

CHURCH

SCENE

"We don't just expect a man to be converted to Jesus today, but to 16th century language, 12th century buildings and fourth century clothes."

Canon Michael Green, at the National Evangelical Anglican Congress



The Primate, Archbishop Woods, welcomes to Melbourne the delegates to the National Evangelical Congress last week. The congress (full report, Page 4) showed early signs of coming up to the ambitious expectations of its organisers.

CHURCH SCENE, NATIONAL ANGLICAN NEWSPAPER

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NEAC—OPTIMISTIC AND RADICAL

At its close, four impressions stood out from the National Evangelical Anglican Congress last week:

- * Get up from Evangelical self-assuredness.
- * Provide greater flexibility of services and be prepared to experiment.
- * Get in to the feeling of today: remove clericalism and work with lay people meaningfully.
- * Get out and join in ecumenical and community activities.

The impact of all this from NEAC, however, will be felt only if the papers and discussion is fed back into Australian parishes.

The mood of the congress was optimistic and quite radical. Frustrations felt right through the Evangelical cause in Australia — surprisingly parallel to those felt in other quarters — were plain to see.

After a torrid final plenary session when the congress statement was being planned —

and some significant sections are to be left out because of close voting — came a communion service at which the sermon concluded with these words:

"Vague and careless thinking is the source of endless trouble. Men of little mind and little spirit beget men of narrow faith and restricted sympathy. But men of large mind and burning spirit beget men of strong faith and far-seeing vision, and this is what we need today. 'We stand before the task

and we are too little. What shall we do? We know that we cannot reduce the task to our own size. Therefore we must grow and become bigger. Nothing less will suffice if we are to match the hour for which we were born."

See Page 4 for a fuller report.

THE FORTNIGHT'S NEWS

Between Hans Kung and the National Evangelical Anglican Congress, the last fortnight has held something for everyone in the Church of England in Australia.

HANS KUNG

Capacity audiences, night after night, went to Melbourne University to hear Professor Kung. The audiences were remarkably ecumenical, with probably as many Roman Catholics as Anglicans, and many others besides.

The biggest interest centred around his well-known radical proposals for church

government, but he also made a profound impression as a man of insight in many other areas.

On Page 2 of this issue, the Rev. E.K. Robins writes about the questions of authority and infallibility with which Professor Kung's name is now inextricably caught up.

NEW GUINEA MARTYR'S DAY

In some of Australia's Anglican centres, today is marked as the anniversary of the martyrdom by Japanese invaders of Anglican missionaries in New Guinea. Archbishop Sir Philip Strong, who was Bishop of New

Guinea at the time, writes of the occasion on Page 8 of this issue.

CMS HOPES, AND A SETBACK

The Church Missionary Society has announced a record budget for the present financial year. Within days of the announcement, the CMS Queensland office, from which not only the Queensland dioceses, but also Armidale and Grafton, are served was destroyed by fire. See Page 3.

COUNTRY DIOCESAN PLANNING

The major letter to the editor this week is from Archdeacon Colin Sheumack who

pleads for caution with announced plans for St. Arnaud Diocese to make sweeping changes to streamline its ministry. He regrets that laymen did not take part in drawing up the blueprint, and suggests that at least the whole Province should participate.

CONFERENCE ON MINISTRY AND MISSION

The statement from the recent Canberra conference is not public yet, but in the Page 2 COMMENT this week, Lance Shilton of Adelaide suggests the conference was highly significant.

comment

Flexibility in Fellowship

The Mission and Ministry Conference just completed in Canberra at a travel cost of almost \$3000, met by delegates themselves, should be worth all that and more.

Seventy leading churchmen comprising several Bishops, other clergy, including a high proportion of competent theologians and key laymen (less than there should have been) were under the general chairmanship of the Primate, the Most Rev. Frank Woods. Delegates came together from most parts of Australia. But women were conspicuous by their quality, if not their quantity — significantly four only.

For six solid days in the spacious rooms of the new Burgmann College the implications of the "Missio Dei" in the seventies and beyond were squarely faced. In the opening address, the Archbishop of Brisbane, Dr Felix Arnott, said, "The Christian mission is always a witness to the Kingdom that has come and to that which has yet to come."

The General Synod had requested discussion in depth of the office and work of bishops in the Church of England, the task of laymen in the church, the role of the parish priest, the place of deacons, the non-stipendiary ministry, women in ministry and specialist and other ministries.

The reports representing a surprising degree of unanimity and exciting new thinking, will be presented to the Standing Committee of General Synod for further consideration and appropriate action. The publications of reports for consideration by the whole Church should be keenly anticipated as they set forth a positive and progressive program for the future development of our church and its witness in the world.

Willingness for change is a welcome new attitude for the Church of England in Australia, seen traditionally as "stiff and starchy". But there are dangers. We know where we have come from but we may not know where we are going. Some applaud this uncertainty because of the flexibility it provides for courageous and imaginative action essential to effective witness in a fast-changing and increasingly secular society. Others want to make sure that we do not move away from the Faith "once delivered to the saints", or fail as a church in continuing to present the whole Counsel of God.

Leading speakers from other denominations who were experts in their own fields brought a welcome degree of cross-fertilisation to the Conference. This stimulated openness into new thinking. Even among the more traditionally-minded delegates there was an evident willingness for new developments into practical conclusions based on the fundamentals of the Gospel.

Flexibility in fellowship arose not from an airy-fairy desire to be all things to all men, but a sincere corporate determination under the guidance of the Holy Spirit to extend the Kingdom of God arising out of the authority of the Bible and the principles of the Prayer Book.

"Christ calls us to a new obedience", the title of the National Evangelical Anglican Congress at Monash, could well have been used for this significant Conference on Mission and Ministry in Canberra. The full report is worth waiting for.

— Lance Shilton

Let's keep public disputes constructive

Unfortunately, it becomes "de rigueur" every now and then for some well-meaning Anglicans to express acute embarrassment at the publicly stated attitudes of other equally well-meaning Anglicans.

It is necessary for us all to remember that in our human effort to understand divine truth, or how it applies in any matter, our human limitations set bounds to the depth of our understanding of anything involving Creator God.

There are times and places when clashes of view should be opened for the right people to see and consider. Frank exchange is the essence of that present fashion of dialogue, after all. But public name-calling, outside of the environment where anything constructive can be achieved, is of very doubtful value.

In recent weeks, the shrillness of some highly personal comments about leading churchmen has suggested more hysteria than wisdom. (One cannot help but feel, for instance, that it is naive to say that Archbishop Loane's recent controversial decisions in inter-church relationships have been a shock.)

The suggestion that Anglicans markedly out of step at particular points with other Anglicans should somehow be eased out of their positions, too, is itself remarkably un-Anglican. If comprehensiveness has always been an Anglican gift, inter-confessional bridge-building is a more recent one we have been glad to claim. How remarkable it would be if at the same time we started to weed out of our own ranks some whose non-conformity happens to strike a sensitive nerve.

Of late the temperature has been too high for productive debate. It ought to be the wish of every responsible churchman to permit the necessary cooling so that reasonable interchange can proceed. This will mean less inflammatory talk, more listening, and — quite soon, we might hope — the quiet resumption of the talking together that allows the diverse elements of the Church of England to live together in charity for one another and an overwhelming sense of mutual inheritance of the love of God.

— G.C. DAVIS

Authority, infallibility and Professor Kung

Four years ago, Trinity College, Melbourne invited Professor Kung to lecture at its Annual School of Theology. At that time, neither the College authorities nor the lecturer could have foreseen that his visit would coincide with the release in Australia of his book "INFALLIBLE?"

As it happened, the book came on the market on the second day of his week of public lectures in Melbourne. In these circumstances, it is difficult to see how he could have avoided speaking about infallibility.

His main discussion of the topic was at his first public lecture in Wilson Hall in the University of Melbourne. Those who had hoped for a theological tour de force were probably disappointed. Professor Kung spent most of his lecture recounting the series of events in his own life and the life of his Church which led him to his present position. In the last 10 or 15 minutes he briefly outlined his chief objections to the concept of infallibility and suggested the way in which he thought that the problems connected with it could be resolved.

Professor Kung's objections to infallibility are not abstract ones. They arise from the roles in which he sees himself in the life of the Church. He is at heart a reformer. Some of the reforms he would like to see implemented contradict either infallible proclamations of the Church, or long-standing and unbroken practice and tradition. The need for reform has led him to challenge the place of infallibility and tradition in the Church.

But Professor Kung is not only a reformer: he is also a theologian.

As a theologian he knows what tremendous strides have been made in his particular field in recent years and especially what great new resources have become available through the work of biblical scholars and biblical theologians. More and better materials are available today than at any time since it was possible to personally question those who had known Jesus in the flesh.

But dogmas infallibly proclaimed (in some cases as late as the 19th and 20th centuries) have officially closed questions which, theologically speaking, have been re-opened by the discovery of these new resources.

Professor Kung feels this situation to be an intolerable one for a theologian.

He feels that the definition or formulation of dogmas must not prove a barrier preventing us from going back to the origins of Christian thought and re-considering questions in the light of fuller resources.

One must sympathise with Professor Kung here, for, as he sees it, what is at stake is nothing less than his personal academic integrity and the academic respectability of the whole theological enterprise.

How does Professor Kung propose to deal with this thorny question of infallibility? I have not yet been able to read his book, but from hearing him make three public statements on the issue and from a very brief personal conversation, I gather that he wants to stop using the word "infallible" in connection with the Church and to substitute either the word "indefectible" or the word "indestructible." On one occasion he said that he did not really object to the word "infallible" as long as it was properly interpreted, by which he seemed to mean "as long as it was interpreted as 'indefectible' or 'indestructible'."

I doubt whether this proposal will help Dr Kung very much. If he really wants to deny that infallibility has any place in the life of the Church, his position will be clear, but he will displease many, and not all of them Roman Catholics. There are many in all churches who think that some kind of infallibility is essential to Christianity.

I do not think that the Professor can avoid his difficulty by proposing that the word "infallibility" be translated into something else. Infallibility is concerned with the question of truth in the Church. Indefectibility has more than one meaning, but in normal theological discourse it refers to the ultimate faithfulness of the Church that the Church cannot finally fall away, or defect, from its call in Christ Jesus. Indestructibility is concerned with the possibilities of the existence or non-existence of the Church.

Now, truth, faithfulness and existence are three quite different categories and it seems to me to be illegitimate to suggest that they can be used interchangeably. I don't think the fact that Professor Kung believes in the indefectibility and indestructibility of

the Church can save him from making up his mind about infallibility as it is usually understood.

Infallible statements refer in two directions at the same time. On one hand they point back to the proclaiming authority, whether Pope, Council, Church or Bible, by which their truth is supposed to be guaranteed. On the other hand, they are directed toward people — people who need guidance for their understandings, their decisions and their actions. Dr Kung's difficulties with infallibility are related to the proclaiming end of infallible statements. One of my difficulties is concerned with the receiving end.

For any kind of statement or directive to operate effectively in the life of an individual or of a community, it is required that it be true, clear and correctly construed. Misinterpreting or misconstruing an infallible statement negates its effectiveness. Infallible statements really demand infallible interpreters.

"Infallible statements cannot, merely in virtue of their existence, protect people from error. . . . This is a very interesting fact."

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"The word 'authority' is used in all kinds of ways but I doubt whether any of them really necessitate the notions of infallibility."

Now, the infallibility of the interpreter is the one thing we cannot guarantee. Even if we believe that the interpreter will have the help of the Holy Spirit, we cannot guarantee that he will be one hundred per cent open and responsive to the Spirit. In any case, there seems no reason to believe that the Holy Spirit operates only when infallible statements are being interpreted or construed.

If those persons or groups who are accused of asserting the infallibility of the Bible do, in fact, make this assertion, it has not prevented them from having widely differing and even contradictory opinions about what the Bible means. And if the doctrine of papal infallibility is itself an infallible dogma, it has not prevented a great deal of uncertainty about what it does and what it does not assert.

Whether a statement is infallible is, in practice, of little or no consequence. Its application does not differ in any way from that of any other statement which we believe to be true. It has no built-in guarantees against being misinterpreted or misconstrued. Infallible statements cannot, merely in virtue of their existence, protect people from error.

Now, if it is a fact that infallible statements cannot absolutely protect people from errors, it is a very interesting fact. It is interesting because "infallibilarians" (to coin a term with not too subtle heretico-orthodox overtones) normally argue that those who refuse to accept a doctrine of infallibility have no firm ground to stand on, no bases for their decisions and no standards for their judgments. Sometimes this is explicitly stated; sometimes it is merely implied. It is at least implicit in an article in Church Scene, August 19, 1971, in which Peter Elliott writes:

"His (Kung's) answer is simply to deny any infallibility in the Church, not simply in the Pope, but in Councils and Scripture. All idea of infallibility goes. This is hardly ecumenical, for all Christians have some notion of true authority at some centre, be it in Church or Word."

I do not think that it is unfair to conclude from this passage that Mr Elliott shares a belief fairly widely held throughout the Christian churches that, where there is no infallibility there is no "true authority."

Those who manage to get along without invoking infallibility find this belief extremely odd. They do not see any evidence which suggests that the denial of infallibility automatically makes a person an anarchist or an antinomian. They see no evidence to suggest that such a denial necessarily involves one in doubt, indecision or impotence.

We make all kinds of decisions and judgments every day, often with little or no reflection, without the help of infallible guidance. If we do this, and we all know that

we do, there seems no reason a priori why lack of infallible guidance should stultify our religious actions, decisions or judgments. And it is certainly not true that those who deny infallibility deny authority as such; they simply deny a certain kind of authority.

The fact is that the word "authority" is used in all kind of ways but I doubt whether any of them really necessitate the notion of infallibility.

It is often said that many Christians believe in an infallible Bible. Perhaps I move in the wrong circles, but I do not think I have ever heard anybody make the specific assertion that the Bible is infallible. On the other hand, I know many people who accuse others of doing so.

Let us, for the moment, suppose that there are people who hold this belief. It is possible, (indeed probable), that such persons would argue that those who rejected the infallibility of the Bible ipso facto reject its authority.

This conclusion is manifestly untrue. There are at least five different ways in which the Bible may be regarded as authoritative and none of them necessarily involves infallibility. To simplify matters we will confine ourselves to the authority of the New Testament rather than to that of the Bible as a whole.

— 1. If a non-Christian historian came to a Christian country to investigate the origins of the Christian movement he would want to examine the earliest documentary evidence associated with the movement. It just so happens that nearly all the early documentary evidence of primitive Christianity is gathered together in the twenty-seven books of the New Testament. When writing his thesis he would be obliged to refer continually to these NT documents as his authorities for the judgments he made.

— 2. A person whose task was to study the development of Christian thought from the fifth century to the present day would note that there appeared to be agreement among all Christian theologians that the same twenty-seven books of the New Testament and no other Christian writings provided the basic reference point for all theology. These books have become authoritative in a new way. For theologians, they are the subject of a commonly accepted procedural rule.

— 3. The inquirer might then discover that some Councils of the Church gave their formal sanction to these same books so that they became authoritative in another way as the declared scriptures of the Church.

Now, we may recognize that the New Testament is authoritative for the historian in one sense, for the theologian in another sense and within the life of the Church in still another sense. These things are open for anybody, Christian or non-Christian, to observe. But to observe is not the same thing as to commit oneself, so we now move to another sense.

— 4. A man may accept the New Testament as determinative for his own life (Professor Kung uses the word "decisive"). He may look to it for inspiration, he may search it for guidance and he may place himself under its judgment. It then becomes authoritative for him in a new way altogether.

— 5. When a person places himself under the judgment of the New Testament he finds that he is, in fact, in the presence of him to whom the Bible witnesses. The authority of the Bible has somehow become the authority of his Lord in and through the Bible.

This list of ways in which the Bible is authoritative is not meant to be exhaustive, but it is sufficient to indicate how pointless it is to talk about biblical authority in the abstract. Authority is always related to the purpose we have in mind and the kind of authority which satisfies one purpose is often quite beside the point when we are motivated by another purpose. Yet for each of the cases mentioned above the authority of the New Testament is a true authority. At least it is not a false or illegitimate authority. It is true, but true for a limited purpose in each case.

What has been spelled out in detail concerning biblical authority could just as easily have been spelled out in connection with authority in the realm of faith and morals. There may be, although I doubt it, some particular purposes for which the only adequate authority is an infallible authority, but it is certainly not true that, unless we accept infallibility, there is no "true authority."

— E.K. ROBINS

Queensland CMS office gutted

Brisbane: The \$½ million fire in Brisbane on August 21 claimed the office of the Queensland branch of the Church Missionary Society.

Unley sets up a memorial scholarship

UNLEY: The parish of Unley has established a memorial scholarship to perpetuate the memory of the Rev. Frank Weston, rector of St Augustine's, Unley (SA) for 25 years.

The appeal for the fund to provide the scholarship was launched at a memorial evensong in St Augustine's late last month, and within days the contributions amounted to more than \$500.

The fund will be invested and each year interest will be forwarded to the Bishop of New Guinea to help a Papuan student with his secondary, tertiary or theological education.

The Rev. Frank Weston was a missionary minded priest who began his ministry as a Brother of the Brotherhood of the Good Shepherd in the Diocese of Bathurst in 1917. After six years

with the Brotherhood he was successively Rector of Cumnock, Canowindra, Forbes and then Archdeacon of Lachlan until becoming Rector of Unley in 1934.

After his retirement he served with the Australian Board of Missions as Candidates Secretary for five years and assisted parishes in the Sydney and Bathurst Dioceses. Until his death last year he assisted in the parish of Burnside in the Adelaide Diocese.

Donations to the Scholarship Fund may be sent to the Churchwardens, St Augustine's Rectory, 86 Edmund Avenue, Unley, SA. 5061.

Sanders House, the building in which the CMS office was situated, was totally destroyed.

A motor distributor, and the Queensland Democratic Labor Party were other tenants to lose their premises.

The CMS records and equipment were a complete write-off.

The Queensland branch serves the dioceses of Armidale and Grafton, as well as Queensland dioceses.

The CMS Queensland general secretary, the Rev. R.T. Platt, said that an immediate task facing the CMS branch was the reconstruction of records.

"Members and friends of the society in Queensland branch could assist greatly by contacting the general secretary at PO Box 295, Broadway, Brisbane, 4000, or by telephoning 4 5479," he said.



Peter Hill, vicar of St Thomas', Werribee, Melbourne, was sick and tired of signs on vacant land around his quickly growing centre saying "Supermarket to be built here for . . ." and so on. So when his parish was to build a house for a curate, in a nearby satellite suburb which is likely to need a church of its own eventually, this is the sign he had put on the land.

Teaching mission in Cardiff

CARDIFF: Months of planning came to a head in Cardiff recently when the Bishop of New-castle commissioned the Rev. Austin Day to lead a teaching mission in St Thomas' Church, Cardiff.

Fr Austin Day is the Rector of Christ Church St Laurence, Sydney. Preparation for the week had included a series of Renewal Services held at intervals in the various centres of the Parish since September, 1970.

The emphasis of the week was on the teaching of the faith, rather than on evangelistic challenge. Each evening Fr. Day gave an address on a subject related to Christ in Society, and on four evenings it was followed by discussions in groups.

On Friday night the address on Christ in Sickness was followed by a Healing Service, attended by many of the sick of the Parish.

On Saturday afternoon Sister Helen, of the Sisters of the Church, in Glebe, Sydney, conducted a quiet afternoon for about 20 parishioners, at St Anne's, Cardiff South.

In the evening the Bishop of Newcastle celebrated a Solemn Eucharist, to commence a Diocesan AYF Rally. Some 200 young people from all over the Diocese were present.

—APS

Conference wants silence

CANBERRA: The Conference on Ministry in Canberra last month decided not to issue any Press statement or report of proceedings until the official report has been seen by the Standing Committee of General Synod.

Bishop Cecil Warren, who convened the conference, told "Church Scene" immediately after it finished that it had

gone "splendidly" and added:

"The decision of the conference was that we should not make any statement until Standing Committee has had a look at it.

The official report is likely to be made available after General Synod Standing Committee meets late in October.

Because the conference decided not to publicise proceedings at present, "Church Scene" will not be presenting the promised report from Deaconess Mary Andrews. In view of what we understand comes out of the conference, the decision to hold silence for the time being — if it can be enforced — appears on this occasion to be justified.

Pay rises for clergy

SYDNEY: Sydney diocesan Standing Committee has granted 10 per cent stipend increases to clergy and parish workers from November 1.

This will give rectors \$3600 p.a., curates-in-charge \$3125, curates in provisional districts \$3020, assistant curates \$2720, deaconesses \$2680, and parish sisters \$2310.

Travelling allowances and housing are additional. This is the biggest single pay rise for Sydney clergy ever. It leaves their stipends lower than Presbyterian stipends and some others.

At the same time, Standing Committee began a study of the adequacy of stipends, superannuation, life insurance cover and related matters.

A special group is conducting this review, the first for 20 years.

"We believe a wider study of the problems and possible solutions to the salary question is urgently necessary," Bishop A.J. Dain commented.

— APS.

Laymen head key probe

BRISBANE: Brisbane has set up a commission to investigate Christian Initiation "and the problem of nominal membership." The commission met recently for the first time and, significantly, appointed laymen to its key positions.

The chairman is Col. A.S. Gehrmann, Deputy Chancellor of the University of Queensland, and the secretary, Mr A.S. Lilley, of the parish of Stafford.

The commission was appointed as a result of a motion brought before the June Synod by Mr W.G.S. Anderssen, a lawyer prominent in synod, and the Rev. D.R. Allton, Rector of Aspley, both of whom are keen on baptismal reform.

The commission spent a great deal of time discussing its procedure, and the decision was made to obtain material for circulation to members from other Australian dioceses and overseas.

The other dioceses of the Province of Queensland have been invited to participate and to elect "no more than two" persons to be members of the commission.

Membership of the commission, which was named in the original motion, is widely representative of theological opinion within the diocese.

—D.W.

Dr Flynn to join St Marks

CANBERRA: St Mark's Institute of Theology, Canberra, has invited the Rev. Father James Flynn, S.J. to accept the appointment of Fellow of the Institute from early in 1972.

Fr Flynn expects to return from London as Chaplain on a migrant ship.

The Chairman of the Institute Council (the Rt Rev. K.J. Clements) announced recently that Father Flynn's appointment is another stage in the growing ecumenical character of St Mark's, and that it will make possible the setting up of a section to work on "Christian Theology and Other Religions."

Dr Flynn was born in 1908 and educated at the Marist Brothers School in West Maitland, NSW. He graduated from Sydney University and was awarded an M.A. in English with first class honors, after which he taught for eight years in the NSW, Department of Education.

He entered the Society of Jesus in 1939, and from 1950 to 1963 was Professor of Philosophy at the Jesuit Seminary at Watsonia, Victoria.

During this time he prepared and wrote a dissertation on "St

Thomas' Use of Islamic Sources on the Nature and Attributes of God" for the Melbourne Ph.D. degree, which involved his travelling extensively in Egypt, the Lebanon and in Europe. This is about to be published.

Dr Flynn has spent the last few years lecturing in Biblical Studies, Islamic faith and institutions and Islamic philosophy in the Department of Middle Eastern Studies at Melbourne University.

Bp Patteson honored

Solomon Islands: The Diocese of Melanesia is holding a centenary program for the commemoration of Bishop Patteson in September.

The program will be held over fourteen days, and will include a pilgrimage to the island of Nukapu where Bishop Patteson met his death.

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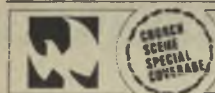
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| | |
|-------------------|---------------|
| WESTERN AUSTRALIA | SEPT. 4 - 9 |
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| TASMANIA | SEPT. 28 - 30 |
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NATIONAL EVANGELICAL ANGLICAN CONGRESS

The start set a splendid tone

From Gerald Davis

MELBOURNE: Over 550 people from all States, the Governor-General and two archbishops to set it going, well over a score of official discussion groups and untold numbers of unofficial discussions, major position papers which add up to 10 hours of hurried reading... the National Evangelical Anglican Congress last week was a marathon.

Apart from the sheer massiveness of the event, there was the stimulation of leading figures.

Dr Leon Morris batted first with a presentation of the "authentic Gospel," speaking to a paper circulated in advance.

His thesis was simple. Man may have come of age but he still has a problem: this very day for instance, an untold number will die of starvation or its effects, not because anyone would want that to happen but because while the means to prevent it is visible, the ultimate will to prevent it is not.

Further, God has taken account of this folly of men (the Bible calls it sin, we may call it any one of a number of convenient words — it is the fact that counts) and in Christ this inability of man to reach his highest ambitions has been made good.

There are numbers of theories about how it happens that the death of one man could make good the weakness of so many, and Dr Morris listed a number of the more important ones (without finding it necessary to state a preference of his own).

Further, God's provision is total: it is every facet of life to which it applies. It is the social and communal life of men as well as the personal spiritual life of man which it covers. The Gospel applies to the range of sin and sins.

It does not solve every problem at once: when a man commits himself to

God in Christ, he in one sense adds yet another dimension of striving to those he already has. And half-gospels which stress part at the expense of the rest, or offer easy solutions to tensions which are not easily resolved, are of no use.

It was a gracious, liberal opening, steering away from the controversies which, it quickly became apparent, most delegates wished to crowd out.

There was still a quite minor predicate of introversion. One woman immediately after the opening meeting started a brilliant little conversation by commenting to a friend that Archbishop Woods had asked the Melbourne delegates to stand (so that they could, with him, welcome the delegates from afar) in order to identify his own rebels... a stupid thought on a par with those accusations that the Evangelicals are somehow at war with Rome just now. One hopes Archbishop Woods would have known to laugh had he overheard. Most delegates would have felt sorry for her.

In its earlier days there was a convention flavor to the congress. Canon Michael Green, out from England for the congress, was providing the charisma needed to focus a minor crusading zeal — a zeal for new ideas, new expressions of old ones, and a radical

look at the scriptural warrants for so much that Evangelicals hold dear. This was not a pity, but yet it was not quite what the congress was for.

A few delegates were heard to say by Wednesday that the "staff work," masterly as it was, had fallen down a little in the communication field. A daily news-sheet was helping, but the insights of the small discussions groups were not always feeding back to the centre as well as might be hoped. But there was still time to correct this, and a will to do so, one feels sure. The organisation of the congress was certainly saying a lot about the ability and energy of the organisers.

And the will of the mass was being heard in many ways. The morning sessions on liturgical reform, while by no means sensational, seemed to demonstrate clearly that Evangelicals long for wide-reaching reform as much as anyone else — with no suggestion that the reforms they sought were incompatible with those sought by others, either.

Mrs Faith Bandler, of aboriginal rights fame, had turned thinking out to social issues with great effect. An address from Fr Geoffrey Taylor of St Peter's, Eastern Hill, Melbourne, put the focus onto the fact that Evangelicals were alongside others of equal dedication to the total of the much-referred-to Reformation settlement.

Continued on Page 6

A feeling of expectancy and anticipation

From KEVIN CURNOW

"Church Scene's" resident correspondent at NEAC

Final drafts of answers to questions discussed at NEAC will not be formulated until a few days after the congress.

The 550 delegates present will have to wait for them to emerge as the congress statement. This will be published and distributed Australia-wide. It should be of interest for the whole Church.

At the congress, enthusiasm was high. It was obvious that deep thinking was being done on some basic issues in Anglican Church life.

Astonishingly for such an august assembly of bishops and clergy with many mature laymen, great numbers of young people came — particularly from Sydney.

After hesitation, they joined in discussion, openly attacked many Anglican sacred cows, and were concerned about the future of our Church. Young and old dropped barriers and received one another.

They shared frustrations. They constructively sought answers to many of the problems which concern General Synod. Underneath it all, a strong feeling of expectancy and anticipation grew.

Highlight to many was Canon Michael Green's four studies on first century Christianity for the 20th century Christian.

Many of us knew him through his books. His exposition of the fantastic development of the early Church through the Acts was masterly. They combined freshness, humour, enthusiasm, challenge and above all a vocabulary which was natural and free from theological jargon.

Some of his comments: "Some Christians today could be described as signposts. They point the way to others, but don't go there themselves."

"We don't just expect a man to be converted to Jesus today, but to 16th century English, 12th century buildings, and fourth century clothes."

Get involved in ecumenical affairs

A new interest in the ecumenical drive was one of the features to come out as a thrust of the congress. However, the

clear mandate from most congress members was to get involved in three main spheres of real action:

* Update patterns and language of Anglican worship.

Canon Don Robinson's position paper on worship received 210 questions (congress members were asked to submit them). They indicated that members were frustrated with many aspects of traditional worship. Greater flexibility, modern language, said psalms, and greater experimentation were called for. Many expressed impatience at delays in the publishing of a new Prayer Book.

* Participate in ecumenical affairs and community activities.

Dr Ronald Winton stressed in his paper that we should get out of our "evangelical monasticism" and witness in the areas where Christ worked. CMS Federal Secretary, Canon Don Cameron, said in his paper on the subject "the ecumenical movement, by its very character, invited our participation" and

that "we have the immense opportunity of learning from others".

Discussion groups reiterated this statement though still recognising the positive contribution to the movement that Evangelicals can give.

* Search for fellowship and greater participation.

The overwhelming cry from the congress seemed to be for a relevancy in our congregations. Questions such as "Why are we so dull?" were analysed, often despairingly. One answer to a question on the ministry was "Any sense of domineering clericalism is a betrayal of the very essence of the idea of a Christian ministry." These were normal answers. Many stressed the greater need to promote fellowship and claimed the right to be part of the effective ministry of the Church.

These three thrusts of the "new obedience" to which Christ calls us were clear to see. There were others.

We're conservative. Enthusiasm was high. Discussion was open. Decisions were difficult. But when the 26 groups had answered the 72 questions (100 people looked at each question), during 270 congress man-hours, an editorial committee collated them, and produced statements to adopt at the final massive plenary session. They looked very ordinary. Yet the Plenary session gave them more bite.

The final analysis of all that was said has yet to be released — yet if the level of discussion meant anything at all, Anglican Evangelicals have a great deal to contribute to our national church of the 1970's.

An outsider's view

"I saw hope of liberation!"

From PETER HILL

"Evangelical churchmen, whether Anglican or otherwise, trace their pedigree to the Puritans and Reformers — people way back in history who loved a simple worship and a personal religion." So ran the Special Feature in my Mass Media Information pack, designed to fill the Press in on the whys and wherefores of the Evangelical movement.

For those Anglicans who, like myself, have been saddened and frustrated to see the zeal

of our brethren bogged down with the same prejudices and theology of those same illustrious ancestors, NEAC was of particular interest. Could, or would, the mainstream of Australian Evangelicals free themselves from the slough which has been the dependency of so many of their fellow Christians?

Whether they have or not will not finally be known until after the congress statement is published, but the sessions I was able to attend gave more hope of liberation than consolidation.

Not surprisingly, nothing very new came out of the papers on new patterns for the ministry set down for the first session on Tuesday — after all the subject has been mulled and thrashed over by the clergy and laity of all denominations for a long while now. However, while Maurice Betteridge's paper neatly summarised the current state of affairs, Dr. Alan Cole's "The Theology of the Ministry" warned against looking for "proof texts" to support today's needs.

"Jesus gave us no theology of the ministry, still less a blueprint of its forms; but, when He commenced His three years of earthly ministry, He called disciples to follow Him, and therein lies the root of all subsequent ministry."

Alan Cole has a remarkable ability to "humanise" theology and enable us to see the New Testament Christians as they really were. His picture of a crusty old Paul in the thirtieth year of his consecration, wagging his finger and saying, "We always did it this way..." was a beauty, and suggested that even he might have been subject to the same sort of

conservatism as some of his latter day admirers.

It was very noticeable however, that the sacramental ministry of the Church never rated a mention. Which may, or may not, say something.

However, if Alan Cole brought a breath of freedom to Tuesday's proceedings, it appeared that Bruce Smith was going to pull us all smartly into line on Thursday. His paper on "The Divine Judgement and the Good Life" (which someone described as a new translation of the Scriptures punctuated by Mr Smith's comments) almost seemed to revel in the prospects of punishment for the unrepentant. "While much sin appears to go unpunished in this

Continued on Page 6



From left: Mr Alan Kerr, Archbishop Loane, Bishop Kerle, Archbishop Woods, Dr Leon Morris and Archdeacon John Moroney, on the platform at the NEAC opening while the Governor-General, Sir Paul Hasluck, opened the congress, Archbishop Loane, in inviting Sir Paul to speak, made effective use of one of Sir Paul's recently published poems — a move which must have charmed and delighted the Governor-General, and made the welcome more real.

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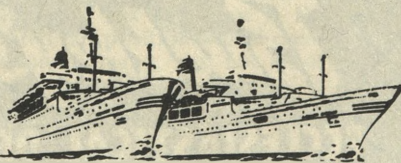
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Provincial side of the rural problems

Sir,—I have read with interest the article on "How St Arnaud Is Tackling the Rural Crisis" in "Church Scene". I have read the report of the St Arnaud Select Committee at some depth.

I write to raise several questions I hope St Arnaud will consider before action is taken along the lines suggested. This is not an attempt to argue these questions but simply to state them. I trust they will be debated at the diocesan administration level before one diocese acts alone within this common problem.

I am aware of how urgent and compelling the problem is to St Arnaud and that they feel the problem more desperately than surrounding dioceses. I am in the deepest sympathy with the need of a solution especially in the face of financial pressure. However, this is a common problem and I believe any movement should be with Provincial study and co-operation so that no diocese is going it alone.

The Province has set up a study of the problem that will provide information for co-operation and action. The Diocese of Bendigo has set up a Select Committee to investigate the problems facing the rural Church, including the deployment of clergy. It is foolish for all these bodies to work separately and alone when by co-operation and understanding a more satisfactory and long-range answer can be planned to these real needs.

Laymen

I am personally concerned at the St Arnaud report for several reasons. The first was the total

absence of laity in the Select Committee of the Boundaries Commission. Mr Speed speaks of a program of study of the report by local groups of clergy and laity. It seems much too late to include the lay voice and vision when limited to what Synod has accepted as a working basis for change.

The second is with the theological principles stated in the report upon which the recommendations are based. Firstly the Ordinal reminds us that Ordination to the Priesthood is for the Church of God, within the Anglican Communion, not for any limited segment of that Communion. The Bishop has the awful privilege and responsibility in that laying hands upon a man he sets him aside as a Priest of God for the whole Church.

This is a totally different concept from laying hands upon outstanding laymen for a ministry in a special place. The Lambeth report on the ministry of the people of God shared alike by laity and priest gives a different dimension to that presented in the report.

Pastoral demands

The report omits any reference to the pastoral portion of a priest's calling. The practical suggestions seem to me to overlook the pastoral demands of the ministry. There is no indication that the Committee gave careful consideration to

the pastoral demands that would be made on the work of the priest.

The worker/priest has a number of pastoral problems clearly spelt out by some who have experienced this ministry which are not considered or even raised in the Select Committee's Report. The worker/priest has a three fold loyalty — to his employer, to the Church of God, to his family. The pastoral implications involved in an emergency or counselling demand in ordinary working hours are very real and must be considered.

Training

A further concern is that of adequate theological training. There is a very real danger of a second-class priesthood being developed at a time when educational standards are being raised to new heights throughout Australia. In America varying standards of educational levels are more readily accepted than they are here. For the Church of God to lessen an already minimum standard of training for the Priesthood could lead to a rejection of the qualifications of such persons by those to whom they minister.

To take steps suggested in the working basis is more than an experiment.

letters

It is to commit the Church and especially the chosen men to a special call of

God. This should only be done with the mind and support of the whole Church.

— C.D. SHEUMACK, Archdeacon of Bendigo.

Spokesman for whom?

Sir, — The Archbishop of Sydney, Dr Marcus Loane, asserts that his attitude over the Pope's visit to Australia and his invitation to the installation of the new Roman Catholic Archbishop of Sydney, is purely personal. He adds that his clergy are under no obligation to follow his lead.

Unfortunately, many people in Australia and elsewhere all regard the Archbishop as an official and responsible spokesman of the Anglican Church and they may equate Dr Loane's personal views with the official attitude of our Church as a whole.

In the political sphere, a Minister behaving in a

similar fashion could be removed from office by the Prime Minister or eventually by the electorate.

The Archbishop should consider his private opinions and his official position carefully. He is quite entitled to his private opinions but he also has a responsibility to the Anglican Church in Australia.

I trust that the Dean of Perth, the Very-Rev. John Hazlewood, will receive a full measure of support in his courageous chastisement of Archbishop Loane.

— R. RICHARD VESEY, Fry Street, GRAFTON.

LIMERICKS

L. Kirkby from Lyneham, A.C.T., sent in this entry for the layman limerick competition — There was a young lay woman of Perth, Who was a prodder and stirrer from birth, She needed and worried And constantly hurried All people who dwell on this earth.

From Pat Helton of Melbourne — There once was a layman of Kew Who wasn't sure what he should do, A vestry all male Was so likely to fail They SHOULD embrace laywomen too.

Mrs B.H. Reddrop from Camberwell sent in this entry — There once was a layman of Sydney Who relished a pie — steak and kidney Then he cried 'Tis not pie-day, I forgot it was Friday', And quickly recited the Litany.

From E.L. Anderson of Norwood, SA — The senile old vicar of Trunch Once swallowed his false teeth at lunch, His wife said, "My pet Its your platinum set, The choicest and best of the bunch."

From the Rev. R.C. Feldman of Concord, NSW — A Bishop from outback Australia, Who loved to wear his regalia, When his car hit a bump Beyond the "black stump" Walked home in his paraphernalia.

Mrs A.C. Bond of Toorak Gardens SA, submits this entry and reminds readers that cholmondeley is pronounced chumley. There once was a vicar named Cholmondeley Whose person could not be called colmondeley, For flat were his feet, Well cushioned his seat And his tummy alarmingly rolmondeley.

The last word on the limerick competition, which closes on September 10, comes from the Dean of Brisbane, Cecil Muschamp. Says Ralph Davis, "No rhymes may be torridier Than Victorian censors deem horridier," But he gives out five dollars (If nobody hollers) To make our bank balance go forrader.

Kalgoorlie's many problems

Sir, — Careful observers of the Anglican Church in Western Australia will not be surprised at, but will commend, the recent statements of Bishop Bryant on the position of the Diocese of Kalgoorlie.

Changing times and personnel have merely left old problems deeply embedded. As a diocese Kalgoorlie has never been viable, and courage and optimism have not made it so.

My memory does not go back to Bishop Goldsmith, but I well remember the latter years of the long and lonely episcopate of Bishop Elsey who had a great influence on my life and early vocation. He and other country Bishops, more like the early Celtic Bishops than the occupants of urban sees, undertook arduous journeys as rural pastors and evangelists. The Church owes so much to so many of her country Bishops who have tackled, and are still tackling, virtually impossible tasks.

In 1940 during the early months of the war Bishop Elsey went into Northam Camp as an Army Chaplain.

When Bishop Muschamp came to Kalgoorlie he was also Assistant Bishop of Perth and Archdeacon of Northam. This shows the frank recognition of the problem at that time.

When Bishop Bryant was consecrated, he brought to the task abounding energy, courageous enthusiasm, and buoyant optimism. It seemed as though an irresistible force was about to hit an hitherto immovable object. We

have watched at times almost with bated breath, to see what was going to happen, and whether it would move. Now it seems that, in spite of Bush Church Aid Society and nickel (Thank God for both), sadly after all it has not really moved.

It does not need a long argument to show that the position always has been, and still is, difficult.

What is best to be done is a big question and a weighty responsibility which rests on other shoulders than mine.

But if it is legitimate for a West Australian country priest of twenty-

four years standing who has come from the West Australian laity to express an opinion which arises out of a life-time's thought and experience, I would hope that a long overdue administrative overhaul from the top down and the bottom up is not far in the future.

That viable and effective administration is undoubtedly secondary to basic evangelism and pastoral care is not a valid reason why the former should be neglected and allowed to frustrate the latter.

— B.P. WRIGHTSON Northam, WA.

Blaming the local congregation

Sir, — In view of the treatment of "local congregations" by two feature writers in your August 5 issue, also the special pleading at the end of another letter to the editor, may I be permitted to add to the thesis of my letter in the same issue?

For many years I have been acutely disturbed by the treatment of most of the clergy of the "worthiness" of the local congregation whether in service, lectures on church programs, or articles in the religious Press.

As I said in my previous letter I believe the understanding response of the congregation is primarily a reflection of the exposition of the God of love by the preacher.

Often the minister preaches "at" the audience

so that it comes to retreat more than half way back. Often the ethos of the Church directs that it is holier down the front than elsewhere; that Christ may not be in the midst nor at the back but, above all, rarely is the service one which evokes the experience of all present (male and female) that, in unity, they are the Bride of Christ.

"They twain shall be one flesh!"

In other words, the clergy so frequently understate the essential requirement — the im-

mediacy of rapport, the transforming awareness and acceptance of the power and fulfilment of oneness in the Oneness that Jesus prays for and Paul wonderfully paraphrases in the great doctrine of the Body of Christ.

On the contrary we see in the service of holy communion where we are asked to pray for the "spirit of truth, unity and concord" that one or more may kneel with other yet some to rise and go forth, at the command of government, to kill their fellow-

creatures, and others to reject this, because the Person of the sacrament says "love thine enemies". This particular lack of unity and concord is then blessed by the Church and the Body of Christ is crucified again.

I am sorry, but I am tired of the evasion of truth (or their blindness) by specialist writers and their placing so much of the blame for the state of the Church on the local congregation.

— Reg. RETALLICK, Glenunga, SA.

clergy movements

NSW APPOINTS: The Rev. John BEER, from the dioceses of Armidale and North Queensland, to the staff of Sydney Grammar School and part-time assistant in the provisional parish of Marsfield with Denistone East.

VICTORIA: The Rev. Maurice WHITEHEAD instituted as vicar of All Saints, Ouyen, August 1971. The Rev. R.H. PIDGEON rector of St John's, Ballarat to Canon of Christ Church Cathedral, Ballarat.

The Rev. W.J. FENN, from incumbency St Peter's, Fawkner to chaplaincy Geelong Hospital and Goal September 6.

PERMISSION TO OFFICIATE: The Rev. A.M. COLE, from diocese of Ballarat.

OBITUARY: The Rev. A.E. SEDSMAN on August 17. Retired 1959, St Peter's, Melbourne 1949-1959.

SOUTH AUSTRALIA APPOINTS: The Rev. Paul ATKINS from Perth Diocese to new parish of Broughton Valley, with congregations at Crystal Brook, Redhill, Port Broughton, Snowtown, Brinkworth, Yacka and Koelunga with the rector living at Crystal Brook, October 25.

RETIREMENT: Canon Carl LUDERS from rector of Crystal Brook-Gladstone United Parish to live on NSW south coast.

A.C.T. APPOINTS: The Rev. D. TURNBULL, Rector of Crookwell, has been appointed priest-in-charge of the Provisional District of Belconnen A, Canberra.

Mr John Henry DAY has been appointed to the position of Headmaster of Southport School, Southport, Queensland and is to take up his position in January next year.

He takes over from Mr Cecil PEARCE who will retire after 21 years as Headmaster. Mr Day was born in

Melbourne, studied at Melbourne University and taught at Caulfield Grammar in Melbourne before going to Gordonstoun School in Scotland where he is now director of Studies and senior economics master.

OBITUARY: The Late Rev. Canon J.E. Winslow died early last month. He served his curacy in Brisbane from 1934 to 1938, was a Bush Brother at Charleville, Queensland, for three years and in 1941 was appointed Rector of the Upper Clarence. He served successively in the parishes of Dorriggo, Macksville and South Grafton. He was appointed to Kyogle 11 years ago. Canon Winslow took a leading part in Diocesan affairs, conducted a Sunday School of the Air and was made a Canon of Christ Church Cathedral in 1964.

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Continued from Page 4

The start set a splendid tone

By Thursday morning, the light touch of Canon Green's hand appeared as if it might have been weighted overnight. He appeared in a clerical collar for the first time. Few clerical collars were seen at all, actually.

"Some will think that I've fallen into line, and some will think I've rattled on them... but I assure you it's a mod shirt from the fashion house of Marcus Loane and Company."

On the Thursday the last reserves and crustiness had finally succumbed to the pressure of work and fellowship. During the previous day, Adelaide's well-known Miss Irene Jeffreys had shown signs of concern at the draft reports in preparation about women in ministry.

It is not clear what had gone wrong, but it was suspected that the editorial "conflation" of the group reports had become a little remote from the reports them-

selves, and there was some outrage at a suggestion in the conflation that there was nothing in principle against ordaining women if, in fact, there were not quite enough men to go around.

Miss Jeffreys called one of the many unofficial discussions, and it turned out that something like a fifth of the delegates turned up, to make it plain they sought a full place in ordained ministry for women.

"Hrmph, use a woman if you can't find man?" one hairy Sydney youngster was heard to mutter. "You'd think they're still waiting for the invention of the steamboat!"

A surprising feature was the number of youngsters, particularly from Sydney. Young married couples unself-consciously dressed in campus clothes, some with crosses on chains around necks, gave plenty of evidence that stuffy conservatism is not really the appearance, far

less the reality of every Evangelical group.

On Wednesday night, after lounging around Canon Green's room until the early hours, a group of enthusiastic youngsters emerged to give the weary bishops and brass in Deakin Hall a goodnight blast.

"Give us a J for Jesus."

"JAY!"

"An E!" "EEEEEE!" and so on.

The bishops must have... well, let them say if they want to.

Then the Thursday morning Bible study from Michael Green on evangelism and its tactics and methods. As he spoke, numbers of the younger delegates had been lounging around the aisles just like the participants in any campus teach-in.

"Attitude check!" one of the youngsters yelled as Canon Green concluded.

"Praise the Lord!" came the response from a large number of the other younger delegates. And

the oldies blinked, pinched themselves, and - realising that start the delegates no frightful unscheduled happening was going to follow after all - held their counsel or made a note to work a sermon illustration out of it somehow.

The Jesus Revolution was not far away.

The congress had been planned as a get together to swap notes and update. There had been pained - really hurt - murmurings when I suggested in this paper some weeks ago that it had the possibilities of turning into an ecclesiastical May Day military parade.

It will be early next year before "Church Scene" attempts any depth assessment. No one could legitimately make an assessment any earlier. But one must record that it proved to be a "stock take", not a parade at all, as far as any superficial observation could show. Canon Morris began it all with a classic statement of

the Gospel itself, and from that start the delegates went on to put the Evangelical sacred cows under the microscope of God's revelation and their own good sense.

The congress statement, due out later this week, will tell us a lot. But what happens in scores of scattered parishes through many dioceses in the next few months - and years - will be the real result of NEAC.

Quiet Day

MORPETH: A Quiet Day at St John's College has been arranged by the Newcastle Companions of the Society of St Francis for Saturday, September 25.

Sister Helen C.S.C. will conduct the day, which is to begin with Matins and meditation at 7 a.m. and the Holy Eucharist at 7.45 a.m. in the college chapel, and end with afternoon tea.

Continued from Page 4

"I saw hope of liberation!"

life", he wrote, "and we have to content ourselves with the assurance that God ultimately catches up with the sinner (even after death), who continues in his wickedness, it remains true that God's judgement can always fall upon individuals and nations during the course of their earthly lives."

As it happened, Mr. Smith's bite was far softer than his bark, and his discourse on the paper proved him to be a less judgemental fellow than I had first imagined. (I did wish that he'd retracted that "contented" bit though.)

Dr. John Court's "Practical Applications of Morality in the Light of Social Change" discussed the need to examine current trends in the light of New Testament teaching. He was also con-

cerned with communication; "In seeking to preserve our doctrine in danger of encapsulating it in an inaccessible form it may be reassuring to think that if Cranmer came to Morning Prayer he would feel very much at home, but not if we failed to speak to our own sons and daughters."

Mrs Faith Bandler really set the cat among the pigeons with her accusations of racism, at the Tuesday lunch time session. As a direct result of her challenge a social action group was formed to discuss more active means of showing the church's concern. Couldn't help wondering however, what their evangelical brethren in C.E.S.A. might be thinking if their brothers here really serious about apartheid!

Fellowship in East Germany

HAVING BEING ASKED to write occasionally some ecumenical stories, the choice between making propaganda for the World Council of Churches and telling things as they happened to me was not hard to make. Just how dazzling they will be is another matter for, in my work, I only sit on the edge of some of the more controversial things which occur in the World Council. Thus, there may be rare references to the Race Program or to dramatic refugee alerts. However, I hope the stories I do tell will have the slender advantage of telling things as they happened and not being smooth descriptions of cumbersome ecumenical business.

Let me start by saying I have been working in Geneva for nearly three years. Before that I spent a short time with the Australian Council of Churches getting acquainted with the problems and opportunities of the ecumenical movement at the national level. I was invited to that job from a dockside parish in Newcastle, NSW, where I spent just on four years. Geneva meant for me and my family a big jump, and, for longer than I expected, it was a pretty exasperating place. Not the city, which is relatively small with considerable charm, but the job. There I discovered just how much I was a white, Anglo-Saxon-Protestant; how much my simplest presuppositions were moulded in ways I had taken for granted, but which, when exposed, showed layer on layer of prejudice and partisanship; how much I was gripped by that arrogance which is disguised as Anglican rectitude. But working with colleagues from such different backgrounds - national, racial and theological - who persisted in exposing some of those layers, has been good. I know a lot more erosion is needed, but so far, it has been an illuminating experience.

Now I start these stories in the middle, so to speak. I do not want to go over old ground, but at the same time, I do not want to miss some of the more interesting adventures. Let me begin with a recent one. In April I was asked to attend a week long meeting in East Germany organised by the Ecumenical Youth Council in Europe. It was a consultation for youth leaders on "Worship as Political Involvement". About 30 people were there, some from Holland and Sweden, Northern Ireland and England, but quite a few from Czechoslovakia, Hungary and, naturally, East Germany itself. Others came from Switzerland, Austria and Belgium. One of the accomplishments of this relatively new Ecumenical Youth Council has been its work in making and keeping contact between Christians in East and West Europe.

The consultation took place at Hirschluh, a centre run by the Evangelical Church in the German Democratic Republic. The Centre is not far from Storkow, and midway between Berlin and Poland, in that rolling, sandy, forested country which seems such an unpropitious soil for so much German energy. Not far away is the place where Dietrich Bonhoeffer ran his little academy for students of the Confessing Church in the early 1930s.

It was my second visit to East Germany. In 1969, I did not go beyond East Berlin. This time I noticed many changes, especially in the Karl Marx Allee and the Alexanderplatz. The restoration and rebuilding of a burnt out Berlin goes on slowly but impressively. There was still that atmosphere of puritanism which is so marked in East Berlin.

Ecumenical Journal by rex davis

At Storkow we settled down to the routine of a conference - papers, speeches, and translation. For Storkow we had mercifully been sent most of the preparatory papers, earlier, and soon broke up into the working groups which talked about preaching and worship as political activity. A Dutchman who got irritated with the slow formalism and lack of clarity about politics, made a political move in setting up a counter group to which a Swiss pastor, a Swedish SCM secretary and myself were added.

The thing which became clear to all of us was that worship in any situation necessarily had a political character. Only in a few instances was such worship very radical. In the majority of cases patterns of worship tended to support the status quo. This may seem a very bland thing to say but it caused quite some debate - with references to the role of the churches in the past and the ease with which they supported "law and order" through their very ordered ways of worship. Galsworthy had summed this up in his 1907 novel, *The Country House*, where he described the Rev. Hessel Barker as one who, "while disclaiming interference in secular matters, watched the tendencies of his flock from a sound point of view, and especially encouraged them to support the existing order of things - the British Empire and the English Church". Of course there is the other case.

In Cologne some Protestants and Catholics have joined together to make what they have called "Political Vespers". This involves three steps in worship - the gathering and sharing of information about an issue; a biblical meditation; and lastly on act of decision, a kind of covenant made by the worshippers as to what they will do to change, or modify, or support the situation. Each month the Vespers takes place, with a group appointed to prepare it, and congregations now numbering many hundreds taking part. The Swiss pastor from Zurich had adapted this style of worship in his own parish, particularly over the issue of migrant workers in Switzerland.

Yet even with examples such as these, there was a clear recognition that the churches have a diminishing effect on social and political matters - and the question some asked was how much was it worth the effort to change the way churches worshipped to get more political involvement.

The crucial theological and political question raised was whether we could still hope - and so the consultation tried to design a form of worship which demonstrated hope. This worship adventure took most of one morning. Once the theme



An informal group gather outside during the week-long meeting of the Ecumenical Youth Council in East Germany.

was decided on we broke up into groups to show various stages on the way to hope - man's isolation; man's encounter; the forgiveness of man; an act of hope and an act of solidarity or communion. As Hirschluh was set in woods and with a small lake, the worship took place outside, using the setting. We began by moving away into the woods, separately, and then converging to hear some stories of loneliness - then we moved to a building site where the "Tower of Babel" was played, with various groups symbolising the building of their own isolated lives - then we went in procession to another spot, a natural amphitheatre, where we played out the role of men trying to find forgiveness - and then acted out a way of hope by blocking a bridge over a small stream and finding a way of crossing it by helping one another, and then planting young trees on the other side. This ended with us moving to the dining room for a meal together where a most effective ending was planned which very few knew about.

Arriving in the dining room we moved to the few tables and settled down to eat - I was at a table which had loads of food and, with others, thought we had a feast on as well. And we ate well. A little later we passed food on, noticing we had so much left - but not very consciously. Then someone stood and read from Paul's letter to the Corinthians about those who fed too well before the Eucharist while others had none. It was then pointed out one table had had an abundance of food while others were left pretty bare. The trick had been played on us, and we were rather red-faced. It was an effective way of demonstrating how those who are rich are so easily unaware of how poor others are. Certainly this parable had us talking a lot about whether or not the other tables should have "demonstrated" and so on! It also proved a very effective lesson about the eucharist.

Now such a conference may not seem to produce very much in the way of written

stuff, but let us remember the make-up of it - people from the East and West, people from Protestant and Catholic backgrounds, people with more or less active political engagement. And let us consider what was learnt. The East Berliners, for instance, learnt of the tin and brick walls in the Falls Road area of Belfast, where there is another kind of dividing line; the political radicals learnt of the importance of just being present in church and worshipping in a socialist State; the politically naive discovered that by thinking they could worship in a neutral way and avoid preaching on politics they were making a clear political commitment to support the conventional powers.

Yet one more thing we all saw, and that is how necessary liturgy is for politics. East Germany was celebrating its 25th anniversary. Over factories and public buildings great red banners published slogans of the State. Many of these were reminiscent of the slogans of Lutheran worship: "praise and glory to the Lord" was replaced by "praise and glory to the Marxist-Leninist State" and so on. As well, the marches, speeches and uniforms have a liturgical character. In reverse, I think of, for instance the liturgical style of the massive protest march in Washington in November 1969, when I recall how the songs of protest, the sharing of food and the sense of common hope made something very near worship out of the movement of over 200,000 people. This link between politics and liturgy should not be a surprise. How much of our worship, which we now take for granted, was shaped in great human endeavour of high political purpose. The sadness is that it is now so sterile as to be dangerous.

Hirschluh is over, but some of the friendships remain, especially with the young East German pastors who put so much work into preparing the meeting, and with those from different parts of Europe who shared together a quite new experience in East Germany.

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PAT BOONE has a better song these days

"A NEW SONG," by Pat Boone (Creation House), \$4.50.

HIS MARRIAGE was on the rocks, financial ruin was near, and his career almost shipwrecked—then he discovered a new song.

Pat Boone, a much applauded radio and TV star, whose records have sold over 30,000,000 copies, a top headline screen star in "The Cross and the Switchblade," an outstanding golfer and a successful business speculator, found that he was in danger of losing all that he treasured under the pressures of modern living.

His love for his wife and family, his popularity as a musical artist, his business ventures, all seemed to be crumbling away as he got caught up in "the games people play."

Pat Boone had been brought up a Christian, taught to love and respect God, a lay preacher, a singer of Gospel songs, but somehow his life had changed. A "new" Pat Boone had emerged, regarded by some as hypocritical and by himself as a caricature of what he realised he ought to be. He writes, "Because I was neither fish or fowl I went through some harrowing experiences."

In a very warm and personal way he tells the story of his life, its ups and downs. At one time of feeling sorry for himself he prayed to God, "I've done everything I know to do—please help me. My marriage, my career, my children—please!" "I was at the bottom—with nowhere to look but up."

From this point there appeared a glimmer of light. He picked up a paperback book on a newstand entitled, "The Cross and the Switchblade." He was enthralled by the story of modern miracle of changed lives, and longed that he and Shirley his wife could experience the reality of the presence of the Lord in their lives.

For both of them this longing had to turn into a searching, and this searching led them to the Christians who had this reality in their lives. It was not an easy step. As they turned to their Bibles they read Acts 2: 38, 39: "And Peter said to them, 'Repent and let each of you be baptised in the name of Jesus Christ for the forgiveness of your

sins; and you shall receive the gifts of the Holy Spirit. For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself."

Confession led on to commitment, and after much soul searching they were rewarded with the infilling of the Holy Spirit. This was indeed a "day of rejoicing." Even so, as God worked on their lives it seemed that the devil was stirring and making the realisation of this experience difficult.

Pastors and friends within their congregation criticised them concerning this Pentecostal experience, "It was unbiblical, not for this dispensation, etc etc." Pat thought, "What was this precious relationship going to cost me—in terms of career, reputation, church standing—and even financial security?"

All this was dispelled as the reality of the Spirit become theirs. Pat explains: "A warmth, an assurance filled my spirit. How can I describe such a thing? It was an uplifting, inspiring, joyful experience—the most profound of my life. I had a deep sense of knowing that I was singing a new song to God."

book reviews

This "new song" soon became the theme song for "a new family relationship," new business relationships, and a deeper love and sensitivity to God and to people. Pat and Shirley Boone are helping to lead others into this experience now, but are very conscious of the fact that no two experiences are the same.

As you, the busy parson or businessman, the harassed housewife or the confused teenager, read this book, you may see yourself more clearly, and realise that you too may have a New Song in the power of the Holy Spirit.

It is sad to note that while Christians everywhere are experiencing this blessing in their lives, the Church has frequently tended to discredit it. Even the particular deonomination that the Boones belonged to, felt it necessary to publish a book to contradict their testimony of blessing.

Perhaps you may not agree with all of Pat's ways of doing things, but nevertheless the book leaves you with the feeling that the "New Song" is for real and may be yours.

—VERNON COHEN

This will help you believe in a Devil

"THE NECROMANCERS", Ed. by Peter Haining (Hodder and Stoughton), \$6.10.

THIS IS NOT A VERY PLEASANT BOOK; it would not claim to be fit for general reading. Its sub-title "The Best of Black Magic and Witchcraft" suggests that the worst of such things must be very bad indeed, as many of us already know.

One good thing about the book is that it may convince the casual reader of the reality of evil, and indeed of diabolical powers. It may even help some "doubters" to believe in a personal devil, with a multitude of lesser evil spirits like Wormwood and other characters in the devotionally instructive "Screw-tape Letters" by C.S. Lewis. But to read Lewis is a joy, while anyone who reads "The Necromancers" will do so more as a duty, unless he has become fascinated by the whole wretched business, and is prepared to wallow in revolting stories of revived corpses, devil worship and the immoralities that accompany it.

Again, the book may assure sceptics not only of the existence of positive and personal evil spirits, but also convince them that the cult of evil for its own sake goes on far more extensively than many of us ever imagined. That most shocking of all profanities and blasphemies, "The Black Mass" is seen to be practised in many places in the present day, not just something that may possibly have gone on in centuries long past. Old-world countries abounding in mediaeval ruins, like Godstow Nunnery near Oxford, are by no means essential to the practise of

Editor's note: A paper like "Church Scene" would not normally put out for review a book such as this. We did so because of recurring reports from the book trade that anything to do with the occult, poltergeists, white and black magic creates considerable consumer demand.

This present book, published by a reputable English house with a wide theological and religious catalogue, describes what it is all about.

that terrible evil. Those who have been in touch with these things tell us that black magic is practised in some of our Australian cities, and there is reason to believe that some drug addicts pursue their addiction with a "spiritual" motive. Not all spiritual things are good, and if we are prepared to accept only a little of this book's theme, very many spiritual things are seen to be positively evil.

In one of the many stories in "The Necromancers", there is a warning against "the loathsome folly called Spiritualism", but as this phrase seems to be part of a story written by Aleister Crowley, one may wonder whether, after all, spiritualism may not be the least evil of all the horrors related in this book. Crowley, a devil-worshipper, High Priest of Black Magic and Satanism, was called by the sensational Press "the Wickedest Man in the World". He died in 1947, but, we are told, "his pupils and followers are still carrying on the foul practises he taught". They are said to bring moral taint and disaster wherever they go.

—CECIL MURSHAMP.

—CECIL MUSCHAMP.

Wide range of interest

EXPLORATIONS: RIDLEY COLLEGE PAPERS, 1971 (Stockland Press p.p. 117).

THIS SMALL BUT attractively published paperback is an imaginative contribution to contemporary Christian literature in Australia. It consists of ten papers (of which two are from the pen of one author) prepared by members of the Staff of Ridley College in Melbourne.

The subjects are not connected with one another; each paper is a study in some aspect of theology, history, or Biblical research. The whole concept is excellent as an indication to the Church in Australia that those who are in trusted positions in a Theological College, are engaged in serious and responsible studies.

The range of interest revealed in this book is of no little importance. The first chapter is a very thoughtful discussion on the relation between Science and Theology: it is entitled "The Unnecessary Controversy." Not all clergy will feel able to adopt the recommendation that "every Christian minister should regard it as a part of his duty to keep up with scientific progress by consistently reading one of the popular scientific newspapers."

What a College lecturer may be able to do in the way of such reading is not always an index as to what is possible for a parish clergyman. But parish clergy will welcome the discussion which this chapter contains.

For my own part, the best chapter in the whole book is that by Dr L.L. Morris entitled Studies In The Fourth Gospel. It flows from the long and intensive work which Dr Morris has done in this field and is written with an easy mastery that makes it a delight to read.

Dr G.B. Bearham, the Chairman of the Ridley College Executive, has written an informed and delightful Foreword. One of the unexpected discoveries as the book is read is to learn that three members of the Ridley College Staff are a translation committee working at the request of the New York Bible Society.

Studies in Glossolalia and in Archaeology are fresh and full of interest. It is a pity that Bishop Leslie Newbigin is described as "now Associate General Secretary of the World Council of Churches" (p. 42); he is now Bishop of Madras in the Church of South India.

There are occasional misprints. But criticism of this kind is minor. The whole book is most commendable, and one may express the hope that other Colleges for theological training in Australia will undertake something similar.

—M.L. LOANE

book scene

I had intended devoting the whole of this issue to books—as I am supposed to—but the theme of 'theological Melbourne' still intrudes. It is prompted by reflections of the Kung visit. I am not competent to comment on any Kung thesis and it is only over the last couple of weeks that I've actually got around to reading him. I actually read three of his earlier books—two of them more in the booklet range—in one week!

The thing that interested me most during his week-long visit to Melbourne was that it generated an air of excitement! There were, of course, the inevitable screaming daily Press headlines proclaiming the areas of controversy and tension but the real news, strangely ignored by the Press, was the fact that for five nights straight Melbourne University's large Wilson Hall was crowded with over a thousand people listening to his public lectures. Attendance was well in excess of six thousand.

Whether one agrees or disagrees with Kung's theological thought, it seems to me that the significant fact to emerge from his visit is that so many people in Melbourne are sufficiently interested in the subject of theology that it prompts them to roll up in such numbers.

Audience composition interested me too. Archbishops, bishops, abbots, parish clergy, curates and seminarians were there in hundreds. There were droves of nuns, many of them very young, all of them eager. There were professors and shop assistants. And, wonder of wonders, delighting the heart of an inveterate bookseller, they bought books like Melbourne football crowds buy meat pies. They thronged around a book display like housewives around a Myer basement bargain counter.

Leaving levity aside, the number of serious theological books bought at a relatively small display counter during five nights of lectures completely astounded me. Apart from sordid trade aspects—I write with tongue in cheek—it seems to me that there is a tremendous significance in this orgy of book buying and reading. It confirms two points which have been made at different times in this column. Firstly, every opportunity that presents itself to take books out to people needs to be seized. Secondly, the interest in theology and religion generally is taking on an intensity that needs to be noted and carefully assessed.

And what of theological Melbourne? What is in store for us in twelve months time?

I don't know what the authorities at Trinity Theological School have in mind, but I imagine that they are well pleased with the success of this year's venture.

Some day, in the not too distant future I hope, some organisation sees fit to invite Prior Roger Schutz or Sub-Prior Max Thurian from the Taizé Community in France, (I am not certain as to whether either of them speak English.)

In the meantime, to mention at least one title, I would like to give a strong personal recommendation to Peter Moore's *TOMORROW IS TOO LATE* which provides a vivid description of the Taizé experiment.

One thing seems to me to be very certain. The Hans Kung visit to Melbourne will have tremendous impacts in a number of directions. A renewed interest in his earlier books is assured and a lively debate is sure to develop around his current stance. The controversial new book on Papal infallibility will be a discussion point for considerable time to come. For those who are really interested in the pros and cons of the case I see that Father John Thornhill, SM, the rector of St Peter Chanel Marist Seminary, Toongabbie, has already come up with a long two page, critical review in the August 19 issue of *THE CATHOLIC WEEKLY*.

No doubt there will be plenty of reviews in Australian papers in the weeks ahead.

Tom Luscombe

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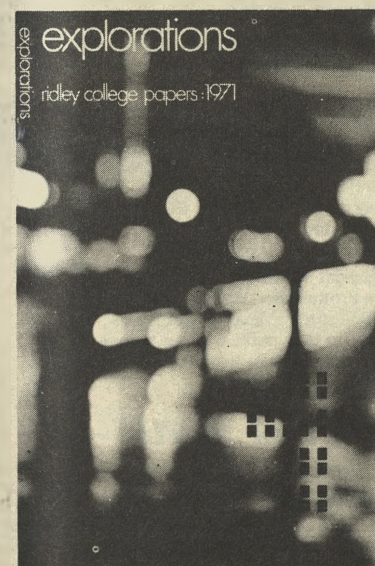
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Luke 14 1-11. The Gospel for Trinity XVII

THE GOSPEL FOR THIS SUNDAY contains two distinct incidents linked only by the fact that they are related to a meal, as indeed are the two pieces of teaching that follow (verses 12-14 and 15-24).

Useful but not exciting

INTO MEMBERSHIP by Richard Gorrie (Falcon) 95c.

Any parish priest worth his salt intends to rewrite and replan his Confirmation Instruction every year - and if he has any sensitivity at all, feels that his candidates are always inadequately prepared.

Consequently, he haunts 'religious' bookshops to see if there is anything new offering... and generally he isn't disappointed. The scope and range of teaching material and method available is vast.

Only last year Hugh Montefiore, now Bishop of Kingston, produced 'My Confirmation Notebook', a series of 21 lesson notes in loose leaf form for the priest and confirmand to plough through. And only last week Fr John Butler of Dubbo produced a locally published 'Backlash' which is adequately illustrated and written in a highly topical way with plenty of punch and pertinence.

Generally speaking though, one never really finds a Confirmation course that absolutely suits one's needs (perhaps that's as it should be), and the present book 'Into Membership' by Richard Gorrie falls into this category.

Gorrie is a member of the Scripture Union staff in Scotland and one of the chaplains at Fettes College in Edinburgh. His book has ten chapters dealing with the conventional basics of Christian belief... Baptism, Holy Communion, the Creeds, the ten commandments, prayer and a little of the life of Christ and His challenge. It is straight forward, scriptural, with useful parables and illustrations and written from the Evangelical viewpoint.

Since the book has 96 pages and costs only 95c, confirmands could be asked to buy their own copies and the book used as the basis for the instruction. The length of the course might stretch to about 20 lessons and a chapter or part chapter could be read aloud with questions and discussion arising from the questions.

There are dogmatic statements aplenty, and that attitude that characterises some sections of the church... and that would raise the ire of our outward looking youngsters.

It is not the most exciting and inspiring confirmation course that one has seen, but it could be useful on a parish priest's bookshelf as a reference with a distinct point of view. But if you are short of a dollar... well, that's another matter.

- ALFRED HOLLAND

As elsewhere in his Gospel, Luke has placed together incidents which are in themselves unrelated but which easily fit into a common setting in his narrative.

In the first part of this passage (verses 1-6) we see the continuation of two themes which are already developed in St Luke's Gospel: the theme of Jesus breaking the Sabbath law and the lesser theme of Jesus dining with Pharisees. It is instructive to look at each in turn.

The healing of the man with dropsy recorded in this passage is the fourth incident of "Sabbath breaking" recorded by St Luke. The others were the picking and eating of corn (6 1-5), the healing of the man with the withered hand (6 6-11) and the healing of the woman who had had a "spirit of infirmity" for 18 years (13 10-17).

From the point of view of the uninitiated, it might seem that the Pharisee himself must have been breaking the Sabbath law by having guests to a meal on the Sabbath. But in fact the meal would have been prepared and cooked on Friday and kept warm until it was needed, so the law was not violated. It was a subtle distinction; but then when law becomes uppermost distinctions and casuistry become very subtle indeed!

What of Jesus? Was he a deliberate law-breaker? This is the way he is sometimes portrayed today, when issues or "law and order" are to the fore. Yet this was no question of political revolution or anarchism, but of simply refusing to regard law in itself as having the final and absolute claim over man. We have to take seriously Jesus' words in the Sermon on the Mount: "Think not that I have come to abolish the law and the prophets; I have not come to abolish them but to fulfil them." (Mat. 5 17). This was precisely the fulfilment of the law, that it was not to be regarded as an end in itself, it was not the last word. God is greater than His law; "the Son of Man is Lord of the sabbath" (Luke 6 5); and as

more general principle, "the sabbath was made for man, not man for the sabbath" (Mark 2 27).

Even as a matter of strict law it was doubtful whether an act of healing on the Sabbath was unlawful. So the Pharisees kept quiet when Jesus asked: "Is it lawful to heal on the sabbath, or not?" They did not wish to say that healing on the sabbath was allowable; they did not dare to say that it was not. (A. Plummer, St Luke, ICC) Even less could they answer when he posed them with the question of how they would have acted in a case where self-interest was involved.

So the law in itself was doubtful on the issue. What was not doubtful to Jesus was that in the conflict between the possible claims of the law and the genuine needs of a man, the man's needs had priority.

Here a principle of great importance for the Gospel is being expressed. We cannot hide behind the thought that Jesus was only talking about Jewish law. We are not to argue that since Christ we have a higher Christian law to which man is to be finally subservient. The Gospel is not a new law. To make the Gospel a new law is to miss the point of the Good News. The principle still applies: the law is for man, not man for the law.

The lesser theme of verses 1-6 is that of Jesus dining with Pharisees. Luke records two earlier incidents of Our Lord accepting hospitality in the home of a Pharisee - (Luke 7 36-50 and 11 37ff). This is worth mentioning, because there is a tendency today to stress Jesus' relations with outcasts and sinners (which was certainly true) and to forget that he mixed with the conservative religious people as well.

It is instructive to notice, however, what happened when he did dine with them. He was not content to be a "court chaplain" to the Pharisees. He did not pat them on the back and congratulate them on their religiosity while he enjoyed their hospitality. Rather he faced them with the demands of

the Kingdom of God, and the result was that each of His recorded meals with Pharisees ended in confrontation.

In the first incident (7 36 ff.) the woman "who was a sinner" caused a scandal by washing his feet with her tears, wiping them with her long hair (probably a sign of a woman of the street) and anointing him with ointment. But the greater scandal was caused by Jesus' acceptance of her action and his assurance to her that she was forgiven her sins.

In the second incident (11 37ff.) there was an unpleasant criticism of Jesus because He did not observe the customary ceremonial washing before dinner: This led Him in turn to rebuke the Pharisees for their concern with observance of outward formalities while inner realities were lacking.

Now in this third meal with a Pharisee came the awkward breaking of the Sabbath law by Our Lord. The same principle comes through. Jesus does not avoid mixing with the "establishment." But this is not made an occasion to forget his message; in this context too it is to be proclaimed and lived out. We cannot read this passage without facing the question of whether we are prepared to witness to the Gospel equally, in the various opportunities presented by the circumstances of life.

Of the second part of the passage (verses 7-11) we may comment briefly. It suffices to notice that this is a parable, not simply a lesson in table manners nor a piece of practical wisdom as to how to avoid being taken down a peg.

These commonplace earthly considerations are used to attest a basic principle of the Kingdom of God, that it is true humility which makes for greatness in God's sight. It is a principle hinted at in the Old Testament (e.g. Proverbs 25 6f.), but in the New Testament humility is central to the character of Christ, and therefore to every one who would be His disciple.

- KEITH RAYNER

Today is New Guinea Martyrs' Day

sir philip strong writes ...

The commemoration on September of New Guinea Martyrs Day not only in New Guinea, but by many Anglicans in Australia, England, Canada and other parts of the world, reminds us of the tragic and agonising time that the Church faced in 1942. On August 10, 1941 we had been commemorating our golden jubilee. This was an occasion of great thankfulness for the remarkable progress made in the 50 years since the first missionaries had landed on the beach below Dogura where now the Cathedral of St Peter and St Paul stands on an old fighting ground. There was also a firm resolve to press on with the work of evangelisation.

But five months later the Japanese entered the war and in an incredibly short time swept down the Pacific and by January had occupied Rabaul in New Britain.

Though grave danger and peril then faced the mission staff in Papua and they were urged to join other Europeans who were fleeing to Australia, they one and all resolved that they would not leave, that they could not desert a work to which God had called them and a people to whom He had sent them; that they would stand by their trust and hold fast to their vocation as missionaries.

They knew what it might mean, and what in fact it did come to mean, for some of them some seven months later. For in July the Japanese invaded Papua and landed at the Anglican mission station of Gona and at the government station of Buna nearby; and in their onward drive through the Owen Stanley Range towards Port Moresby, swept through our mission stations of Sangara and Isivita.

All the missionaries of those stations ultimately fell into their hands and with one exception, that of the Rev. James Benson who was kept as a prisoner until the end of the war, were put to death. Five were beheaded on the Buna beach and their bodies thrown into the sea; two were women Marjorie Brenchley, nurse, and Lilla Lashmar, teacher; one a layman John Duffill, two were priests, Henry Holland and Vivian Redlich.

The story of the martyrdom of Vivian Redlich with his last pencilled note to his father in England, and an account of the last Celebration of the Holy Communion he took in the bush for his Papuan flock, written by an eye witness who escaped through the Japanese lines, is preserved in the Chapel of the Modern Martyrs in St Paul's Cathedral, London.

Two other women missionaries, Mavis Parkinson, teacher and May Hayman, nurse, were bayoneted over an open grave near Popondetta. Another priest, John Barge was put to death in New Britain. Henry Matthews, the former rector of Port Moresby, was shot at sea. There were two Papuan

martyrs, Lesley Gariadi and Lucien Tapiedi. All of them died in the service of Christ and His church. Each one could have saved his or her life and gone to safety when the going was possible, if they had chosen to do so.

A former Dean of York, the late Eric Milner White, an ecclesiastical historian, told me in 1944 that they should certainly be commemorated among the martyrs of the Church.

At the first meeting of the Sacred Synod of the Clergy of the Diocese of New Guinea after the war, September 2 was set aside for this. The Provincial Synod of Queensland meeting in 1946 unanimously passed a resolution that, "mindful of the enrichment that God has given to His church in this province and throughout Australia and the Pacific by a new witness of martyrs in our generation commends the observance to the wider church". "Enrichment" is surely the word to describe the long-reaching effects of their sacrifice. Their faithfulness unto death made a deep and abiding impression on the Papuans and stirred them after the war to greater zeal for the spread of the Gospel.

The Martyrs Memorial Secondary School is a living and continuing memorial from which boys are going forth to serve in many different capacities in the Territory. Looking back over nearly thirty years there is, and can be, no doubt that the tribulation of 1942 has been turned into triumph - that once again the blood of the martyrs has proved to be the seed of the church.

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