-grabber just the same.

Around the same time, in May, the Roman Catholics in many parts of Australia were told Saturday evening masses counted as Sunday ones. And on week days, Roman Catholics were told, the lay folk could take the communion in two kinds. Old prejudices took another drubbing, too, when Roman Catholics held a charismatic convention in Melbourne and no one was excommunicated (that we know of, anyway).

Not speaking

June, and another set of prejudice got a smack in the eye when Sydney's Bishop John Reid courteously squatted on the floor for a brief, and not-very-relaxed "dialogue" with the president of Hare Krishna temple at Double Bay, Sydney. When the world leader of the Hare Krishna Movement visited Melbourne, Church leaders didn't want to know about him. Only Gordon Powell of Scots' Church would talk to him, and he is about to quit the country (admittedly for other reasons).

★

July saw the Lausanne Congress on World Evangelism. Davis went and poured out stimulated, enthusiastic reports for CHURCH SCENE, London's CHURCH TIMES, and Canada's CANADIAN CHURCHMAN. Gill notes that Sydney's Bishop Jack Dain was its executive chairman, and benignly smiles as he says no more. Gill got rather more interested, with sadness, in the August

departure of Archbishop Ezekiel of the shattered Greek Orthodox flock, after long and valiant attempts to stem a schism. September saw a not-yet-famous Miss Juni Morosi, among others, licensed to perform civil marriages under Senator Murphy's new plans. She, perhaps unwittingly, opened a soon-to-grow role in the public eye by getting quoted as saying the civil ceremonies on yachts and aircraft, in parks and houses, were more meaningful than traditional exchange of vows before a parson.

Re-marriage

By this time, too, Anglicans with the ears in the right places were

aware that the Anglican Great Debate over 1973 — whether divorcees could be permitted to remarry in churches of our denomination — was about to go back where it started. Our Appellate Tribunal, it was rumoured, had met and narrowly decided the provisional General Synod law to permit it was unconstitutional. The Primate gave the diocesan bishops time to digest this, and also gave them time to get legal advice on the implications, but when the announcement was made the ripples subsided very quickly. The bishops found they could continue to do what they conscientiously believed about it, but would be unwise to give any reason for doing it in a particular case. Which when Davis stopped to think about it, he decided was so obviously the proper situation it wasn't even worth saying it. Perth's Archbishop Geoffrey Sambell, who was on record as telling the 1973 General Synod the whole debate was a time-wasting dissipation (since it ought to be bishops' business), quietly told his clergy to proceed on the guidelines he laid down a couple of years earlier.

Other bishops, even more quietly, did much the same.

Relaxing

In October the Roman Catholic bishops put out a pastoral letter dealing with the relationship between the Church's teaching authority and private conscience. It could almost have been an Anglican document, but some Roman Catholic bishops were more enthusiastic about it than others. One apologist for it, the new RC Archbishop of Melbourne (Dr Little), cut an admirable figure in his willingness to discuss this admittedly difficult issue publicly.

November continued to throw up good stories (our own Dr Stuart Barton Babbage to the pulpit of Scots' Church, Sydney, for instance. Our own Australian bishops put out a memorable statement on inflation and its correction which, like some of the standards of the ultimate Great Shepherd of the Flock, is being honoured more in the breach than the following.

★

The Primate of all England, the same month, got ready to retire by introducing into the House of Lords the Worship and Doctrine Measure which gave the English Anglican church courts control of English Anglican dis-

cipline and practice for the first time in history. But he had moved into retirement by the time it was approved three weeks later. Dr Coggan, meanwhile, remains a largely unknown quantity with some despairing he's a stop-gap Primate, and others reminding us the last stop-gap Pope, John XXIII, set hares running ecclesiastical courses at a rate neither Augustine nor Thomas Aquinas had managed.

Time lag

Then came Christmas, with Cyclone Tracy tearing Darwin up even as Perth Anglicans were making their midnight eucharists. As for Townsville two years earlier, Christmas Day's evening goodies were made indigestible for many by the dawning knowledge that something awful was trying to get through wrecked communication channels from the northern city.

The first Sunday after Christmas was marked in Darwin by a moving celebration of the Lord's Supper at Nightcliff (see our front page this edition) with the death and horror of devastation in sight around them, containing its own parallel to the day after the first Easter when Jesus suddenly appeared

to frightened disciples gathered for communion in an upper room for fear of His murderers.

Elsewhere, in Anglican churches — and many others, too — throughout Australia Anglicans poured out relief gifts when they heard of a national Anglican appeal. Few of us knew, then, the appeal gifts would be tax-deductible so we didn't slow the clerical work by demanding our receipts, yet. And already Bishop Kenneth Mason in Darwin had thousands of dollars available to him. Sydney's Archbishop, acting instantly, earmarked \$4,000 of Sydney's immediate donation for Aborigines caught in the mess.

What will the big stories be in 1975? Debate over the ordination of women priests, perhaps; but not unless a synod or two tries to declare itself in advance of our next General Synod due in 1977. More on inflation; given the lack of reality of most community hand-wringing about it, one hopes the Church will assert a prophetic role. Evangelism interests around the country, for sure.

But most of 1974's big crop of church news was not predictable, or only partly so. We wait to see what will happen, and what we will do about it.



One story that didn't quite happen

A reader, Mr Tom Smith of Toongabbie, NSW, was inspired by the Sydney synod last year to send us this cartoon. He has retained copyright, by the way, and we hope we might see a cartoon book from him before the end of this year. We thank him for permitting us to share this one with you.

BOOK SCENE compiled by ALISON COBBETT

Some experiences of a life-time

—Canon Warren's autobiography

'Crowded Canvas.' Max Warren. Hodder and Stoughton. \$10.75.

As a missionary statesman there is no question that Max Warren was a giant. As general secretary of the Church Missionary Society from 1942 to 1963 he made his insight and enthusiasm available to all parts of the Anglican communion and beyond, and in retirement he has given us these autobiographical details for further profit.

He was born in '04 into quite a different world, one we are allowed to savour as he notes the influences in his early life. His parents were India missionaries with CMS, and he was taken out at the age of 3 months from Dublin for his first 8 years. To his early security in another land he attributes his later ability to feel at home in any land and among any race. Memories of British India were faint and when he later returned it was to an independent nation.

Public school and Cambridge followed, crucial both for learning and vocation. It is fascinating that his heroes and mentors exerted the personal influence he describes: one after another, adults became people to him, a rare thing in such learning situations and surely an early sign of his later remarkable empathy. Cambridge introduced two important influences: he became involved with the evangelical Children's Special Service Mission and the requirements of leadership drew out the previously hesitant young man. But he also joined the Student Volunteer Missionary Union, the missionary arm of the Student Christian Movement, and began there an association with a more liberal though no less committed Christian tradition that was to last throughout his life in ecumenical involvement.

At Cambridge a group of intending missionaries for Northern Nigeria formed "the Hausa band" and much of his free time was spent promoting the missionary cause and in particular interest in Nigeria. His sad but not entirely pathetic term of service in Nigeria was cut short by tuberculosis, and on his return to England he had to spend three years in bed. The end of his plans for active missionary service precipitated a breakdown of personality and a crisis of faith, clearly remembered and most movingly described. Out of this period he emerged mature and strong in faith.

His story is not only of Christian and missionary vocation. While he was at Cambridge

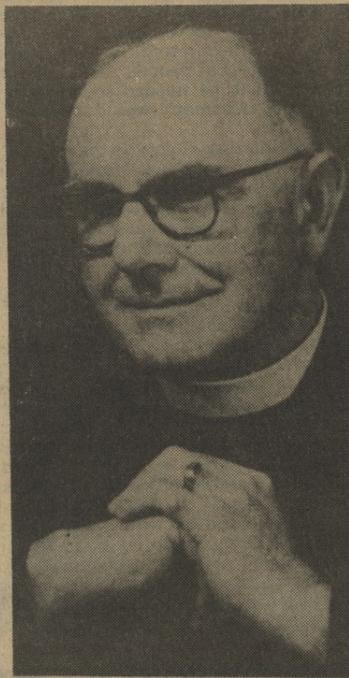
he met Mary, the girl he was to marry. They had years to wait — first the Nigeria separation, then illness — but the quality of the woman and his valuing of her is one of the most memorable themes of the book.

Cambridge

He became rector of Holy Trinity Church Cambridge, which was both university church and parish church, in 1936 and stayed there through the early war years. He includes in his story an account of the close association between his own congregation and one of Lutheran Germans in Cambridge that surmounted the political enmities of the time, a lovely expression of Christian unity.

To the next generation the war is often remembered as numbing, and Britain knew that sensation as the war years wore on. But for Canon Warren it was his stimulus in mission. Both at Holy Trinity and later at CMS headquarters he became engrossed in sorting out what the real world was like, the changing secular world for missionary endeavour. That was the burden of his Cambridge ministry, and later of his "CMS Newsletters". Although administration of CMS was to involve him almost completely while he was in England, his role as general secretary until 1963 made frequent overseas trips necessary. So he saw ahead of many others the need for change in sending-receiving relations with younger churches, and the richness of the contribution to church life that followed as younger churches took initiatives in mission.

Canon Warren has remained throughout his life committed to the rightness of the "voluntary principle" in missionary organisation. CMS was founded at a time when that was the only conceivable way of organising for mission in the English Church. In his chapter "The Ecumenical Movement", provoked by memories of his opposition to the integration of the International Missionary Council with the World Council of Churches achieved in 1961, he gives the most recent accessible explanation of this continuing part of CMS policy. "A community becomes committed (to mission) precisely in proportion as it has a spiritual



vanguard which is committed. It does not help towards strengthening this vanguard to pretend that every member of the Church is already part of it. Indeed, my own conviction is that to have a unified missionary organisation actually obscures the real situation and prevents the average person ever making any progress at all towards becoming one of the vanguard. This is best achieved by voluntary organisations consisting of persons who have joined together on some agreed basis to pursue an agreed aim by agreed methods. If one believes this with all one's heart one is of necessity opposed to the creation of monolithic structures." His thinking seems virtually unaffected by this century's multi-denominational rethinking of mission theology in the light of a theology of the Church. He only really contemplates an alternative to "voluntary societies" in terms of bureaucracy and its death to initiative, a straitjacket on evangelical fervour. The "ginger" of voluntary association as he knows it is not excluded in a whole-Church orientation to mission as a necessary dimension to life as the People of God.

Close friends

The reader is impressed by the wide circle of friends and intimate associates that Canon Warren has made and kept; and he never indulges in vulgar name-dropping. With two Archbishops of Canterbury he was on close terms of sympathy and agreement. He is full of admiration for the way Archbishop Fisher graciously moved out of metropolitan authority overseas, and CMS in loosening the reins followed his lead.

He became a canon of Westminster Abbey in 1963, passing over his CMS job to Canon John Taylor. It is obvious that he missed day-to-day CMS tasks immensely, in spite of the fact that the Westminster canonry gave him plenty of freedom to stay involved. After many journeyings, innumerable friendships, countless problems faced and decisions taken, he retired in 1973. What a good thing it was he didn't trust to memory but kept detailed diaries all his life. With them as reminders, he has been able to recreate times and causes with the vividness of his original insight and wide sympathies.

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One man's stand against

"Rhodesian Black Behind Bars." Didymus Mutasa. Mowbrays. Paper cover, \$4.55; cased, \$8.10.

Right at the end of last year we received the welcome news that the present government of Rhodesia was making preparations for constitutional talks for that country. Amnesty was to be given to certain political exiles and detainees and, provided peace was preserved, the country could look forward to a degree of liberalising of its separatist laws. One must hope that such moderate citizens as Didymus Mutasa will have an opportunity to contribute to their country's future.

"Rhodesian Black Behind Bars" is Mutasa's autobiography until his exile from Rhodesia in 1972. His last two years of residence there were spent in Sionia prison where he was detained, mostly in solitary confinement, in the interests of "public safety and public order". On his own telling, he had always been politically concerned but never became involved in the extremes of violent protest of ZANU and ZAPU.

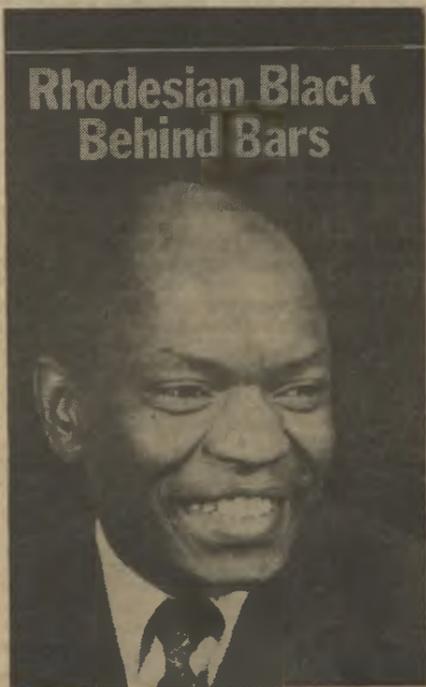
He was born and raised on the Anglican St Faith's Mission in Southern Rhodesia. As a young man he joined the civil service and was active in achieving equal pay and conditions for people with equal qualifications in the civil service.

By 1965 however, he felt that the Rhodesian Front was creating quite intolerable burdens for the Africans, and he resigned to start the Cold Comfort Farm Society, a multi-racial commune and a silent judgement on the separatist policies of the regime.

His roots lie in village and tribal life, and his job-interests in agriculture. Because of this, he became involved in a dispute with the government over the rights of the Tangwena people. At the height of the dispute, the government moved in to close Cold Comfort Farm, expelling Guy Clutton-Brock and imprisoning Mutasa. He was never really released from that detention: as far as Rhodesia was concerned he was still a detained person in 1973 only allowed free on condition that he stayed out of the country.

It is a distinctly broadening experience to become involved in Rhodesia's struggle by association with a Christian gentlemen of Mutasa's calibre. He is essentially not violent; he has held important positions that have enabled him frequently to achieve African goals. And he has experienced the limits for an African working within the system. So when he is reluctantly brought to face the possibility of violence for Africans seeking social justice the reader attends to what he says, and can guess what hopes must hang on the present liberal statement of the nation's rulers.

racism



He does not mince his words: he describes the regime he knew until 1972 as Nazism, as a police state, and rule by criminals. This is not "name-calling" but the conclusion to the various stories of oppression in the book. It is interesting to note how he does not single out Ian Smith as chief culprit: in Australia the news media have so persistently used the phrase "the Smith regime" to describe the present government that one man's culpability has been unthinkingly presumed. Mutasa sees most of the white Rhodesian population actively co-operating in the oppressive system, and the British government as time-servers in their handling of the illegal situation.

Mutasa wrote his story in England, where he went as a university student when he was released from prison. The importance of his story and the price of the book would have merited much greater attention to typographical matters.

DISCRETION and VALOUR

TREVOR BEESON

Religious Conditions in Russia and Eastern Europe

Despite the Communist theory that religion is bound to die, religious belief throughout Russia and the Eastern European countries persists or increases, sometimes in the face of outright persecution and sometimes with government acquiescence.

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BOOK SCENE compiled by ALISON COBBETT

Memories of a medical mission

"Doctor in Papua." Berkeley Vaughan. Rigby, Australia. \$6.95.

There is something eternally fascinating about doctors' stories: is it because we know how swiftly we ourselves might fall into their hands? Dr Vaughan has quite guilelessly exploited this interest in his story of the interdenominational mission at Kwato, in the Milne Bay area of Papua, where he established a hospital and a network of clinics between 1935 and 1941. Medically many of the challenges are not ancient history, so much has science advanced. But the people among whom he worked are recognisably the same people in spite of material advances, and the "missionary" interest persists.

Very quickly after qualifying in medicine and surgery in London, he and his wife and three children sailed for Papua. Missionary service had been in his mind for years and had biased him in favour of surgery. He took with him £50 worth of secondhand surgical instruments and an open mind. Had they known what was before him, his student contemporaries might well have envied him: although he was to be called upon for all sorts of intrepid feats in primitive conditions, he was also to chalk up in six years a list of accomplishments that might be made only in a lifetime in a practice at home.

As well as setting up a modern hospital and training nursing staff, Dr Vaughan took an in-

terest in local medicine, incorporating indigenous practices in the total scheme of health care. As the war arena came close to his hospital and he had to think about leaving it in the hands of local people, there was very little provision that he needed to make to ensure that good treatment would continue to be given.

A twin interest alongside the medical theme is the missionary outreach from Kwato into the mountainous hinterland with the Christian gospel. The Kwato missionary community was involved with Moral Re-armament, which gave to its missionary endeavours a pleasant expectancy and assurance.

The medico's case-study technique is extended to case studies of individual and group change in response to the gospel, the transformation of warring cannibal villages into peaceful extended communities.

Dr Vaughan will be known to Anglican readers in Victoria's western district: he had a practice in Port Fairy on his return from PNG and then moved to Portland. He was active in the Portland parish until he retired in 1973, and was a member of synod committees and Bishop-in-Council in Ballarat diocese. In his retirement he and his wife live in India assisting with MRA work. His book will be a hit with all who enjoy a light anecdotal style: piling story upon story he builds up a picture of pre-war missionary life both enthralling and inspiring.



A young patient admitted to Kwato hospital for club foot correction, with one of the hospital staff: one of numerous photographs illustrating "Doctor in Papua".

SCHOOLS AND PEOPLE SCHOOLS AND PEOPLE SCHOOLS AND PEOPLE SCHOOLS AND PEOPLE

Personality development in the so-called disadvantaged schools

This is Part III of the radio series "The role of the school in the development of personality", given by the Rev. Alan Wright earlier this year. We publish the series with the permission of the ABC.

I have in front of me a list of 188 schools in the metropolitan areas of Melbourne and Geelong which have been classified as 'disadvantaged' by the Karmel Interim Schools Commission, based largely on conditions of poverty and stress in the families from which the children come. Besides interviews with school principals, teachers, youth and social workers, my work is among some of the 18-year-olds, graduates or drop-outs, in some of these schools.

There will rarely be less than 500 children in metropolitan schools, which means around 94,000 children. Of course all these children will not be similarly disadvantaged but just try to imagine the magnitude of this inequality of opportunity.

Earlier I have said very strongly that going on with academic education is galling to many teenagers because it is geared, not to their personal needs, but to the 'pay-off' of getting a certificate. But it is ten times more galling to many of these 94,000 children whose experiences of schooling will include so much failure and frustration.

"Disadvantaged"

To be disadvantaged is to lack adequate resources relative to those around you in the situation you are in — in school or work or whatever.

Migrants are obvious cases in point. Without a grasp of the language, the demands of education are ten times as difficult. They need all the special help they can get. But because their problem is so well defined, I am not going to delve into it, but concentrate on the more ill defined problems of hardpressed, lower working class families.

In one study for the Poverty Commission comparing different districts in Melbourne, two sets of factors were contrasted. One set indicating *difficulties* families were facing the other indicating *family resources* to meet such difficulties.

Disadvantaged areas showed clearly. They were high on factors like irregular employment or unemployment, single parent families, large families, invalid pensioners, admission to psychiatric centres, migrants, truancy from school, children on probation. And at the same time, they were low on resources such as standards of parent education, occupational status, financial income, home ownership (many of them being in Housing Commission flats and houses), affiliation with churches and other supportive voluntary social groups.

We Australians admire a battler. And how I admire some of these people and the way they have battled on. But some have been overwhelmed by the difficulties and have run away or seek escape in alcohol. They are often blamed for their failure and build up hostilities, suspicion, or plain apathy towards the society which locks them out. And these attitudes they transmit to their children whom the middle-class teachers then find very much harder to teach.

There are subtle forces of disadvantage within these schools themselves. Middle-class teachers and middle-class parents are, by and large, on the same wave-length: they talk the same language, can easily communicate with one another and their mutual expectations of the child reinforce one another. But very often there is no such congruence between middle-class teachers and the children or parents of migrant and lower working-class homes. The teachers often fear the parents, or fear the emotional problems which involvement with such parents brings; so they protect them-

selves behind walls of professional aloofness. The parents fear the teachers: they remember with pain their own school days and feel inferior the moment they enter the school. So the communication gap widens into a chasm, and the already disadvantaged children and parents get the minimum of information, corrective guidance and counselling.

Built-in failure

The children very early feel the school to be alien: they don't 'catch on' so easily to the language, expectations and ideas of the middle-class teachers: being slower they fall behind and are labelled dumb or difficult and the label becomes a self-fulfilling prophecy. Failure then becomes cumulative, it heaps up in its pain, striking deep at the child's self-esteem, his sense of worth: it makes him feel 'I'm no-one, I'm no good, I'm no use' — the very antithesis of what is needed for his emotional, moral, spiritual development — of what the Gospel is asserting about him! This built-in failure is then the essence of the problem of educational disadvantage. Some recent researchers covering 2000 South Australian Secondary students said 'The overwhelming problem which we encountered was the poor self-images presented by the majority of these young people. A tremendous number of them feel bad about themselves, lack confidence, feel useless and depressed... and lack motivation to do anything about their situation because they feel powerless to make any changes'. Education for personality development — God help us!

Recently a report from the Psychology and Guidance Branch of the Education Department underlined how schools and children's problems have been multiplied by the increasing fragmentation of our modern society. We have pulled down the little single-fronted slum houses, dispersed people to homes in outer suburbs, and introduced fairly transient populations to high-rise flats. No longer are their relations living nearby, nor the informal neighbourhood social networks that help out in emergencies: people with whom troubles can be shared. The children lack effective social contact with significant adults and older friends. The church's role is minimal now in these areas. The Psych and Guidance Branch estimates that in *urban* secondary schools, whereas ten years ago one child in ten would be an isolate or a reject, now it is more like one in three. They are socially disabled.

The punch-up-handling fears, frustrations and disabilities with aggression is a major form of social inter-action. Teachers speak often of this.

Children with these emotional problems need extra time and care and attention. And in the usual size classes teachers simply cannot give it. So the children demand attention by misbehaving and much of the teachers energy goes in keeping control. Teachers are drained physically and emotionally, and in some schools — 60-70% transfer each year. A whole school therefore tends to fall behind academically. In many cases teachers are developing group activities, inter-active classrooms which, though often less successful

relationships which normally are developed in the home and in the community outside.

Can you see now how the changing structures of society press in upon the school? And why teachers have more and more been driven to take political action?

Educational provision alone cannot solve even the problem of educational poverty because in this sphere there are no pure educational problems. Too much is being expected of the schools with the teachers having to cope with problems for which they have received little or no training. There is, of course, the need for a support system of social workers and psychologists, as counsellors and guidance officers in the schools for children, parents and teachers.

But there are two dangers in this: The dangers of *stigmatisation* and of *underestimating* the problem. One teacher in such a school remarked recently with a grim smile 'first they stigmatise us by calling us disadvantaged and then they send us four overhead projectors to make up for it'. He was angry.

System unhealthy

There is a great danger in underestimating the problem. But more danger still if we send in social workers mentally implying that the system is basically healthy but there is something wrong with these people. The system is outrageously unhealthy! What we must be concerned about at the political, economic and personal level is nothing less than a regeneration of community life. Without it educational efforts are minimal. In his book 'Priority Education', Eric Midwinter documents his experiences in schools of disadvantaged areas of Liverpool.

It was only when teachers, pupils and parents involved in action projects in the local community with displays of work, posters and diagrams in supermarkets, shops and pubs, that the schools began to become the centre of community regeneration as well as institutions for learning.

Under such titles as 'Our Street' they demonstrated that things needed to be done and with government financial backing, did them. And the erstwhile powerless people and students realised together that they were not powerless. They were useful and they *did* belong together.

The first step in academic progress was to release their dignity and self-confidence by competent action within their local environment.

Recently 400 people turned up at a public meeting in a disadvantaged area in Melbourne to form a committee to plan a federal government sponsored health-welfare centre. After a few professionals like myself had said a bit, one housewife got up and said, 'I dunno half what you people are saying with your big words, but I know a lot of women in our street meet at my place for a cuppa tea quite often and I reckon we know what this place needs'. There was a roar of acclamation and she was elected to the committee together with fourteen other local residents; with power to co-opt whatever experts they felt necessary.

A beginning! But let's remember that there are at least 94,000 children waiting for such things to happen in their communities and schools. And they are beautiful kids underneath. Just like my son and your daughter.

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The wages of sin

Biblical study

Ours is a generation which has probably gone further than any other to blot out from its consciousness the fact of death. The philosophy which Evelyn Waugh lampooned in *The Loved One* is remarkably pervasive. Everywhere are Joyboys and Thanatogens who practice their cosmetic art in one way or another to conceal death's stark reality. Thus, some little time ago, a group of educationalists set to work to revise the nursery rhymes. The idea was to purge the nursery rhymes of everything that might offend the mind of a child. Grimms' Fairy Tales, the tales of Hans Christian Andersen — all were subject to the same process of drastic revision and amendment. All references to evil and wickedness, to suffering and death, were expunged. The three blind mice, who ran after the farmer's wife, need no longer fear for their tails; she now cuts them some cheese with her carving knife. Did you ever hear such a thing in your life?

But this is folly. We cannot bowdlerize life, and think to escape from its evil and suffering by calling these things by a different name or pretending they are not there. These are the facts of life. In a life that is anything but certain, the one thing we can be sure of is death.

And as far as we can tell, God never intended it otherwise than that we should die. That is not to say that the causes of death are always as God would have them. This world is tainted with evil and there is much that is evil in the way men die. But even in a perfect world, death might still have been the natural thing. "We have to die," says Tillich, "because we are dust. That is the law of nature to which we are subject with all beings."

The state of death

The Bible speaks of natural, physical death often enough, but it speaks also of another death — another which is more a state than an event, and which, more than the first, puts the fear of death into men. "There seems no particular reason why men should fear death, considered as no more than a physical event; but in fact men characteristically do fear death, which indicates that it is more than the end to this existence, or at least that men think so. We can understand the fear of pain or suffering, but there seems no reason at all to fear the end of existence. It is the fact that death includes the idea of 'being dead' which makes it something to be feared." Dostoevsky wrote: "The certainty of inescapable death, and the uncertainty of what is to follow, is the most dreadful anguish in the world."

But "being dead" is something that happens before the physical event takes place. Paul speaks of those who are without Christ as being "dead through the trespasses and sins" in which they walked (Eph.2:1; cf.2:5), they were "dead in the trespasses and the uncircumcision" of their flesh (Col.2:13). And while the precise meaning of the Greek constructions of these verses is not clear, they are clear enough to show that he thought of this

state of death as being brought about by sin. "There is," in fact, "an incompatibility between life and sin, so that sin inevitably means death . . . Death is the ineluctable consequence of sin, so that it is impossible for sin to exist without death as its corollary."

But this is not simply a matter of some blind moral law coming into force. There is always a personal element as well. There is always the hand of God in the death that is visited upon the sinner. Thus, when Paul says that "the wages of sin is death" (Ro.6:23), it is clearly the divine penalty that he is talking about, the sentence of God passed upon the deserving sinner.

The question has been raised, however, as to what is meant by "death" in this particular verse. It has often been taken in the sense of physical death, but that is certainly not its only, or even its primary meaning. The second part of the verse refers to the gift of God as eternal life, which does not mean exemption from physical death, and any true exegesis must understand death in the first part of the verse as corresponding to life in the second. It may well be, of course, that both ideas of death are included, as when C.H. Dodd speaks of "bodily death as the symbol of final separation from God," but it is the final separation that is important here.

And in this sense, death has already "spread to all men because all men have sinned" (Ro.5:12) — sinned, partly because they are subject to the traditions and influences of a race that has collectively gone wrong, partly because they have acted in pride themselves, exalting themselves into the place of the Creator. Paul says that men have "set their minds on the things of the flesh," and this is death (Ro.8:5,6). Again, he says that "the mind that is set on the flesh is hostile to God" (Ro.8:7).

Paul defines our condition in terms of hostility, John in terms of a lack of love. God is love, he says, and therefore "he who does not love remains in death" (1 Jn.3:14). The proof of having "passed out of death into life" is that we love the brethren (1 Jn.3:14). In short, to live for ourselves and for our own world of interest, is to live without love, to be hostile to God, to be dead, and in danger of the "second death" (Rev.2:11; 20:6), "the nether gloom of darkness" (Jude 12), "the lake of fire" (Rev.20:15). That is to say, this way of life, this death of which we speak, can only end in suffering and loss.

The start of life

But this is not the last word. There is hope. The New Testament sees the death of Christ as the decisive battle between God, on the one hand, and sin and death on the other, and the victory has gone to God. The resurrection of Christ has made Him the source of life and hope for all His people (Ro.6:23 — "the free gift

of God is eternal life in Christ Jesus our Lord"), and it assures them that death will one day be utterly destroyed. "Then shall come to pass the saying that is written: 'Death is swallowed up in victory.' 'O death, where is thy victory? O death, where is thy sting?'" (1 Cor.15:54, 55).

Even now physical death has lost its terrors for the Christian. "Believers, it is true, must still live out their fleshly life within the sphere which is death's own — their physical existence is the common lot of man and is stamped with the seal of death. But for them is the certainty that the last word is not with death, but with death's Conqueror, and whether they live or die

they can rest in Him."

1. P. Tillich, *The Shaking of the Foundations*, p.70.
2. L.L. Morris, *The Wages of Sin*, p.9. Much of the material for this study has come from this monograph.
3. L.L. Morris, *ibid.*, pp.15f.
4. C.H. Dodd, *Romans*, p.81.
5. L.L. Morris, *op. cit.*, p.27.

DAVID WILLIAMS



New flights of jingoism?

WE DON'T WANT TO FIGHT, but by jingo if we do. We've got the men, we've got the ships, we've got the money too — that music-hall song of 1878 created the word jingoism, for something that we like to think totally outdated; but surely this is exactly what Kissinger said, when questioned at Washington airport on 2nd January about his interview in *Business Weekly* about the price of oil from Iran and Saudi Arabia.

What I find terrifying about such utterances is not the possibility of war (for since 1945 we've had little else, in mercifully limited plague spots); it is the admission by a leader of the world's most powerful nation that it might be "necessary" to invade and seize other nations' resources if they won't sell at a suitable price. For Iran/Saudi Arabia would the U.S. be prepared to substitute "Britain when her North Sea oil starts flowing"? If not, why not?

o o o

THE BISHOPS' INFLATION statement (CS 21/11) was perhaps a little light on economics, but it was excellent for all that; we could have sold three times our stock of *Church Scene* on the morning I preached about it.

Why, then, did it not get better coverage in the secular press? Surely because it was a Commission's verbatim report, far too long for busy editors to read, much less digest or summarise; rather longer, in fact, than the American Declaration of Independence. Any statement that aims at a wide public must undergo the discipline of being pruned down to seven or eight single self-contained, epigrammatic sentences. The Beatitudes are a classic example.

Stuart Barton Babbage and I — fellow columnists in this paper — drafted a peace statement in 1959 which all but one of the Melbourne church leaders signed. "A burning intolerance of man-made inequality" was a phrase of my colleague's that sticks in my mind. The document got an excellent press, and some distinguished people — Lord Casey and the Russian Ambassador among them — wrote appreciatively of the copies we sent. Not particularly original, it was terse, taut and tabulated.

o o o

EVERY JANUARY I write a paragraph about St Michael's House on Adelaide's Mount Lofty. Where — still coalescent (*Diary* 19/12) — I am

Diary of a churchman

writing these notes. Married visitors can now stay at the lodge. Thanks to them, and to young parents who drift in for chapel and a meal, or just to look round, the place is never empty of children — far more than formerly.

Perhaps the increased livestock — sheep, pigs, bantams and a pair of heifers that wander through the gardens without doing apparent damage — are an added draw; but there is something much more deeply right about the Society of the Sacred Mission, in whose home youngsters from eighteen months to eighteen years are so obviously at ease.

o o o

IN OUR ZEAL for updating I hope we never wholly discard the King James Bible. At its best it transcends — a translation, quite apart from its incomparable English — anything that we seem able to produce. It was Temple who pointed out that "and the darkness comprehended it not" (John 1.5) exactly conveys the multiple meaning of the Greek. Some verses further on, "Rabbi, where dwellest thou?" goes much deeper than the RSV "where are you staying?": The latter piece of trivial politeness is what John's disciples intend; but when they get there "at the tenth hour" (i.e. for the routine civility of the evening meal) it is a First Supper that they share, with one who dwells with God.

That, at least, is what the AV word does, and the RSV word does not, suggest to me.

o o o

A NEW PROBLEM has arisen at lectures. I am told by a friend doing a course at Adelaide University. Many of the students' ears are so re-aligned to the concrete-drill clangor of pop music that they can't hear the lecturer's voice.

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SCENE AND HEARD . . .

From PETER HILL

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"It has been said that Coggan is a caretaker. The same was said of Pope John. I believe that Coggan has the same personal determination as Pope John. He is capable of bringing about within the Church of England a revolution as great as was achieved by Pope John."

Thus spake Mervyn Stockwood, Bishop of Southwark, on the appointment of the 101st. Archbishop of Canterbury. If he's right, 1975 could be a very interesting year. However, lacking the dictatorial powers available to John 23, Canterbury's Donald may have to be content with resolutions rather than revolutions — something at which we Anglicans are nothing if not adept.

Legal in '76?



The Rev. Carter Heyward and Jeanette Piccard celebrate at the Riverside Inter-denominational Church, New York.

Photo Canadian Churchman

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So let's stick to New Year's Resolutions . . .

Like the Bishop of Chester (the Right Rev. Victor Whitsey) who has resolved to give up smoking and alcohol between Epiphany and Easter every year to help the needy.

Announcing his intention in the latest issue of the CHESTER DIOCESAN NEWS, the Bishop said that the money saved in this way will be paid into a special bank account. At least three-quarters of it will go to the famine and other disaster areas of the world. The remainder will be used for urgent church needs at home — such as the encouragement of vocations to the ministry.

Bishop Whitsey said he is taking this action because "it is the duty of a leader to set an example and not merely to exhort or demand". But, reported the CHURCH TIMES, he has also challenged others to follow his example and take similar action in "doing without."

"I somehow feel" he writes, "that we are at a time in human affairs when Western Christendom has to do even more than pray; more than form committees; more than effect pious gestures; so that we may justify our faith and give a lead to governments and nations."

Then there was the resolution (or resolutions) suggested by Jesuit priest John Harriott during a midnight vigil at Westminster Cathedral last year:

- Let us be delicate with persons.
 - Let us touch the earth lightly like petals.
 - Let us speak softly and carry no stick.
 - Let us open the clenched fist and extend the open palm.
 - Let us mourn till others are comforted, weep till others laugh.
 - Let us be sleepless till all can sleep untroubled.
 - Let us be meek till all can stand up in pride.
 - Let us be frugal till all are filled.
 - Let us give till all have received.
 - Let us make no claims till all have had their due.
 - Let us be slaves till all are free.
 - Let us lay down our lives till others have life abundantly.
 - Let us be restless for others, serene within ourselves.
 - Let us be as gods.
- Come to think of it, with resolutions like those there just could be a New Year's Revolution.

A variation on the scorched-earth policy

Like music, the arguments as to the influence of TV, good or bad, the quality of the programmes, bad or worse, continue to go round and around in 1974. There is no reason to suppose they will abate in '75, but they are unlikely to prompt the sort of action reported by CHRISTIANITY TODAY.

A lot of churchgoers in the USA have been unhappy about profanity and suggestive programming on television, but most have grumbled a bit and gone on watching.

Not everyone though. Members of the 1,100 congregation Pennfield Church of the Nazarene, in Battle Creek, Michigan, staged a Sunday-night television bonfire on the church parking-lot. This drastic action was prompted after talks by evangelist Paul Wilde on "Who controls your mind?"

At least eleven sets worth a total of \$1,400 were thrown into the fire in what Pastor Earl Burdick called a spontaneous action on the part of a few concerned people. The pastor has not owned a TV set for seven years.

"The programs are poisoning our children's minds," complained a Sunday School teacher whose family destroyed two sets, one of them a \$600 color model.

Another church member blew out the picture tube of his set with a shotgun before throwing it into the flames.

It was reported that the TV network news were planning to cover the next burnings.

An apology for some terminological inexactitudes

One swallow doesn't make a summer and one 1662 eucharist does not make a parish or its vicar conservative. I apologise to the Rev. Canon Wilfred Holt, Vicar of St Mark's, Camberwell, for making so hasty a judgement on him and his parish in the last issue of CHURCH SCENE.

A parish that can boast an Activities Committee for men and women which will cover practical social service, cultural and intellectual events, evangelistic outreach, and fun activities, can hardly be called conservative.

A parish that is very actively involved in Encounter '75; has experimented with the modern liturgies; has, under the leadership of its vicar, organised a highly successful Festival of Arts, run a series of lectures by some of Australia's most prominent churchmen, and arranged a series of Lenten sermons that in-

cludes Monsignor John Kelly and the Moderator of the Presbyterian Assembly, could scarcely be termed conservative.

And the parish that gave \$700 to the Christmas

Bowl, \$1000 to the Darwin Appeal (\$500 retiring offertory, \$500 Op. Shop), in addition to generous giving in many other directions, does not deserve to be labelled conservative.

I did say that St Mark's reflected the personality of its vicar, the Rev. Canon Wilfred Holt; in that at least I was correct. For the misleading statements — sorry!

Old year's convolutions

Well, we didn't really get very far in 1974 did we? But at least some of the circles were not of the ever-decreasing type and in spite of some setbacks the ladies can look back to some successes in their quest for ecclesiastical equality.

In England at least three diocesan synods have declared themselves in favour of women priests, at least three others have said they can see no fundamental objections to the ordination of women, and one more has said there are fundamental objections.

The CANADIAN CHURCHMAN reports

that a 27-year-old chaplain at a Cleveland, Ohio, college has been approved by her diocesan standing committee for the priesthood. The Rev. Joan Grimm may be the first woman in the Episcopal Church to have received such permission. (One of the reasons cited by the Episcopal House of Bishops when they invalidated the Philadelphia ordinations was that none of the women had been approved by her diocesan standing committee.)

Joan Grimm feels her ordination is now up to Bishop John Burt of Ohio, but he has already decided not to ordain her as such action would be illegal at this time.

Meanwhile, back at the Riverside Interdenominational Church in New York, three of the 11 women who were ordained at Philadelphia made their first public act as priests. The Rev. Carter Heyward, 29, the Rev. Jeannette Piccard, 79, and the Rev. Alison Cheek, 47, con-

secrated home-made bread and wine, pronounced the absolution and gave the solemn blessing.

Writing in THE EPISCOPALIAN, Bishop Baker of Hong Kong and Macao — he has ordained women to the priesthood in his own diocese — says he hopes the American Church will deal "creatively and generously" with the issue at the next General Convocation.

"These 11 women are acknowledged to be first-rate and fully trained servants of the church . . . Perhaps like other deacons and new priests I have known, they still have some things to learn about discipline and obedience."

"But to find ways of enlisting their services to the full should not be beyond the wisdom of the bishops."

Ladies, by courtesy of the United Nations, this is your year, may the resolutions of 1974 bear fruit in '75

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