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The fortnight's news

There were two differing talking points for Anglicans around Australia in the Easter period this year: the coming Primacy election, and the vexed questions of South Africa, race and sport.

The Primacy election, which begins today and could take only an hour or two, or could take days or even months, was postponed from last year when technical problems arose associated with plans to appoint a successor to Archbishop Sir Philip Strong last October.

A report on the election procedure appears on Page 3 of this issue.

In the last issue of "Church Scene", Archbishop Sambell of Perth and Archbishop Woods of Melbourne both

announced that they had reluctantly concluded that sporting teams visiting Australia from South Africa should be stopped.

Since then, South African cricketers have demonstrated their own disapproval of the racial basis of selection of national teams. Prime Minister William McMahon has added his disapproval of the same thing. South Australian Premier, Donald Dunstan, who is a well-known Anglican in Adelaide Diocese, has said his State Government will ignore the South African cricketers if they come.

Meanwhile, Bishop Leslie Stradling of

Johannesburg has sent us a report on the position of the Church in South Africa where Church and State do not agree on apartheid. See the foot of this page for this report.

Bishop Hardie of Ballarat has made a firm attack on lax administration of Church DISCIPLINE IN BAPTISM, coming just before a burst of attention on this matter in Sydney parishes recently where Archbishop Loane has laid down a not dissimilar line albeit a little more loosely expressed. See Page 3 for Bishop Hardie's line.

On Page 2, Jane Ross reports on what

turned out to be Melbourne's most publicised church service for years - an Easter "ROCK MASS" at a Heidelberg church. And if this sounds like the kind of thing Dean John Hazelwood of Perth has been associated with, you will find this is not entirely a coincidence.

On Page 6, Gerald Davis reports on the emergence of a hip "JESUS PEOPLE" MOVEMENT in the United States, which expresses itself in psychedelic newspapers with an aggressively evangelistic thrust. It hit headlines in the U.S. recently when a well-known leading underground newspaper editor made a profession of conversion to Christian faith and added his "Oracle" to the lists of Jesus People papers.

WHILE MANY COUNTRY parishes are feeling the pinch of depressed rural incomes and shrinking population, the Parish of North Albury - half urban, half rural - is growing rapidly.

Late in March, Bishop Clements opened a new church for the St Mark's, North Albury, in the heart of the North Albury shopping centre. This means the parish at last has a suitable big church for its main centre - the largest of the six it has altogether.

There are three urban and three rural centres. In the city, half of Albury's 26,000 people live within the parish, with 1200 connected families and 350 supporting families. In the rural centres, 40 families who give generously manage to support the three centres there.

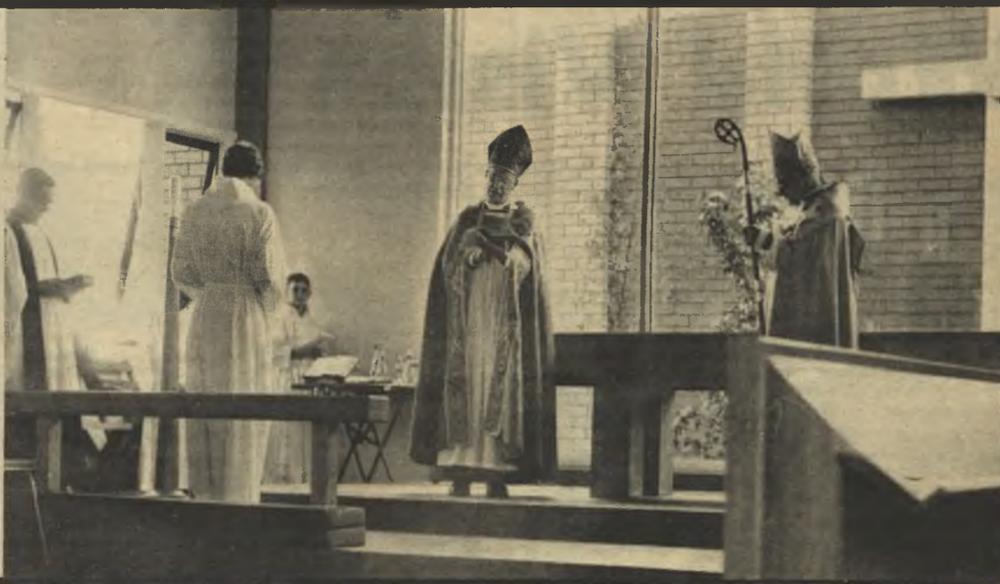
The new church cost \$51,000, of which a third has been paid. The \$4000 furnishings have been paid for.

There were 700 people at the opening, and they gave \$1608 in the offertory.

It is only 12 years since the parish was divided from St Matthew's Albury, but Albury has been growing steadily in the meanwhile.

In the picture, left to right, are Archdeacon R. Oldmeadow of Albury, Jim Gogoll, George Scholfield, Bishop Warren (assistant bishop), and Bishop Clements of Canberra and Goulburn, at the dedication.

"Border Mail" photo



If you live in Melbourne's eastern suburbs and feel like a wedding next Sunday morning, turn up at St John's, Croydon, and you'll find you don't need an invitation.

Deaconess Bessie Sandford, who has been working in the parish, is to be wed to Ceylonese Mr Kendrick Pereira, an accounts clerk, at the 9.15 a.m. parish eucharist. The

Now, here's a Church wedding

entire parish is invited, and likely to turn up. After the eucharist and wedding, breakfast complete with wedding cake will be served

to all who can be persuaded to stay, which will be most.

Among the interesting features Deaconess Sandford sees in this Sunday wedding are:

"This will knock a few prejudices about deaconesses. I'm young. I'm in the work. I'm getting married. And I'm staying in the work."

Archdeacon Peter Monie, the parish priest who will be celebrating and conducting the marriage, says: "She's a good deaconess, too."

CHURCH AND STATE IN SOUTH AFRICA

IN A SPECIAL despatch to "CHURCH SCENE", the Rt Rev. Leslie E. Stradling, Anglican Bishop of Johannesburg says that reports of police searching Church of Province offices are totally untrue.

In fact, he explains, it was the private residences of certain church officers which were searched.

Bishop Stradling also discusses widely voiced rumors that South Africa is heading toward a head-on clash between Church and State.

He writes -

THE FACTS

Two clergymen in this diocese have recently had their passports restricted and two others have been served with deportation orders. Bishop Zulu, the distinguished Bishop of Zululand and a president of the World Council of Churches, was arrested for a pass offence while attending a religious conference in this diocese, but the charge was later dropped.

In addition several more Anglicans in other parts of the Province have been in trouble, together with many ministers of all the large English-speaking churches. (About a quarter of the total involved are Anglicans).

There are also many ministers who have been refused a visa to enter South Africa at all and who knows how many have thought it not even worthwhile to apply for one.

Some English commentators insist that the Dean of Johannesburg should be included with these. This shows a lack of understanding of the situation. The Dean is in a different category. He is being charged with specific offences, and it will become clear what he has or has not done. The courts of this country have maintained the highest standards and a fair trial can be guaranteed. The others, however, are restricted or removed, and no reason is ever given, however pressingly we ask for one.

These measures disrupt the work of the Church. They create a feeling of uncertainty about who will be the next victim. But they are also causing a growing anger, especially in view of the widespread police raids on prominent citizens of great integrity. (Reports that the police searched Church of the Province offices are totally untrue; though they searched the private residences of certain people who work in church offices.)

THE REASONS

The immediate cause of all this is the decision of the World Council of Churches to give financial aid to "freedom fighters." The government expected, in fact at first demanded, that we should resign our membership of the WCC, as the Dutch Reformed Church - the largest church in South Africa - did some years ago. All the member churches of the South African Council of Churches, however, refused to do this, although we condemned the action of the World Council and withdrew our subscriptions.

I myself felt as strongly about this as anyone, for my long-standing connections with East Africa have shown me how many idiotic and indeed criminal things are being done under the banner of freedom fighting. The fact that the guerillas have no chance whatsoever of success in their enterprises confirms our opposition to this action of the World Council.

It also seems probable that the visit of the Archbishop of Canterbury, and the wide publicity that was given to his outspoken criticism of our country, may also have helped to precipitate this new wave of attacks.

Continued on Page 2

Church and State in South Africa

Continued from Page 1

A PATTERN

Most white South Africans are not excited about the deportations because they feel that these people are temporary guests here, who must not be surprised if they are removed for going against the policies of a country which gives them employment and protection. Some but by no means all Englishmen who come to South Africa appear to be arrogant and to be fond of making sweeping judgements and even to believe that South Africa is still a part of the Commonwealth.

This is not an attack on outspoken critics of the government and its policies. If that were the case, the editors of most of the English language newspapers in South Africa would have been dealt with long ago. The people concerned are certainly critics, in various degrees of outspokenness, of apartheid. But they have also joined one or more of those institutions which work - entirely legally - across the color line. The chief of these are the South African Institute of Race Relations, the Christian Institute, the Black Sash. They almost certainly encourage multi-racial congregations in the churches to which they minister.

A further element common to most of these cases is a willingness to help the underprivileged African. It is extraordinary in a country which is professedly Christian that this should be objected to, when we think, for example, of the parable of the Good Samaritan where a priest was condemned for passing by on the other side; or of the parable of the sheep and goats.

HEAD-ON CLASH

It is being widely said in South Africa that we are moving toward a head-on clash between Church and State. The Prime Minister, however, has publicly stated that he has no knowledge of such a clash and that in fact it does not exist.

It may not be an attack on the church as such, in the sense that the State is trying to put the Anglican or any other church out of business. But it is an attack on certain churchmen who are considered to be disloyal to South African ideals. The Prime Minister has said that such people come to this country under the cloak of religion and, he implies, engage in subversive activities. The phrase about "the cloak of religion" suggests an element of insincerity, which I am perfectly sure is not there. Some of these people may be tactless and over dogmatic, but I have never come across one who was insincere. And if it is true that they are subversive - which I do not believe - let them be charged and their guilt be made plain.

The attack then, is not on the church as a whole, but only on certain aspects within the church. I see it as an attempt to drive a wedge between two points of view. There are some, perhaps a majority of our white laity, who disapprove of "liberal clergymen." The just want to carry on with being "good Christians" without getting involved in politics or arguments about race.

It is necessary to make two comments here. First is it possible to separate the Church into sections? We are all members of one body and if one member suffers the whole body suffers. We cannot say: I am not concerned about the persecution of that man since he is high church and I am low, or he is liberal and I am conservative, or he is black and I am white. We must all stand together.

Secondly, it should be impossible for a Christian, whether a priest or a layman, to separate his life into public and private Christianity, or into Christian and secular behavior. Christ is the Lord of all life, of education and politics and industry and sport and everything else, just as much as Lord over the activities which take place within the church plant. Any attempt to confine Christianity to only one part of life results in pietism, a retreat from Christian involvement in the world.

There are some churches (the Church of England in South Africa is one of them), which maintain that this is in fact what a Christian ministry should do - "preach the Gospel and keep politics out of the pulpit." These churches can be sure that they will never be in trouble with the government.

WHAT NOW?

Protests against the erosion of religious freedom are necessary, and they must be

made for the record, but they are not likely to be greatly heeded.

It is hoped that a forthcoming meeting of heads of churches may help to clarify the extent to which the churches are in agreement or disagreement on this issue. Some Christians seem to think that "if only the bishops would give a lead" the whole problem would be solved.

Possibly it would be - if all our people followed the lead that was given, but previous experience has shown that often this is not so. If there is agreement among the heads of churches, presumably some attempt will be made at discussing the whole matter with the Prime Minister with a view to finding out whether an all-out clash is necessary.

Meanwhile there will be no despair. For a Christian, despair is sinful; we hope in God who has promised us victory over all the forces of evil. We shall carry on with our work and with our witness as well as we are able.

From our fellow-Anglicans overseas we need, not money, but an informed understanding of what the Church here is trying to do. So often we get the impression that all white South Africans are lumped together as racists and so are boycotted and written off.

And above all we need your prayers.

Who and what is World Vision?

MELBOURNE: World Vision of Australia is a name that has come to be heard in the last two years, in the secular Press but particularly in the Church Press.

To most people World Vision is a single program: people paying \$11 a month to support deprived children in over 20 countries around the world.

This is, in fact, the largest part of World Vision's activities. It was with child care that World Vision began in the days of the Korean War.

However, since long before it set up in Australia, World Vision has had two other major fields of activity, both more specifically religious than the child care work.

The first has been a number of pastors' conferences, held in various lands to help the recently-founded missionary churches. A pastors' conference in Port Moresby last January was one such.

Relief

The second has been a relief project, aimed at a number of the world's trouble spots. At the end of the Nigerian civil war, when the plight of the Biafran people was at its worst, World Vision went in with practical help.

Much like Inter-Church Aid, World Vision freighted in such things as food grains for seeding, agricultural implements. In Vietnam, World Vision has been engaged in housing refugees. World Vision has some similarities to Inter-Church Aid, and the main difference lies in methods. Inter-Church Aid, because of its base in the ecumenical movement, has the official backing of the major churches. World Vision, because of its base in the broad consensus of the more liberal American Evangelicals, has been working out from the loyalty of the Evangelical fraternity.

Giving

One of the features of World Vision is its personalised giving system. Another is the fact that to take part in this systematic child care, a contributor has no option but to pledge in units of \$11 a month.

Some years ago, I had the opportunity to look into the files of World Vision, and it was a humbling experience.

The typical contributor to World Vision turned out to be a lower middle class, church-going family, household income apparently in the area of \$4000 to \$5000, living in generally frugal circumstances.

As far as one could tell, they were people who gave as much to their local churches as to World Vision, and for a large percentage there would be other missionary or evangelistic enterprises to which they gave money.

There was another group: kindly-disposed people with little or no church connection, but again frugal people.

There were churches, including Anglican ones, in good numbers. Also social clubs in factories and offices.

And there was a handful of upper-income people, although you would probably never guess that most of them were wealthy if you did not know how much they gave.

Responsibility

One gathers a sense of responsibility about World Vision. During the Nigerian civil war, World Vision found that a trial shipment of relief goods - just a small one, a test case - was intercepted. They therefore sent no more,

and asked for no money or goods until the war ended. Then when it ended, they had a field man on the spot within days, worked out the logistics, and appealed for big sums, which they got, and which were quickly put to work.

There is a close link between the Billy Graham Evangelistic Association and World Vision. Top personnel have moved between the two. They are similar in their wisdom with money, their administrative efficiency, and their clarity of purpose. In case you're in doubt, that's a high compliment to World Vision.

Choir

In recent weeks, World Vision has had its Korean Children's Choir in Australia. The secular critics have mostly been kind, sometimes lavish in praise. The choir may not be everyone's cup of tea - frankly, I like the music they make more than the idea of those poor kids being hurtled around as performers - but World Vision's intention for the choir is pure and simple-hearted: It is a travel opportunity that few orphans will get, and it highlights the child care program under which those same children have been brought up.

It would be hard to find fault with the child care program. A number of the children are in orphanages, a few in World Vision's own institutions set up before they decided not to build anymore. But most are in their parents' home, getting education, food, clothing, medical care and oversight which refugee, impoverished

or single-parent homes could not provide unaided.

- G.C. Davis.

WORLD VISION OF AUSTRALIA

Statement of Income and Expenditure

Year ending 30 September 1970

	1970	1969
INCOME		
Childcare	287,446	160,475
Medical and relief projects	37,440	16,331
Pastors' Conference Papua/NG	1,569	-
Undesignated income	8,477	7,018
Other income	546	523
	<u>\$335,478</u>	<u>\$184,347</u>
EXPENDITURE		
Funds remitted to overseas projects	258,967	132,906
Printing	13,466	8,907
Advertising and promotion	15,220	8,544
Salaries	18,480	11,046
Stationery and supplies	2,358	2,475
Travelling and removal expenses	2,345	2,328
Telephone	1,736	1,076
Postage	2,956	2,745
Office Rent	6,917	5,024
Depreciation	3,185	2,748
Other expenses	5,042	1,696
	<u>\$330,672</u>	<u>\$179,495</u>
SURPLUS	\$ 4,806	\$ 4,852

World Vision's financial statement.

Vestry writes to South Africa

MELBOURNE: St Mary's, Camberwell, vestry has written to the Bishop of Johannesburg (the Rt Rev. Leslie Stradling), expressing admiration for Christians in Johannesburg.

The letter expresses "Admiration that in this difficult situation so many Christian people of the Diocese of Johannesburg have continued to proclaim steadfastly the truth revealed to us, that by the Incarnation humanity was taken up

into the Godhead, and that by the passion of Jesus all mankind has been redeemed, so that all men have been dignified by His humanity and all men made of one blood by His blood."

It also states that "we realise there are special difficulties and complexities of life in South Africa, both for those in authority and other citizens".

The letter adds encouragement for Dean Gonville French-Beytagh, "and all other Christians who have suffered harassment, detention or imprisonment for their beliefs".

The letter is signed by the vicar (the Rev. C. Fraser Withington), the churchwardens (R. Manley, H. Pearson and F. Broadbent), and 10 vestrymen.

Memorial crucifix

MELBOURNE: The Archbishop, Dr Woods, dedicated an especially carved crucifix at All Saints, Preston, on Sunday, March 21.

The crucifix, carved by Mrs Mimovich, one of Australia's leading wood carvers of religious works, was dedicated to the Glory of God and the memory of the late the Rev. Edward James Cooper, vicar of All Saints from 1962 to 1969 and first Rural Dean of Preston.

Before coming to Victoria, Mr Cooper was Rector of St John's, Adelaide.



Dr. Stephens.

The Mass was not a gimmick, and was, stressed Dr Stephens, just one of 29 Passiontide and Easter services.

While chaplain at Melbourne Girls' Grammar, Dr Stephens held a "Folk Mass" for Leaving Certificate girls, which he felt really "spoke to them".

"I have always been interested in helping the young to see the depths and meanings of life," he explained, "and I hope the Rock Mass did just that."

NEW

God's Lively People by M. Gibbs and T.R. Morton. In this book they provide some of the answers to "God's Frozen People". A must for the laymen. 95c (postage 18c).

Send your order to Church Army BOOKSHOP, PO Box 784, Newcastle, 2300.

Wide publicity for "Rock Mass"

By Jane Ross

MELBOURNE: A "Rock Mass" on Easter Sunday which was originally designed for the youngsters of a parish to express their Easter joy, turned into one of the most publicised church services in Melbourne in years.

The Rev. Dr Geoffrey Stephens, vicar at St. Philip's West Heidelberg, who organised the Mass, was "overwhelmed" by Press reaction which resulted in thousands of dollars worth of publicity.

Dr Stephen's Mass was featured in two Melbourne morning newspapers, a Sydney Sunday paper, his local suburban newspaper, as well as on radio and television stations.

Press coverage was reserved - portraying Dr Stephens as a well-educated young vicar with a keen interest in youth.

The personal mail which followed publication of the "Rock Mass" stories, was less kind. Some praised his stand, while others denounced

the vicar as a "ratbag infidel" deserving a "belt behind the earhole and a boot in the backside".

He is sincere, however, and I felt his concern for merely providing a modern way for youth to express their Easter joy was genuine. Perhaps the Church could use more Dr Stephenses.

A youthful 30, he has been at this, his first parish, for two months. Before, he was chaplain at Melbourne Boys' Grammar School, and later Melbourne Church of England Girls' Grammar.

He decided to organise a "Rock Mass" after attending a similar service arranged by Dean John Hazelwood in St George's Cathedral, Perth, last Christmas. The service there re-

ceived similar publicity in the secular Press.

Critics of the Mass deplored Dr Stephen's plans for allowing dancing in the church, decorating a cross with red balloons and, in the words of one, "desecration of the house of God by a load of yahoos."

Defending the Mass, Dr Stephens said: "I was not planning to be irreverent or loutish. I think that it is very easy to worship God and here was one way of doing it - one way for our young people to express their joy on such an important day."

He himself, prefers to Worship according to the traditional method, in traditional language, but he feels that it is those traditions and formalities which are alienating young people from the Church.

Bp. Hardie concerned about lax baptism

By Gerald Davis

The Bishop of Ballarat (the Rt Rev. W.A. Hardie) devoted his usual letter in Ballarat "Church Chronicle" for March to airing his concern about loose baptismal discipline in the Australian Church.

He printed the text of a letter to an unnamed complainant of another denomination in which Bishop Hardie said:

"I do not need to tell one of your intelligence and experience that the present almost universal system and spirit in which holy baptism is administered is coming under increasing criticism within the Church, and not by clergy alone."

He adds: "Holy baptism is a rite and experience which is right at the foundation of the Christian religion. As at present administered this rite has become a mockery of its true intention and of the spiritual realities which it implies and demands."

"Those who are anxious that organised religion should be more than a social convention believe the time has come

that people who traffic with the Church should mean, and be required, to come up to the true intention of what they say and so in connection with this holy thing."

Bishop Hardie goes on to concede that reforms of the Church hurt some of the people implicated. He says it is common experience that those who seek baptism for unsatisfactory reasons can seldom be led to understand that the Church means its formularies to be taken seriously.

Elsewhere in his article, Bishop Hardie pledges his support to clergy in their efforts to bring order, decency, reverence and sincerity into their administration of holy baptism.

The problem is not a new one.

Not long ago a Melbourne priest - a man

almost incapable of discourtesy from my knowledge of him - found himself lampooned on the front page of a Melbourne newspaper for refusing to baptise a child.

In fact, I understand that all the man had done was to insist upon a serious interview with the parents before administering baptism. The parents took exception to this.

There was a case reported from a NSW country town in 1969 when a priest had a visit from the Shire President, who had been called in by parents who believed the priest might see reason - and agree to baptise a child at a party in their home instead of in the Church - if the best available VIP would put on some pressure. (I have never heard the outcome, incidentally).

Melbourne's synod was sufficiently concerned about the difficulties arising across the range of initiation questions that in 1969 they appointed a Commission on Christian Initiation. Its report, accepted at the 1970 session of the synod, included these recommendations:

NEW PATTERNS OF INITIATION.

R.1. That the present Diocesan direction for the administration of confirmation at the minimum age of 13 years be abolished.

R.2. That the Diocese recognise that adult profession of faith at 18 years of age offers the best hope for re-establishing an effective system of Christian initiation at the present time.

R.3. That the Archbishop be requested to give permission to particular parishes or groups of parishes to practice any of the following patterns of initiation:

(a) Adult initiation with baptism and laying on of hands in the one act and associated as closely as possible with the Holy Communion.

(b) Infant baptism with laying on of hands (or chrismation), followed by admission to Holy Communion when ready and then profession of faith at maturity. (See recommendation 13 below).

(c) Infant baptism, followed by admission to Holy Communion when ready and then profession of faith at maturity accompanied by laying on of hands.

(d) Infant baptism, followed by laying on of hands and admission to Holy Communion, when ready and then profession of faith at maturity.

The Commission's recommendation is not that such parishes or groups of parishes should practice adult initiation to the exclusion of infant baptism but that alongside adult initiation one or more of the other patterns should be admitted.

R.4. That the Archbishop be requested to call the Diocese to a study of membership and ministry and to set up a commission to co-ordinate such study.

INFANT BAPTISM

R.5. That any request for infant baptism should be regarded as an opportunity to bring parents to commitment to our Lord Jesus Christ and his Church.

R.6. That the parish priest and the parents of the child to be baptised should meet together long enough before the service for its significance

to be explained together with the demands which it lays upon the parents.

R.7. That baptism should be administered within the normal pattern of worship of the parish church.

R.8. That the parents of the child should be the sponsors and sureties at infant baptism, and they may be joined by such other Christians as are desired.

R.9. That parents residing outside the parish who request baptism for their child should be referred to their own parish priest unless they are members of the worshipping congregation.

R.10. That infant baptism should be administered only to children with at least one parent confirmed and regularly worshipping with the congregation.

R.11. That the Australian Liturgical Commission be asked to give urgent consideration to the drawing up of a ceremony of thanksgiving, naming and blessing, and to

Continued on Page 4

A priest's nightmare

You're a parish priest who has seen tremendous growth in just a few years in an old country parish. A stewardship campaign has just worked extremely well. The parish has a new sense of vigor and purpose, and you have worked yourself to a frazzle with the most satisfying of rewards.

The money from the stewardship campaign is going to finance, among other things, the reconditioning of the pipe organ and its move to the rear gallery which is aesthetically most desirable.

The pipe organ is dismantled, and in the process the workmen discover that a large part of the church flooring - including the entire chancel area from the sanctuary to the front pews, and including the choir stalls - has dry rot. To your fascinated horror, the floor disintegrates as the organ is taken away.

The same week you go down with a

bad attack of 'flu. Somehow, from your bed, you have to work out who will put in the new floor, what kind of flooring is needed, and where the extra money - and you have no idea how much it will be - is to come from.

It sounds like a parish priest's nightmare. You ask Canon Horrace Stirton, Rector of St. Paul's, Kyneton (Diocese of Bendigo); it was a nightmare.

A builder parishioner who could get straight onto the job, a warden who is your doctor, and an active vestry all helped.

The business enlivened the month of March for Canon Stirton. Now the work is finished, and all Sunday services were held on schedule throughout.

It all made a good story to tell in the Diocese of Bendigo though. And perhaps not a bad one for "Church Scene" either?



Pictured is the scene as it appeared from the sanctuary in St Paul's, Kyneton, last month. The floor was laid in concrete, and a timber platform laid on top of it immediately in front of the sanctuary.

Election of new Primate starts today

By Gerald Davis

TODAY, APRIL 15, at 11 a.m., the election of the new Primate of the Church of England in Australia begins in Sydney.

It is possible that a decision will be announced later the same day, or the next day, or theoretically it could take months.

The new Primate will be the first one elected under the present rules.

The rules provide: * Every diocesan bishop (that is, bishops other than assistant bishops), are eligible for election, and automatically appear on the ballot paper unless they ask to be withdrawn.

* The successful candidate must gain a majority of the votes in each of the three houses of the election board - bishops, clergy and lay.

* If the election board cannot agree on a candidate who can gain majority support in each house, after three months General Synod must meet to decide the question by a straight out majority vote of all members of General Synod.

Procedure

The actual procedure is that at 11 a.m. today, the 27 bishops of the House of Bishops, the 12 elected members of the House of Clergy in General Synod, and the 12 elected members of the House of Laity in

General Synod, gather at Church House, George Street, Sydney.

There they are confronted with ballot papers on which appear the names of all the diocesan bishops save those who have said they will not accept nomination. Each member of the board votes for one candidate.

Candidates

If when these votes are counted one candidate has secured a majority in each house, he is declared Primate and that is that.

If, however, no one candidate secures a majority in each house, the board adjourns after setting a time to meet again.

At the second meeting, the process is repeated in the same way. If no one candidate has secured a majority in each house at that time, the board has the right to set further procedure.

The Act does not state for how long the board should adjourn after a first inconclusive meeting. Nor does it prevent the board from deciding after the second inconclusive ballot that it will delete from the ballot paper those candidates who have received, say, only a single vote each. Or it might decide to leave on the paper only those candidates who have secured the highest votes in each house.

Whether any such procedure should become expedient may depend upon how many bishops choose not to stand as candidates. I understand that several have already stated that they will not stand, but there could easily be many more.

Any bishop - not just the four Archbishops - is eligible. While none but the Archbishops of Brisbane, Sydney and Perth have held the Primacy to date, there is no reason in practice why sooner or later one of them will not. For instance, it could be decided that the Primate should be a bishop with more time to give to the Primacy than a Metropolitan Archbishop can allow.

The Sydney "Sun-Herald's" church columnist, "The Layman", said this month the process could feasibly develop into a political event like the nomination of an American presidential candidate. He hastened to point out that this has not happened.

It would be peculiarly silly, of course, if this did happen. The Primate of the Australian Church is neither an executive President nor a Prime Minister. He is, as his title says, a "first among equals" alongside the diocesan bishops of Australia, who happens to have been selected to be chairman of General Synod.



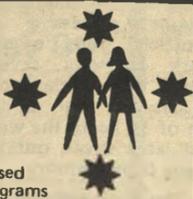
Function

In some ways, this is the extent of his function. However, while there is no constitutional support for any additional role, he is seen by the public and even by many churchmen as the senior churchman who is inevitably expected, at times, to speak for the Church. As long as he speaks the mind of the constitutional forums of the Church, and as long as his leadership does not run too far ahead of the ruck in General Synod, this is an accepted role for the Primate.

However, it takes skill to fill this position. General Synod is a large body of men and women, drawn from all dioceses, with many differences in outlook. The Primate, if he attempts to speak on behalf of them all, has to be both wise and very well informed.

It has to be done, however. In days when the mass media seek comments on all kinds of things every week of the year, the Primate can hardly afford to retreat behind a constitutional inability to do more than chair the meetings of General Synod and its various boards.

CHURCH OF ENGLAND YOUTH DEPARTMENT LEADERSHIP TRAINING OFFICER



Applications are invited for the above appointment to the full time field staff of the Department. Duties: The Leadership Training Officer will be responsible for directing the Department's centralised and decentralised Leadership Training programmes and also assisting in other specialist training programmes such as Camp Howard Counsellor training. The appointee will also assist in the Department's deputation program and other services to parishes. Qualifications: Applicants must have had some theological training as well as teaching or training experience. Experience in the field of administration will be an advantage. Salary: Salary will be negotiated depending on qualifications and experience. Applications which will be treated as confidential must be in writing and should be addressed to: The Director, Church of England Youth Department, CENEY, 511 Kent Street, Sydney 2000.

If the suffering children of the world have a voice, it is that of the Korean Children's Choir

Countless thousands of other children in crisis areas have no song

World Vision Childcare provides health care, personal needs, education and Christian training for 31,000 such children in 20 countries. More than 3,000 of them are sponsored by Australians... perhaps you (or your organisation or club) can spare 36 cents a day to give hope to a child in need.

I would like to sponsor a needy child. I enclose \$_____ for the first _____ months/s. Please send a picture and details of my child.

Please send details of 'Childcare' plan.

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Mail to:
WORLD VISION CHILDCARE
 Box A770, Sydney South, N.S.W. 2000.
 Office: 332 Pitt St., Telephone 61 9117

Roman Catholics join Melanesian Church council

By Susan Young

Port Moresby: The Melanesian Council of Churches in Papua-New Guinea has become one of the very few such organisations to include the Roman Catholic Church in their membership.

At its general meeting, in August last year, the MCC voted unanimously to invite the Roman Catholic Church to join.

The Roman Catholic bishops of Papua-New Guinea, at their last episcopal conference, decided to accept the invitation.

The secretary of the MCC, the Rev. John Key, commented: "This move will give further impetus to ecumenical co-operation and understanding in this country and will be regarded with great interest in other parts of the world."

"Very few national councils of churches include the Roman Catholic Church as a full member."

"This initiative by churches in a developing nation could prove a significant breakthrough in inter-church relations and show the way forward to other longer-established churches."

Fr Key said that Roman Catholic representatives had already been appointed to the MCC's executive committee, but the Church would be formally received at the next general meeting of the council, in October.

Members of the MCC since its formation in 1965 have been the Anglican Church, the Baptist Mission, the Evangelical Lutheran Church, the Salvation Army and the United Church (formerly the Methodist Mission and

the Papua Ekalesia which itself grew out of the London Missionary Society).

Furniture for sale

LINCOLNSHIRE: Beautiful and historic furniture from redundant churches in this part of England is doomed, and is being offered to the world-wide Anglican Communion.

A dwindling rural population has led to 99 churches being declared redundant - together with the often antique furniture they contain.

Details of furniture and purchases are available from - the secretary, Redundant Church Uses Committee, South Ormsby Rectory, Louth, Lincolnshire, England.

Policeman now parish priest

By Susan Young

A FORMER Port Moresby speed "cop" has returned to the town - as a parish priest.

He is 33 year old Adelaidian Barry May, the first priest to come to Papua-New Guinea from the recently formed Diocese of the Murray, in South Australia.

left the police and joined the Taxation Department in which he was an assessor, an inspector and a prosecutor.

Before coming to the Territory, Fr May was a trainee technician with the Postmaster General's Department, a bank clerk, a speed cop with the South Australian police and a clerk at the Weapons Research Establishment in South Australia.

However, it was in Port Moresby that he first felt the call to the priesthood and five years ago he left the town to enter St Barnabas theological college, Adelaide.

After a period in Mount Gambier - where he was the first married curate they had ever had - Fr May is happy to be back in the town where he received his call to the ministry.



Fr May (pictured) first came to the Territory, as a motor cycle policeman, in 1962. After a year he

Why Papuans don't become friars

THE RULE OF obedience and a custom of carrying on the family line are two reasons why Papuans and New Guineans are not joining the Society of St Francis.

Brother Phillip, the first Papuan member of the order says this in the Easter issue of the Diocese of Papua-New Guinea "Newsletter".

His comments were prompted by two articles in "Newsletter." One which said that members of the Society were concerned because few Papuans or New Guineans were joining them, and the second from the Rev. Bill Houghton who said they were not joining the Society because friars seemed to live too well.

The religious life, explains Brother Phillip, is not known in the customs of Papuans and New Guineans. Parents expect their sons and daughters to marry and carry on the family line, and they do not want their children cut away from the family.

Some of his people who had joined the Society had left because of the rule of obedience. "To become a member of the Society, you must become a slave of Our Lord," he adds.



Bro. Phillip

Bishop Riley dies

PERTH: The Right Rev. C.L. Riley, Bishop of Bendigo from 1938 to 1957, died in Perth on April 1 at the age of 82.

He had been unwell since last November.

Bishop Riley was the eldest son of the first Archbishop of Perth, the Most Rev. C.O.L. Riley.

Bishop Riley served for 15 years as Chaplain General of the Australian armed forces.

During World War I he served for 15 months as chaplain with the A.I.F. in Egypt and Palestine.

In the course of his funeral oration, Archbishop Geoffrey Sambell described Bishop Riley as a great Christian and great Australian. Archbishop Sambell had worked closely with Bishop Riley for a number of years.

A large crowd thronged St George's Cathedral, Perth, for the service.

The Army, St Mary's School and the Diocese were represented, as well as hundreds of former friends and colleagues.

- E.A.C. Gundry

Vaughan Hinton chosen to lead secretariat

Sydney: Mr Vaughan Hinton, the Australian Council of Churches' secretary for public relations, has been chosen as executive secretary of the Joint Secretariat on World Development.

The announcement was made by the co-presidents of the secretariat, the RC Archbishop of Adelaide (Dr Gleeson), and the Anglican Bishop of Gippsland (Bishop Ramsey).

Mr Hinton has been responsible for promotion of the ACC's overseas aid program for some years and has travelled overseas extensively.

The primary tasks of the joint secretariat are: to awaken the Christian conscience to the responsibility of all Australians for world development; to plan and implement a program for the education of public opinion in co-operation, where possible, with community organisations; to make international development a public and political issue.

- ACC release

Youth speaks on racism

GRAFTON: Christ Church Cathedral Youth Fellowship directed the observance of the International Day for the Elimination of Racism on March 21.

Using the form of service prepared by the Australian Council of Churches, the fellowship symbolised the new generation's burning concern with racism as one of the great issues confronting the world.

A highlight of the service was the sermon which was delivered by two high school girls. Neroli Lawrence took the theme of color prejudice, with special reference to the treatment of aborigines, and Sue McPherson spoke of discrimination against European migrants and minority groups shunned by "dinkum Aussies".

The large congregation contained a high percentage of teenagers, and while they participated enthusiastically, it was the adults who went home with the most thoughts. They had two experiences to ponder - the content of the service itself, and the confidence and sincerity of the younger generation.

New role for college

PERTH: Wollaston College is not being used to capacity as a theological training college for clergy, and is to be expanded to take on a new role as a retreat and conference house.

One section will be maintained for theological students and an extra wing will be added and existing rooms modified to provide accommodation for up to 50 people.

The conference house

at Cottesloe, to be known as Le Fanu House, is to be sold or developed to provide the necessary finance for the Wollaston alterations.

It is hoped that the cottages attached to Wollaston for married students will eventually be furnished by the Diocese and used as holiday homes for the clergy during the summer vacation.

- E.A.C. Gundry

Branch disbands

MELBOURNE: The Victorian Branch of the Parish and People Committee has disbanded, and its funds have been donated to the Brotherhood of the Good Shepherd.

With the folding of the journal, "Liturgy and Laity", Parish and people lost its ability to "stir" on an Australia-wide basis, and became a mere debating club.

JUNIOR COMMUNICANTS

R.12. That children be eligible for admission to communion from the age of 10 years under the following conditions:

- That they desire to be so admitted.
- That they are prepared to accept commitment to their baptismal vows.
- That they are the children of worshipping parents or under the care of parish sponsors.
- That they continue to be nurtured and instructed.

PROFESSION OF FAITH

R.13. That those admitted to communion as juniors should make as adults (minimum age 18 years), a public profession of faith at a service which involves:

- the re-affirming of their baptismal vows, and
- a commissioning to adult responsibility in the Church's mission in the world.

R.14. That those who do not, for sufficient reasons, make an act of commitment at maturity, be asked to consider whether they can conscientiously continue to be communicants.

NURTURE AND TRAINING

R.15. That clergy should give their people careful and sustained teaching concerning the nature of Christian initiation.

R.16. That parish clergy should make regular provision for people to re-affirm their baptismal vows.

R.17. That parishes should see the quality of their corporate life as potentially their most powerful instrument in the formation of Christians.

R.18. That the basis for accepting anyone as a candidate preparing for initiation should be readiness and desire rather than age.

R.19. That the responsibility for accepting, preparing and recommending candidates for initiation should be shared more fully by the laity, and to this end each parish should consider developing a body of "elders," counsellors or sponsors to work with the clergy.

R.20. That courses of preparation for initiation at all levels should be an integral part of a total parish education program.

R.21. That the Department of Christian Education and the General Board of Religious Education be asked to help in the development of a relevant curricula and in the provision of suitable resources for courses of preparation.

R.22. That the responsibility for planning the parish education program, for recruiting and training teachers and for encouraging the use of the best educational techniques and resources should be shared more fully by the laity. Each parish should consider forming a Parish Education Committee for this purpose.

R.23. That the resources of the Department of Christian Education and the General Board of Religious Education for training teachers and counsellors and in providing resource material for Christian education should be fully used.

R.24. That courses in modern educational methods be initiated by the Department of Christian Education and the General Board of Religious Education for the benefit of clergy and parish leaders.

R.25. That parishes should be structured to allow all sections, including the young, to share in shaping the form and style of their worship, government and outreach.

Note: Two members, while agreeing to the report in general, are unable to agree to Sections 5 and 6 and the recommendations arising therefrom as being too complicated and tending to create confusion.

In these recommendations

the word "should" is used to indicate that what is recommended is to be regarded as normal. In some circumstances, clergy may be persuaded that there are good pastoral reasons for departing from the norm.

The full report, of which the recommendations are only a small part, is available at nominal price from the Department of Christian Education, 53 Drummond Street, Carlton, Vic.

Choir sings Psalm

WANGARATTA: The choir of the Cathedral recently performed a setting of Psalm 51 by the Italian composer, Gregorio Allegri.

Allegri, born in 1629, composed the setting using a wide range of voice, with a treble soloist reaching top "C" in embellishments called "abellimenti".

The work was commissioned for the Sistine Choir - the choir which attends personally to the Pope, and was used at the service of Tenebrae, a long service of lessons during which candles are gradually extinguished. The "Miserere", or Psalm 51 was sung in darkness with profound effect.

It is said that at the time, the Pope threatened to excommunicate anyone possessing an unofficial copy of the work. However, several copies were made - one by Mozart, who at the age of 14 heard the work and later wrote out the music from memory.

The boys and men of Wangaratta Cathedral Choir performed, the work in Passantide - the two weeks before Easter, after Evensong. It was first performed on March 21.

ST. MARY'S CHILDREN'S VILLAGE ALICE SPRINGS

require mature woman with experience in care of children to be cottage mother to up to 9 children at St Mary's Children's Village 4 miles from Alice Springs.

Duties would be similar to those involved in caring for a large family from 5 to 13 years of age with one domestic to assist.

Salary \$35 per week with full keep. 1½ days per week relief.

Apply to Secretary, Council of Management, St Mary's Children's Village, Box 78, P.O., ALICE SPRINGS.

VERGER REQUIRED

Full time Verger/Caretaker required for St John's, Parramatta, NSW. Desirable applicant should have Church association. Generous salary and rent free cottage, apply to:

The Church Wardens, St John's Church, Church Street, Parramatta, NSW, 2150.

AUSTRALIAN COUNCIL OF CHURCHES SEEKS NEW QUEENSLAND

SECRETARY

to promote ecumenical activity and with part-time assistance raise funds for World Christian Action (formerly Inter-Church Aid, Refugee and World Service), through Christmas Bowl, etc. Overlap with present Secretary from Oct. 1971. Full responsibility June 1972.

Full particulars Rev. B. Langford, 48 Durham Street, St Lucia, 4067.

AUSTRALIAN COUNCIL OF CHURCHES PUBLIC RELATIONS SECRETARY

The Australian Council of Churches is seeking a Public Relations Secretary. The position will provide an opportunity for interpreting ecumenical affairs to the Churches and the Media and for promoting the Council's overseas aid programs.

Interested persons may apply in confidence for a statement of particulars from the General Secretary, Australian Council of Churches, 511 Kent Street, Sydney, 2000. Applications will close on May 8, 1971.

Bookshop holds clearance sale

GBRE's Anglican Bookshop was the subject of much discussion last year when it was announced that all business was to be conducted at the Bourke Street premises, and that the Cathedral Branch would close.

Now, with all departments under one roof, service to customers and control of the business have improved even more than had been anticipated.

Not the least has been the improvement in stock control and merchandising methods. One result of this will be the Bookshop's biggest ever clearance sale to commence on Saturday, May 8.

All departments will be represented, including theology, devotional, children's and general. Price reductions will be drastic on both old and modern printings.

"Church Scene" has perused the stocks to be cleared and is impressed with both the quality of the authors and the abundance of stocks.

However, many of the titles are available only to the extent of one or two copies.

- AB

GBRE encourages new parish developments

By the Rev. Alan Baxter, B.A., Th.L., executive secretary, Field Services Division, GBRE.

In the whole educating process, thinking plays a significant role. Gibbs and Morton in "God's Lively People", the counterpart to their "God's Frozen People" claim that.

"It is in this matter of thinking that the Christian of today has probably failed most. The weakest part of his education into the Christian faith has been on the thinking, questioning, intellectual side. This has had serious consequences when his general education has developed this intellectual side strongly in other fields. It is fear of thinking that, more than anything else, has frozen so many church people into inaction,

afraid of change, tied to convention, suspicious of questions, shocked by criticism. The true people of God are those who are as prepared to think with honesty as they are to act with enthusiasm."

Clue

Here, perhaps, lies the clue to understanding why some congregations are moving to assess and re-organise their educational activities while

others still remain hesitant.

In the Australian church at the moment, education is a real issue. No longer are Sunday Schools in the vast empire category with hundreds of children gathering Sunday by Sunday to be filled with all things necessary for their spiritual health.

No longer as a matter of course can a congregation expect to attract large numbers to a missionary deputation or a mid-week Bible study.

No longer can a national or diocesan program of study expect to involve more than a mere handful of people, whether they be clergy or lay.

But in the ferment of disenchantment with traditional educational activities, some exceedingly healthy signs are emerging.

Attention

In some of the moving congregations it is not surprising that the traditional educational area of work with children receives the first attention. In some congregations weekly classes have ceased and their place has been taken by monthly Saturday schools, or vacation schools with an integrated program of recreation, worship, meeting and guided reflection on life as young Christians.

In the area of preparation for confirmation, weekend camps and conferences for confirmands and their sponsors have become the norm in some congregations. The emphasis here seems to be on religious education as reflection on the whole

of one's life seeking to discern the continued activity of God creating, sustaining and claiming obedience.

Suitable

Congregations where these kinds of developments have occurred have found the latest revisions of the GBRE Teaching Series - K-2B, "Reaching out to God", C-2B "Me and God's World", C-4B "The Christian Adventure", C-6B "Christ Our Leader" - entirely suitable for this emphasis.

These manuals are able to point to the principle of dialogue between the faith of the Church, the record of God's action in the past and His promise of action in the future; and the issues in life now wherein that promised action of God is continuing.

This principle has always been adopted by teachers in classes where learning for Christian living has taken place, even though they might not have been aware of it.

The writers of these manuals have sought to provide the framework of a session wherein the teacher will allow both of these elements to rub together in such a way that the child will recognise himself more clearly and at the same time find that the faith of the church speaks very clearly to him and becomes part of his faith.

Other parishes have moved in the area of youth ministry, accepting young people within the congregation as sharers in the ministry of Christ rather than those to be controlled, catered

for or begrudgingly tolerated.

Belonging

Coffee shop ministry has become a significant part of the educational program of a few congregations and has given some young people a new sense of belonging and responsibility within the body of Christ and in their world.

But that which most seems to have stirred the educational pot in congregations has centred on the use of the training manual "Guidelines".

This manual together with "Outlines" and "Materials" is allowing congregations throughout the Australian church to begin to accept local responsibility and local initiative as crucial dimensions in a congregation's educating work.

Some congregations have even gone so far as to say that for the first time some real collaboration between priests and people, men and women, conservatives and radicals, enthusiasts and luke-warmers has occurred when such a diverse group within a local congregation has set about working through the issues dealt with in "Guidelines".

Initiative

It has enabled groups to begin on their own initiative rather than to hang diffidently on the latest directive from the top or to go on doing what has always been done.

New learning experiences are being provided in congregations by the groups of concerned and informed people who are learning to work together. It is the clear task of GBRE to continue to support this exciting development.

NEW from GBRE's ANGLICAN BOOK SHOP



God's Lively People Mark Gibbs & T. Ralph Morton
Even more significant than God's Frozen People. Destined to be the classic starting point in any renewal programme. Fontana paper back. 95c.



If that were Christ, would you give Him your blanket? Richard Wurmbrand
St. Francis Xavier said "There is no better rest in this restless world than to face imminent peril of death solely for the love and service of God our Lord". Wurmbrand writes of persecution in Russia. Paper back. 80c.



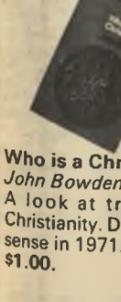
The Emerging Church Bruce Larson & Ralph Osborne
Discusses the goals, resources, strategy, opportunities and dreams of the men and women who are the Church in the seventies. Hardback \$4.40.



The way up Ainslie Mears.
The author of the best seller "Relief without Drugs" discusses the practical psychology of success in business, in life. Hardback \$4.40.



Guidelines GBRE
A working manual for Parish Education Committees. Probably the most comprehensive, practical programme in the whole field of Christian Education. Soft cover. \$1.50. Outlines Part 1 and Part 2 Companion study materials to Guideline Part 1 \$1.15. Part 2 \$1.95.

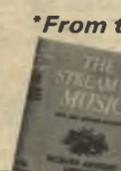


Who is a Christian? John Bowden
A look at traditional Christianity. Does it make sense in 1971. \$1.00.



What is Man? David Jenkins
Can Christians still believe they have a central clue to the nature of man? \$1.00.

***From the Music Department**



The Stream of Music R. A. Leonard
A new and revised edition of this best seller for over 25 years. Hard covers. \$7.50.



The English Madrigal Composers Edmund H. Fellowes
An account of the madrigal as an art form, and a critical survey of the Elizabethan composers. Hard covers. \$5.80.

***Five "Sesame Street" Books**



Letters
Numbers
Puzzles
People and Things
Shapes
In full colour. 95 cents each.

***Four titles from SCM Centrebooks (Soft covers)**



What about Children? John Gray
How, if at all, should children be introduced to the Christian Church? \$1.00.

Living with Guilt Henry McKeating
Looks at the problem of guilt complexes in the light of Christian teaching. \$1.00.

Music department covers wide range

When Dorothy Watson, past music mistress at Firbank Church of England Girls' Grammar School left teaching to enter the music trade, she little dreamed that she would one day be in charge of a music department described as "having the most comprehensive and widest range of Church music in Australia".

For that is the accolade frequently bestowed by Church musicians on the music department of GBRE's Anglican Bookshop in Melbourne.

Miss Watson said that the basis of the department's fame stemmed from the heritage of wisdom and foresight passed down to it from the old Diocesan Book Society.

The sheet music section caters for buyers of every type of Church music from sacred songs to rare liturgical music. Complete cantatas and oratorio - sometimes involving 80 scores - are also an important part of the sector's business.

Miss Watson pointed to the extensive range of musical commentaries and general musical literature. She said "In that section is probably books on the organ to be found anywhere".

She added that there was an ever increasing demand for general music literature, including texts and reference books for matriculation and university students. Biographical books were increasingly sought after too.

An unexpected section was devoted to children's musical books, fictional and otherwise. These were especially suitable for prizes in connection with youngsters' musical studies. This section also supplied a wide variety of books for prizes and mementos for choristers.

Side by side with the classical works was the section devoted to music and recordings of serious modern Church music, such as the works of Beaumont, Appleby and the finest collection of the Church Light Music Group.

In this section too, were recordings of popular sacred music, Church choirs, organists, vocal soloists, and groups such as the Medical Mission Sisters (whose "Joy is like the rain" is an all time best seller).

Miss Watson showed "Church Scene" the department's catalogue. Its various sections covered the whole gamut of Church music (liturgical, religious, popular), and of musical literature (texts, references, biographies, organ, choir training).

Copies of the catalogue are available for the asking - call, phone or write.

"Church Scene" has in the past thought of the Anglican Bookshop's music department as nothing more than just a small "service department". How wrong we were!

- AB

BIG BOOK SALE Commences Saturday May 8th



GBRE's ANGLICAN BOOK SHOP
2nd floor, 323 Bourke St. Melbourne. 63 8711. Yes: Mail and phone orders.

Send this coupon for list of Pre Selection Bargains.

Name.....
Address.....
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St Mark's far from drifting letters

Sir, IT WAS HEARTENING to read in your issue of March 18 the letter from Canon May and his staff, telling of the putting into practice at St John's College, Morpeth, of some of the ideas that he and I have talked over during the last few years.

However, I feel I should correct one assumption of the letter about St Mark's - an assumption which, in conversation with churchmen from many parts of the Commonwealth, I find is widespread.

The recent decision by the Diocese of Canberra and Goulburn to set up this year, a theological training unit, under the leadership of the Rev. David Durie, is one that leaves the unit organisationally quite distinct from St Mark's.

these students using our library this year, but our library is an open public library and we would be equally happy to have other institutions, including St John's, Morpeth, using it on the same basis. It does, after all, make sense for theological resources to be used as intensively as possible.

As regards St Mark's Institute of Theology, it is true that some of the students of the unit are attending our Th.L. courses, and I feel that the students themselves would agree that it is helpful to be studying in groups where ordinands are for the most part in a minority.

But I think it should be pointed out that the students are also attending courses at the university and elsewhere, and indeed most of them are living in Burgmann College at the university.

I rather regret some of the comments made about St Mark's in Canon May's letter. I feel that they draw perhaps too heavily on the experiences of his vice warden some years ago.

Canberra is changing all the time; and St Mark's is far from drifting rudderless in a backwater. Decisions have to be taken and resources obtained before action is visible to the world outside. I am sure, however, that members of the Church throughout Australia will look forward to our being able to advertise in the near future, a number of fellowships and studentships for work at St Mark's.

Finally, it might be appropriate to say two things. The Council of St Mark's, whose chairman is the bishop, but which is an ecumenical body, decided last year that our priorities

were in-service training, advanced work, and publications.

It might be that at some stage the diocese may ask us to play a more active role as an institution for the training of clergy, and I am sure that if it did the council would consider this very seriously in the light of our objectives.

My own rule of thumb would be that anything that is national, academic, and ecumenical is prima facie within our area of interest (and any two of these attributes are likely to excite sympathy in our breasts). But at the moment, we are still in the position stated by Bishop Burgmann at our foundation, that the Australian Church should not see St Mark's as a competitor in the field of ordination training.

— (The Rev) J.S. Nurser, Warden St Mark's Institute of Theology.

Magic is dangerous bishop warns

LONDON: It is dangerous spiritually and sometimes physically to with "black magic", the Bishop of Peterborough warned in February.

Peterborough, like other English dioceses, has not been without instances of vandalism in churches, where "black magic" practices have been suspected.

The Bishop (the Rt Rev. Cyril Eastaugh), believes it possible for some people to be fascinated by evil - by its apparent offer of self-satisfaction and power, and even by mere curiosity.

"There is, undoubtedly, a strong wave of such attraction at work today," Bishop Eastaugh said.

"There is a great deal of publicity given to the occult, and publications which deal entirely with this subject. Much of it is

in response to curiosity, but some of it leads to practice.

"We read of the revival of witch covens, of the practice of black magic, of the desecration of churches and tombs, of attempts to call up the spirits of the dead, or even invitations to the manifestation of evil spirits.

"It should be clearly understood by Christians that toying with practices of this kind is highly dangerous spiritually, and sometimes physically.

"Manifestations of evil intelligences are too common to be rejected as nonsense.

"From time to time they come to the notice

of the clergy, but some of it leads to practice.

"Young people led by curiosity and have, by the use of automatic writing seances (including boards), sought to call spiritual powers, with too much success.

"We are to avoid sort of approach to powers, but, if we confronted by them, are to make use of resources which God given us - our prayers, and the prayer of the Church, the power of Divine grace, and affirmation of our steadfast faith in Christ the Victor."

— "Church Times"

"Jesus People" papers flourish

By Gerald Davis

ANYONE WHO THOUGHT Christian religion was dead among the radical left youth movements in the United States has had cause to rethink in recent years.

In July, 1969, there appeared at Berkeley, Los Angeles, a tabloid student-type newspaper called "Right On" from which has grown the big Jesus People Movement.

It began two years after the Flower Children phenomenon, which is sometimes traced to a Scott McKenzie song of 1967 - "If you're going to San Francisco, be sure to wear some flowers in your hair. If you're going to San Francisco you're sure to meet some gentle people there".

Escape

As the Press has been telling us ever since, this strange movement with its ingredients of peace, love, flowers, color, beads, drugs and blown minds has provided one route of escape from the tensions of the great American Way of Life for a generation of youngsters.

It is now largely past. The Flower Children sought love, and tried to give love, above all else. It was love to be given and accepted but never abused. Like every movement, it lived up to only a part of its promise.

Some of the youngsters originally attracted to it have graduated to more dangerous things. For others, the ideal began to crumble with nothing to replace it. One by one the Flower Children began to separate from each other, many still clinging to shredded remains of hope.

One of the options which some have taken has been the Jesus People Movement in its various forms. "Right On", the Christian World Liberation Front paper which started the Jesus People, rapidly grew to 100,000 circulation and still runs at 65,000. Now it has contemporaries like "Hawaii Free Paper", "Hollywood Free Paper", "Maranatha Free Paper", "Truth" and - wonder of wonders - "Oracle".

Underground

"Oracle", in its heyday, was an arty, psychedelic paper from the Haight-Ashbury culture of San Francisco. It was strictly an underground paper at first, and had an international circulation of 100,000. It featured the then daring things of drugs, sex, anarchy and the more mystical Asian religious fashions of the day. Its photos were such that few copies ever got into Australia legally.

Then last spring (Australian calendar), the editor of "Oracle", David Abraham, had a religious experience and professed Christian faith. He turned over his rights to "Oracle" to the Jesus People Movement, and suddenly "Oracle" became a hip culture ver-

sion of Billy Graham's "Decision" magazine.

In the papers of this kind you will find the testimony of Michael Selby who turned from Krishna Consciousness to Christ, Bobby Jay who deserted Pot for the Prince of Peace, Kathy Rooney who has found one of the papers a good evangelistic tool in her local church, and so on. There are pictures of Gospel Rockers, illustrations of the smiles Jesus turns on, and proof in pictorial form that Jesus turns bigots into racially tolerant red-blooded-all-American-boys-and-girls (1971 model).

Eye-poppers

If all this sounds cynical, it shouldn't. These papers are eye-poppers to look at, mind-blowing to read, naive to the point that you wonder if you have completely misunderstood their circulation claims, and theologically inscrutable.

I understand they are being bankrolled substantially by some of the more adventurous of the Pacific coast Christian business leaders. This may explain the hints of blood theology thinking which ride so strangely with hip.

"Christianity Today" take it all seriously.

There are 12 gates in the walls of the heavenly Jerusalem. It's unlikely you or I would want to enter by a gate that looked like the Jesus People newspapers, but we don't have to.

And one hopes we all appreciate that we inevitably have cultural objections which we must resist turning into theological ones.

As far as I have been able to find out, no one has tried to publish papers of this kind in Australia. Some of the university papers have the right format and writing style, so the climate among our students may well be ripe. If it comes here we will have plenty to think about.

Not least is that the institutional Church hardly cracks a mention in copies of the Jesus People papers I have read.

What ever happened to the flower children



This is an inside page from "Truth", Spokane, Washington, published by Youth Speaks Inc. On other pages we read how a staff reporter was kindly received by an Episcopal congregation one Sunday and physically thrown out by an Assemblies of God pastor the next. There are testimonies, an extremely free wheeling Bible study, many letters to the editor, and pages of pictures.

Clergy movements

MELBOURNE

JAGO, the Rev. K.B. From Director G.B.R.E. to headmaster Yarra Valley Church of England School, 17.6.71.

MULLINS, the Rev. G. To Incumbency St Paul's, Ascot Vale 27.4.71 (at present curate).

WIGHT, the Rev. J.G. From St Michael and All Angels', Bennettswood to St James', Syndal, 27.4.71.

DONNELLY, the Rev. A.C. From St Paul's Canterbury to full-time relieving staff, October 1971.

BLAKE, the Venerable D. To be Archdeacon Emeritus.

KIRBY, the Rev. H.B. From Department of Chaplaincies to Incumbency, St John's West Geelong, 29.3.71.

PACE, Mrs B. To receive licence as Trained Woman Worker March '71. (Department of Hospital Chaplaincies.)

PARKER, the Rev. K.W. To Curacy Wangaratta Cathedral for one year, March '71.

HALI API API, the Rev. V. From Diocese of Polynesia to curacy, St Stephen's Mount Waverley, February '71.

BRAYBROOK, the Rev. I. From St George's Malvern to curacy All Saints' Geelong, February '71.

DAVEY, the Rev. G.R. From part-time curacy St Luke's Frankston to part-time curacy Christ Church, Berwick, February '71.

ELLIOTT, the Rev. R. From part-time curacy St David's Moorabbin to

part-time appointment Department of Christian Education.

JACKSON, the Rev. H. From Holy Trinity, Kew to curacy St John's, Croydon.

KING, the Rev. E.F. From Diocese of Riverina to curacy St Peter's Eastern Hill, February '71.

RIGBY, the Rev. S. From curacy St Barnabas, Balwyn, to curacy St David's, Moorabbin, February '71.

SHIELDS, the Rev. C. From St Silas, North Balwyn to curacy St George's, Malvern, February '71.

PRENTICE, the Rev. H.K. From St Mary's, Caulfield to curacy Holy Trinity, Adelaide, February '71.

BROWN, the Rev. S.F. Retiring end June, '71. (At present curate in Department of Evangelism and Extension Locum Tenens Division.)

CARVER, the Rev. V.G. Retiring end June '71. (At present Locum Tenens Long Service Leave.)

RIVERINA ROLLS, the Rev. D.M. Formerly Priest-in-Charge of the Parish of Arian Park, Ardlethan, has been inducted as Rector of Hillston.

DENLEY, the Rev. David. Assistant Priest of Leeton, has been instituted as Priest-in-charge of Wentworth.

JOSEPH, the Rev. Ernest of Lake Cargelligo has been inducted as Rector of Arian Park, Ardlethan.

PRIEST, the Rev. Gary has been appointed as Deacon Assistant at the Parish of Leeton and the Reverend Geoffrey Sloan as Deacon Assistant at the Parish of Deniliquin.

RATTRAY, the Rev. James has resigned as Rector of Moama, so that he can work in Melbourne and care after Mrs Rattray who is convalescing from illness.

KING, the Rev. E.F.

Priest-assistant, Hillston to St Peter's Eastern Hill Diocese of Melbourne.

Priest-assistant, January '71.

SLOAN, the Rev. G.K. To Deniliquin Diocese as assistant January, 1971.

ORDINATIONS at St John's Corowa, on December 4, 1971. Priest: the Rev. T.R. BOOTH, St John's Corowa. Deacons: the Rev. A.G. PRIEST, the Rev. G.K. SLOAN.

TASMANIA STANTON, the Rev. M.H. Director of Overseas Department to Rector, St. Saviour's, Hobart, March '71.

THURLEY, the Rev. G.D. From assistant Curate, St John's, Launceston, February '71.

ATKINS, the Rev. Canon J.E. Rector, Kingston, resigned on medical grounds, February 28 '71.

HOPE, the Rev. J.C. Rector, Sheffield, resigned January 4, '71.

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THE SPIRIT OF TRUTH

study resource

A study on the Gospel for the Fourth Sunday After Easter (John 16:5-15) by Leon Morris.

JESUS HAS BEEN SPEAKING about the troubles His followers will face. Now He turns to the resources they will have to enable them to overcome them.

But first He makes it clear that He Himself will not continue to be with them. His statement that none of them asks the question, "Where are you going?" raises a problem, for Peter had asked precisely that (13:36). But it had not been a serious attempt to find out Jesus' destination. Peter's real concern had been with himself, with the thought that he would be parting from his Master, not with what the Master would be doing. Done of the disciples, in their self-interest, had made a serious attempt to find out what was to happen to Jesus.

Strachan reminds us that the same attitude continues, when men put their interest in the historic Jesus rather than the ascended Lord. This he thinks "exemplifies his refusal to ask the question He desired his disciples to ask, *Whither goest thou?* We cannot understand Jesus, and the mind of Jesus, unless we take into account that He Himself did not regard His earthly life as a sufficient revelation."

Jesus goes on to the thought of the coming of the Spirit, a coming which could not take place until He left them. Why, He does not say, but in 7:39 we find that it is the "glorifying" of Jesus that makes the difference, i.e. it is the cross that is critical. John, of course, sees true glory in the cross;

he often uses "glorify" of the cross). The Spirit is given on the basis of Christ's atoning work.

Usually the work of the Spirit is connected with the life of believers. But in this one passage we are concerned with what the Spirit will do in the world. RSV tells us that He will "convince" the world, but the verb here probably means rather "convict." The meaning Bernard says, is "to cross-examine for the purpose of convincing or refuting (the word being specially used of legal proceedings)." There is a good example of what is meant in Acts 2:37, where those who heard the preaching "were cut to the heart."

The Spirit is normally thought of as doing something "for" people, but here the thought is rather "against." The word rendered "counsellor" in RSV denotes a legal activity which is usually on behalf of the defendant. In this passage, however, the Spirit is the prosecutor and brings about the world's conviction. We usually understand this to mean that the world becomes convicted, i.e. gets to know its sin, and this is probably part of the meaning. But there is also the thought that it is the Spirit who shows the world to be guilty, convicts it in a legal sense.

The Greek underlying this verse may be understood in more ways than one. It might mean, "He will convict the world of wrong ideas about sin, in that it does not believe" (the world does not really understand what

sin is). Or it might mean, "He will convict the world, because it does not believe" (the world's unbelief is a classic illustration of its sin). Or it might go further in the same direction, "He will convict the world of its sin, in that it does not believe" (the world's unbelief is the world's sin). If we have to choose between these I personally favor the second. But John often uses words and phrases which appear to be meant to be taken in more senses than one and this may be another case.

The righteousness shown by Christ's going to the Father and which the world knows only because of the Spirit's work is surely the righteousness that is established by the cross. It is that "righteousness from God" of which Paul writes so movingly in Romans. It is the Spirit of God and none else who shows men that in the last resort their righteousness before God depends on Christ's atoning work and not on any of their own efforts.

The third work accomplished by the Spirit is one of judgement. "The prince of this work" is, of course, Satan (cf. 12:31). It is important to see that the defeat of the evil

one is not simply an arbitrary exercise of power (as though with God might were right), but a work of judgement. Justice is done in the way the defeat of Satan is brought about.

Jesus goes on to the continuing activity of the Spirit. Notice that all the revelation is not given at once. The disciples could not "bear" it all, so some things were reserved for the time after Jesus left and the Spirit was active. Since the Spirit is to speak of Christ we may ask whether they are not misguided who try to go behind the witness of the apostles to "the original Jesus." Since the Spirit teaches of Jesus it may be contended that the same source lies behind both.

That He will "declare to you the things that are to come" is a problem. Usually Christians, even Spirit-filled Christians, know no more about the future than other people. But the things to come may refer to the Christian system which was future when Jesus spoke. It would be worked out not by natural insight but by the Spirit of God. There is a continuing presence of the Spirit of God with the people of God.

book reviews

Coolth for the blase

"GOD IS BEAUTIFUL, MAN" Carl Burke, Fontana Religious Paperback, 70c.

CARL BURKE HAS written this successor to his bestseller "God is for Real, Man". Rather, he claims not to have written his material at all; it is the gathering together of the "cool" religious expressions of young Americans in goals and other detention centres.

Burke himself is a long-term prison chaplain. If he has not written the fifty-three episodes in this paperback he has exercised a skilful role as editor. But one suspects he is something more than that.

Some of the title headings suggest the style and content: "Watch out, you jokers and hipies" (The scribes and pharisees), "Moses' people go on a trip" (the Exodus), "A Creep makes it" (Nicodemus), "Dan gets dragged" (Daniel in the lion's den).

I tried the book out on a blase 14-year-old. She instantly expressed surprise and interest. A couple of days later she had read most of the tales and voted extracts from "Listen to the Teach Man, Man" the best. Samples - "A blowhard is soon messed up and a Mr. Big is soon at the bottom of things", "You ain't weak if you don't get mad quick, its better to watch yourself than be mayor".

I would be surprised if this teenager knew the Book of Proverbs existed and if he didn't go on to delve into her Bible.

Parts of the book are bewilderingly American but I am assured that even these bits come across significantly if they are read aloud.

This book is well up to the standard of its predecessor and I will be surprised if not only teenagers but many an adult will not delight in it. It could never be authorised for use at the lectern, but I expect to hear it broadcast from the pulpit.

Robert W. Dann.

Reaching out to youth

"TIME TO ENDEAVOUR", by Harold Henderson, Christian Endeavour Publications.

"The majority of Australian young people are not delinquents. They are not rebellious. They are untouched by the Gospel, and are as pagan in that sense as the uncivilised tribesmen in the hills of Bolivia or New Guinea. They are lost, in the sense that the secular materialism with which they are surrounded has given them no basic answers to the riddle of existence nor adequate goals for meaningful existence."

Here is a positive attempt from an Australian viewpoint to look at the relationship of modern young people with the Church of God. How is it possible to communicate the gospel to a group that gives its allegiance to 'pop culture'? How can this group be brought to a position of commitment to Jesus Christ, that will give the right motivation to translate ideals of service into constructive effort?

The reason for the publication of this book is really to alert the Christian Endeavour Movement to its need to keep abreast with the techniques of the present day. When the movement began it was ahead of its time and was a spearhead for progressive youth contact and communication. But the author feels that this is no longer so, and suggests that the movement has the right principles and basis for an effective advance. He quotes from his experiences as one involved in the work of the Central Methodist Mission in Sydney, and particularly with teen cabaret.

The author suggests that the youth groups of the Church must provide Christian fellowship for those within the Church, but also must become deeply involved in the task of reaching out to others. He believes that unless this is done there will be no youth left within the Church.

- A.R. Patrick.

THE VIA MEDIA

MOST ANGLICANS DO not favor extremes. They prefer the way of compromise, the mean between the two extremes. This has expressed itself in the much used phrase "the via media".

It has found its noblest expression in the preface of the 1662 Prayer Book, "It hath been the wisdom of the Church of England, ever since the compiling of her public liturgy, to keep the mean between two extremes, of too much stiffness in refusing and of too much easiness in admitting any variation from it."

From its context, this applies to rites and ceremonies, but in itself it has become the very heart of the Anglican way of thinking and behaving. The English temperament does not like excesses either way. It does not favor the tub-thumping enthusiast who is completely dominated by emotion to the exclusion of thought, nor does it like the cold withdrawn logic of the scientific mind which can be as unfeeling as it is aloof.

What is true generally, is true of his Church. In words of other days, his Church is the mean between "the meretricious gaudiness of the Church of Rome and the sluttiness of fanatic conventicles."

This principle is carried out in many ways.

In doctrine, the Church of Rome tends to speak with the note of absolute authority, while the Protestant Churches leave it often to the conscience of the individual believer, each man being his own interpreter of Scripture, the final authority.

The former adds to Scriptural doctrines from tradition and history, sometimes with little historical fact behind them. The latter over-asserts some doctrines to the exclusion of the rest. On the one side can be rigidity and restriction, on the other undue liberty and freedom which can end in licence.

The Church of England strikes a balance. As Cyril Garbett, a former Archbishop of York was fond of emphasising, in no other nation is there found such a remarkable combination of respect for authority, and a love of freedom. On the cardinal matters of doctrines, the Church is definite: on the secondary matters, there is freedom of belief. The Church distinguishes between what is necessary for salvation, and what is valuable custom, but is not necessary for salvation. The principle then is "You ought" rather than "You must".

Take as an example, the doctrine of eternal life. The Church believes that there is eternal life, a life of such a quality that as soon as a man comes into living relationship with Jesus Christ, he begins to enjoy it. But on the secondary matter, like the details of heaven and hell, she is not dogmatic. There is no clarity here: therefore the matter is left free.

victor maddick writes...

In worship a similar balance is held. The Anglican is taught that when he comes to worship, he must come with a repentant heart, eager to accept God's forgiveness and determined to live more worthily. How he does this is left to him. He can resort to a priest for spiritual advice and absolution, or, in the privacy of his own home, or within the context of the Church service itself, find relief in confession.

Some like to genuflect, and make the sign of the Cross, others do not. The Church has not legislated on these customs, but rather, "as touching kneeling, crossing, holding up of hands, and other gestures, they may be used or left, as every man's devotion serveth without blame." (1549 Prayer Book.)

This principle of the via media holds true between the sacramental and the personal side. Our Church tries to hold the balance, valuing the one without forgetting the importance of the other.

This is seen most markedly in the words of administration in the 1662 service. The sacramental side is seen in the words, "the body of our Lord Jesus Christ which was given for thee": The more personal side of "... feed on Him in they heart with thanksgiving."

Some years ago Evelyn Underhill wrote, "The puzzled student of Anglicanism can find within the borders of the Prayer Book an almost complete Evangelicalism: grave, Biblical, prophetic, devoted, based on the preaching and hearing of the Word, suspicious of ceremonial acts and sensible signs, emphasising the personal relation of the soul to God, greatly concerned with man, his needs, problems and duties, and hardly distinguishable in temper from the unstylised public worship of the non conformist sects."

"But we can also find, using the same books and obedient to the same authorities, a sacramental, objective and theocentric worship, emphasising the holiness, authority, and total action of the Church, her call to adoration and vocation of sacrifice, revealing her traditions and her saints, using all the resources of symbolic expression."

Within this via media, lies the genius of our Church. Not always with its recognition will go acceptance of the principle. But we are ever learning the truth of the old adage, "In things essential, unity: in things doubtful, liberty: in all things, charity."

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Astronomy, astrology and God

By Dr Ralph Foster, scientist with CSIRO, and a tutor at Ridley College, Melbourne.

"IT IS RATHER generally accepted that the universe began by a gigantic explosion which took place roughly ten thousand million years ago". So begins a recent article in the periodical "Science" by J.H. Gort, former professor of astronomy and director of the Leiden Observatory. This view of the beginning of creation as a "big bang" was recently the subject of a television documentary "The Violent Universe".²

The violent universe

Most of us were brought up believing in an orderly universe - a universe governed by the Newtonian Laws of Motion, a universe characterised by constancy and predictability.

The regularity of astronomical phenomena, the dependable procession of the constellations across the sky, the return of the comets, the march of the seasons, the constancy of Nature were adduced by hymn writers and the Scriptures themselves as evidences of the unchangeableness and providential care of the Almighty.

Now apparently all is changed. Instead of the orderly universe we are presented with a picture of disorder, a picture of exploding suns, colliding galaxies, huge magnetic forces surging through the cosmos, forces greater than one million, million, million hydrogen bombs; pulsating stars, double stars, red stars, blue stars, X-ray stars, radio stars, stars being born, stars evolving, stars dying.

The evolution of life on earth is seen as but a part of the evolution of the cosmos itself. New atoms are being born and evolve in the stars; galaxies evolve, stars themselves evolve, the whole of nature changes constantly and irrevocably.

Our telescopes look out into space to the edges of the visible universe, 20,000 million, million, million miles away - and who knows what is beyond their range?

Astronomers look back into time, 10,000 million years ago and record the radiations from that cosmic explosion which started the evolution of the universe.

Even our own sun is slowly changing, slowly ageing, and will surely die 5000 million years from now. From the sun, gasses at huge temperatures leap 200,000 miles out into space. The face of the sun is pocked with a continually changing pattern of sun spots. Huge energy fluxes of particles stream from the sun's surface to cause the aurora and our radio signals to fade.

Galaxies speed toward each other at 15,000 miles a second, distant galaxies move away from us nearly at the speed of light.

And our own sun, far from being the centre of the universe, is now known to be a rather average star, one of ten thousand million stars in our own galaxy, the Milky Way. We are not even near the centre of our galaxy but out in the suburbs as it were of our star city, 30,000 light years from the centre (and one light year = 5,880,000,000,000 miles!). Moreover our galaxy is but one of between 100 and 1000 million galaxies within the present range of our telescopes.

This then is the new astronomy. It pictures a universe of continual change, of

unbelievable complexity, of unimaginable distances; a universe full of tremendous destructive forces splitting galaxies asunder and smashing stars to pieces.

It pictures too a universe with creative power, continuously forming new elements, new stars, new galaxies, new possibilities. It conceives of a universe far different from traditional view of a completed perfect work.

As our minds grapple with these new and astounding facts, is there any wonder that men should ask questions about this violent, ever-changing cosmos? Do the motions and positions of the planets, do the powerful forces and radiations sweeping the universe have any effect on the lives and destinies of men?

When we consider the vastness of the universe, calculate the number of the stars, and ponder the meaning of the spaces between the stars; when we think about the tremendous forces sweeping the galaxies can we believe in an omnipresent God? And above all - can we believe that He should care for us, individually?

The stars and you

One of the truly surprising things which has emerged since the mid 60s is that this super sophisticated, highly educated, scientific 20th century technicolour society still half believes the ancient astrological myths of the Babylonian civilisation of 3000 years ago! Books on astrology may be found in the popular booksellers (and even in the university bookroom) by the dozen.

Hardly a popular magazine is without a page revealing "what the stars foretell". Newly founded newspapers aimed at hard headed business men have paragraphs for "those who trust the stars". Many people half believe that "there must be something in it or the newspapers wouldn't print it".

Technically of course, the laws of gravity mean that the gravitational force of all bodies in the universe must act on all others. The poet Francis Thompson knew that "thou canst not stir a flower without the troubling of a star".

But it is also true that these forces must be so infinitesimal on an object so small as a man that they cannot possibly affect our lives directly, if they did, then human freedom and human responsibility would be an illusion.

It is surely a sign of the decline of Christian influence in our society that concern with astrological matters has arisen at all.

Where "what the stars foretell" is regarded as a form of harmless merriment, then the Christian can laugh with the rest, but when people begin to mould their lives on these fabrications, and live in fear of the consequences, or build false hopes on astrological predictions then the Christian duty must be to show these empty prophecies for what they are.

The Christian who believes that the heavenly bodies are but the mere handiwork of God, under His control, having no power of their own for good or evil can attach no importance to astrological forecasts. The

Christian trusts in a personal, loving Creator, not in the mechanical motions of impersonal planets. He bases his life on the sure promises of God. To do otherwise would be an affront to the dignity of God and to a belief in His providence.

To the Christian, astrology is at the best a harmless waste of time, but if it is taken seriously at all he must regard it as a binding superstition from which Christ came to set men free. The old and new testaments rightly denounce astrology wherever it seeks to turn the trust of man away from the living God. And we must do no less.

New astronomy and God

But is there still a living God? What can he care for me? Atheists looking at the size and complexity of space, conceive of the doctrines of a personal, caring Creator as the height of man's arrogance.

But their doubts are not new. Two and a half thousand years ago the psalmist said this: - "When I consider the heavens, the moon and the stars which thou hast made, what is man that thou art mindful of him on the sons of man that thou considerest him".

We can respond in two ways to the new astronomy. We can enlarge our doubts, if we wish to do so, or like the psalmist we can enrich our faith. Our response is a matter of will, the facts are neutral. Indeed, scientific facts are always spiritually neutral. They add nothing to spiritual truth, and they can never take anything away.

Science is only, by its very nature, concerned with the physical universe. Scientific "truths" are but men's interpretation of scientific facts, and so they change constantly as more information accumulates. Spiritual truths are eternal. They are not concerned with the physical space-time aspects of the universe (except incidentally) but with morality, beauty, truth and righteousness, and above all with the love relationship between God and man. Of these things science can say nothing.

Although it is unwise, therefore, ever to closely identify any scientific outlook with any particular interpretation of scripture, (as the church-scientist controversy of the last century shows), I believe we can rejoice that at present both scientists and Christians enjoy a view that creation has a finite age and that in the past there was a unique event, creation if you like.

I believe also with Professor Birch in his book, "Nature and God",² that our new concept of God as One who constantly works in an ever changing, ever evolving, even dangerous universe, is a more scriptural, more noble view than that of the eighteenth century deists who reduce God to a mere machine watcher, a sort of cosmic mechanic. It is a view which insists that God is intimately involved in His creation moment by moment.

Those of you who have been to Parkes in NSW, may have seen the huge radio telescope there. The scientists look at the universe not with their eyes through glass lenses, but with radio waves received by a huge bowl shaped aerial.

And the universe they see with the radio telescope is quite different from which they see with their optical telescopes. Some stars which are bright optically, dull or even invisible to the radio telescope. Some galaxies which appear unimportant to the eye give out enormous amounts of radio energy. Similarly, one looks at the sky with ultra-violet infra-red or x-ray telescopes one sees different pictures.

The point is that what you see in the universe, the brightness and importance of an astronomical object, depends on the type of information you are looking for, whether light, x-ray, or radio emission. What excites the optical astronomer may have importance at all to the radio astronomer. The x-ray star may be insignificant in infra-red.

I make this point for I believe here have a scientific parable, "a figure of true" as I would call it. For I believe in God being a personal, loving, moral, spiritual Being is mostly concerned with the qualities in His universe.

Perhaps God in considering the galaxies each with their countless millions of stars many thousand times bigger and brighter than our star, sees not the light nor x-rays nor the radio waves, but rather warmth of love, the glory of a righteous and the radiance of a personality made His own image. Our planet, our galaxy is only one we know contains life with the qualities.

Imagine you are flying over a large city which is your home, looking down at the streets below you. Suddenly you recognise the suburb you live in, and your heart quickens. You look closer and with growing excitement recognise the street, and then perhaps even the roof of your own house. There may be tall sky-scraper buildings pointing into the sky. There may be huge public parks. Yet these do not thrill your heart at all. There may be costly mansions and spacious grounds but these do not concern you. You thrill only to the sight of home. And why? There are those in your home whom you love and care for, who love and care for you.

God can make a thousand galaxies while we move with machine like obedience to His laws. But He has made men free. He forgives no one to love Him. Our planet then may be more important to God than a multitude of galaxies, for here men respond to His love with their love, freely.

God is love, and the love of man means so much to Him that "He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. This is why God can care for our planet. He makes His home here in the hearts of men."

Maybe J.B. Phillips was right in believing that for most of us our God is too small. The new astronomy can enlarge our vision of God, deepen our awe, magnify His majesty, increase our faith in a concerned ever-working Father and so enrich our hearts.

"Out of my vision swims the untracked star
Thy councils too are high and very far

Only I know, God of the Nebulae
It is enough to hold me fast by thee."

Amy Carmichael

Footnotes:
1 Now available in book form published by the BBC. Astronomical facts from "Violent Universe" and F. Hoyle (1961).
2 SCM Press.

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