

CHURCH SCENE

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Our own Australian Book of Common Prayer by 1977?



THE FORTNIGHT'S NEWS

The prospect of an Australian Book of Common Prayer, hopefully by 1977, was the talk of the Australian Church in the last fortnight, in the wake of a productive meeting of the Liturgical Commission. A full story appears on Page 3.

A few days earlier, a concern about the constitutional correctness of present liturgical reform procedures surfaced in

exaggerated rumor form in two States. It appears to be rather less than as bad as it sounds, and on Page 4 we present the facts.

Following Bathurst's synod recently, the curious tale has gone around that Bishop Leslie proposes to walk, for \$1 a yard, from Dubbo to Bathurst. It turns out to be a perfectly serious intention. See Page 2.

On Page 6, the crisis of the rural dioceses

comes to the fore. Dropping farm incomes and population have squeezed innumerable country parishes, and are bothering numbers of dioceses in a major way.

Bishop Graham Delbridge, just back from Hong Kong, concludes that a conclusion to be drawn from the reflections upon the Limuru Anglican Consultative Council is that the Anglican Communion now looks to

the World Council of Churches for a lead, rather than to the "white west." See Page 2.

The cause of women priests was not helped when the Council of the Church in South East Asia declined to favor the principle. See Page 2.

Archbishop Felix Arnott, in this edition's preachers' resource on Page 8, contrasts the Good Shepherd to Little Bo-Peep.

Bishop will walk 130 miles to help pay for a cathedral

DUBBO: "I will walk the 130 miles from Dubbo to Bathurst if the people of my diocese will back me financially to raise money to pay for the cathedral," the bishop of Bathurst, the Rt Rev. E.K. Leslie, told his synod here, recently.

And walk he will, starting on Sunday, July 18. He hopes to raise funds to help pay \$200,000 for the balance of the work on the new All Saints' Cathedral being built at Bathurst.

Euthenasia comment

The Archbishop of Canterbury does not think that doctors are duty-bound to prolong the lives of patients whose cases are medically hopeless.

He made this point during a question-and-answer session in Marischal College; he was spending the weekend in the city. After saying that he would not take any hard-and-fast line on euthanasia, Dr Ramsey commented:

"We need some more Christian exploration on this. I would only say that, where a patient is lingering on in great distress, without any possibility of continuing life or happiness or purpose, it is not necessary for the doctor to continue keeping him alive."

The Primate was not prepared to elaborate or give any specific cases. He said that he had not formed much of a view about transplant surgery.

"Anglicans look to WCC"

"Since Toronto, the Anglican Communion looks for a lead to the World Council of Churches and its studies of specific problems, rather than to the Church of England or the 'white west'," Bishop Graham Delbridge commented last week.

Bishop Delbridge said this was one of the conclusions to be drawn from the consideration the Council of the Church in South East Asia gave to the Limuru Anglican consultative Council meeting report.

Other points he gave were:

- * "That the churches met there, whatever their size, on a virtually equal footing.
- * "That the Anglican Consultative Council is an advisory body and has no power to instruct anyone to do anything.
- * "That the Anglican Consultative Council has given a strong push to its members churches to

Bishop Leslie's announcement to synod was received with acclamation and synodsmen gave him \$130 on the spot.

He anticipates arriving at Bathurst on Saturday, July 24, with possible overnight stops at Geurie, Wellington, Eurimbla, Molong, Orange and Vittoria.

He has appointed the Diocesan Chaplain, Canon Harry Thorpe as organiser. Padre Thorpe, who was a prisoner of war on the Burma-Siam Railway, is at present rector of the Parish of Cumnock.

Bishop Leslie, who turned 60 on May 14, made his promise to synod during a discussion on the Cathedral Completion Report presented by Archdeacon Bill Arnold, centenary commissioner.

Archdeacon Arnold told synod that the contract price for the shell alone was \$300,000 plus a further \$60,000 for fees and furnishings. There was also a large bank loan with high interest rates to be met. So far \$152,515 had been given in cash, with promises of a further \$122,219.

Earlier on the synod Sunday, Archdeacon Clifford Ussher, field officer for the Cathedral

Fund had met the RSL Western District Council and enlisted the support of ex-service bodies. The new cathedral is the largest and costliest memorial to the fallen in the wars of this century in the west of NSW.

The Warriors' Chapel houses two sets of Kings and Regimental colors of the 54th Battalion while a beautiful stone cenotaph with perpetual light above, houses the book of remembrance containing names of the fallen in World War One. It is hoped to also include the

names of those who died in later wars.

The cathedral will be completed soon and will be consecrated in October when the Primate, the Most Rev. Frank Woods will be preacher.

Donations to the Bishop's Walk, which are tax deductible, may be made payable to the "Cathedral Completion Appeal" and sent direct to the Bishop at Bathurst, to Canon Thorpe, or to local rectors and will be added to the parish effort amount for the walk.

Memorial to Bp. Redding

BUNBURY: The Diocese of Bunbury plans to place a memorial to Bishop Donald Redding in St Boniface Cathedral next year.

The tenth anniversary of the consecration of the cathedral occurs in 1971, and Archdeacon Frederick Hart of Bunbury says:

"Needless to say this anniversary calls for a celebration of great thanks to God.

"The late Donald Llewellyn Redding was much loved wherever he served, and I feel sure there are hundreds of people in Australia who would like to send

something for the memorial.

"I appeal to his former parishioners who knew him as a parish priest, to ex-servicemen who knew him as their padre, to the many priests who worked with him, and finally to many who knew him as their bishop."

Gifts can be marked "The Bishop Redding Memorial" and should be sent to Archdeacon Hart at The Deanery, 9 Oakley Street, Bunbury, 6230.

Caution on women priests

HONG KONG: The Council of the (Anglican) Church of South-East Asia meeting in Hong Kong early this month decided not to endorse the Anglican Consultative Council's approval to the Bishop of Hong Kong's request for agreement that he might ordain women priests.

The Anglican Consultative Council had said it would find the ordination of women acceptable, if the Bishop acted with the approval of his synod.

Bishop G.R. Delbridge, one of the Australians at the Hong Kong meeting comments:

"Two main factors seem clear: that there was strong opposition to the principle of the ordination of women in many dioceses of the region although most had not yet considered the

matter in their synods, and, at the same time, it was felt that the Bishop of Hong Kong has the right to ordain a woman priest if (all things being equal) it was in his judgement to do so.

"A woman priest served in Macao during the war, having been ordained as a special emergency by Bishop Hall.

"At present the diocese of Hong Kong and Macao has a woman vicar, who is a deaconess, with a male priest as assistant curate."



This modern building is the new Bishop's Lodge on Myilly Point, Diocese of Northern Territory. It was blessed on March 21, and many people from the diocese attended.

Bishop Kenneth Mason has since moved in.

Unity in church and society

THEME FOR FAITH AND ORDER COMMISSION

GENEVA: "The Unity of the Church and the Unity of Mankind" is the theme for the Faith and Order Commission meeting to be held at the Jesuit College of Heverlee-Louvain in Belgium from 2 to 13 August 1971.

The theme arises out of the discussion in Section I at the Uppsala Assembly where it was said for example: "The Church is bold in speaking of itself as the sign of the coming unity of mankind".

Of the 135 commission members expected at Louvain, most come from member churches of the World Council of Churches. Among those from non-member churches are nine Roman Catholics who will be attending their first meeting as full-fledged commission members rather than observers.

The main theme will be discussed in five sections each devoted to a specific issue that has emerged in the debate of the last years. The question for each section will be a double one:

- (a) "How is our
- Among the main

common understanding of the unity of the Church illuminated, sharpened and challenged by our experience of situations in which individuals are divided on the basis of social commitment, race and cultural differences? (b) How does our understanding of the unity of the Church influence our attitude and actual behaviour in such situations?"

The five sections at Louvain will discuss: I. The Unity of the Church and the Struggle for Justice in Society; II. The Unity of the Church and Men of Other Living Faiths; III. The Unity of the Church and the Struggle against Racism; IV. The Unity of the Church and the Handicapped in Society; V. The Unity of the Church and Differences in Culture.

speakers will be Joseph Cardinal Suenens, Archbishop of Malines-Brussels; Mr. Max Kohnstamm, vice-president, Action Committee for the United States of Europe; and Prof. John Meyendorff of St. Vladimir's Seminary in New York, acting chairman of the Faith and Order Commission. Faith and Order studies on ordination, the authority of the Bible, and inter-communion, which have been carried out since the last meeting in 1967, will be reviewed and evaluated at the forthcoming session.

- EPS

Vicar protests

LONDON: "Church Times" May 7 edition reports that the nomination of the Rt Rev. John Trillo to the see of Chelmsford has provoked another protest from the Rev. Christopher Wansey, vicar of Roydon.

Bishop Trillo is now bishop suffragan of Hertsford.

Mr Wansey, whose benefice lies within the diocese of Chelmsford has protested in the form of an open letter to the Prime Minister's secretary for appointments, Mr. John Hewitt. The letter calls for Mr. Hewitt's resignation.

In his letter, Mr. Wansey has told Mr. Hewitt that during his reign as bishop maker in the last ten years, he has planted or transplanted nearly half of the diocesan bishops of the two English provinces.

He added that when the State consults the Church in the appointment of its chief officers, it is in fact insulting the Church.

Mr Wansey told a "Church Times" reporter that the most disturbing aspect of the State appointment of bishops was that good men were going to the dioceses shorn of ecclesial authority.

It's open war on "Oh! Calcutta!"

ADELAIDE: A form of open war seems to have broken out in Adelaide between Anglicans strongly opposed to the staging of "Oh! Calcutta!" and other Anglicans who either do not oppose it or are more muted in opposition.

It will be recalled that earlier this year, a petition signed by 15,000 was organised by a Church-related group, among whom the Rector of Holy Trinity, Adelaide (the Rev. Lance Shilton) was one. This petition called upon the SA Government to prevent the presentation of "Oh! Calcutta!"

The March issue of the Young Anglican Fellowship's official paper in Adelaide, "Young Anglican", carried a strong attack on it which described it as the "North Terrace Nazi Party" under a "dictatorship".

The Rev. Allen Quee, writing a letter in the May edition of the Adelaide "Church Guardian" expressed his disappointment at what he called a "most offensive" attack on the staff and members of Holy Trinity.

Adelaide's YAF

found itself under pressure at another point in the same issue of "Church Guardian".

In a letter to the editor, Mr. Edwin L. Anderson complained that he had been troubled by an Anglican Comment radio program in which "Jesus Christ, Super Star" was discussed.

"The only way I could listen last night," Mr. Anderson wrote, "was by holding tightly to a table and keeping the whole body taut, with the result I hardly heard one word that was sung, it was simply a meaningless jumble".

Adelaide YAF has enthused about "Jesus Christ, Super Star", as has the Adelaide Diocesan Board of Education. The April issue of "Young Anglican" gives a two-page review of the show.



Australian Book of Common Prayer by 1977?

MELBOURNE: In a historic decision, the Australian Liturgical Commission decided this month to make the production of an Australian Book of Common Prayer in time for General Synod of 1977 its main aim.

The commission met in Melbourne from May 10 to 14.

This report on the May meeting of the Liturgical Commission gives the personal impressions of Dr. Evan Burge who was appointed to the commission by the bishops to fill the vacancy caused by the resignation of the Rev. Philip Grundy:

The commission has a big job. Here's how it works, and what it did this month...

What would you expect to find at the meeting of our Church's Liturgical Commission? A body of theologians and scholars well out of touch with modern life and thinking? A battlefield where Anglo-Catholic representatives fought Evangelicals over things like Sacrifice, Real Presence, Prayers for the Dead, and Justification by Faith while the Church at large waited patiently for some form of compromise liturgy?

A self-satisfied bunch of promoters of "Australia '69" determined to justify the errors of the past by any means, fair or foul, and to ignore all criticism and suggestions?

Well, I have just been attending my first meeting of the commission as a newly-appointed member. For what it's worth I'd like to assure the readers of this paper that I found all the above suggestions very wide off the mark.

Far from being any sort of battlefield, the Liturgical Commission's members show an exemplary degree of openness, frankness, and mutual trust. The meetings are what those of any Christian body ought to be: fellowship of the Holy Spirit. Considerations of church party are neither obtrusive nor glossed over; each member makes his own considered contribution to the total work, and it is received as such.

NO COMPROMISE

Under the Bishop of Grafton's inspiring chairmanship, we work steadily for consensus and guidance - most emphatically not for compromise.

What about remoteness from modern life and thinking? There is no doubt that the commission's publications so far and those intended for the near future, are hardly swinging "mod" documents. This is of necessity. We heard with enthusiasm a report of the Rev. Ray Elliott's "Mod Worship" for the youth of Moorabbin, Victoria, and were well aware of Dean Hazelwood's "Rock Masses" in Perth Cathedral. The commission itself, however, has no business trying to create liturgy for individual situations; its job is strictly defined as concerned with the public worship of the whole Church in accordance with the principle of the Prayer Book. To revise the Prayer Book in a way that will win the consent of the whole Church is a much slower task.

Very shortly you will be able to buy the commission's next publication: a conservative revision of the Prayer Book services

of Morning and Evening Prayer, the Litany and Holy Communion. The changes are slight, but meaningful. God is still addressed as "Thou". Don't be impatient; God will be called "you" when the Church at large is ready for it. Perhaps that time is almost here.

'69 REVISION

What of "Australia '69"? As the Foreword printed inside the front cover makes clear, this service was intended for widespread trial use for only three or four years. Suggestions and criticisms have been rolling in since the green booklet first appeared. The members of the commission too have brought forward many of their own suggestions. All these are to be collated, and discussed next February, when the first draft of "Australia '69" will be produced.

Meanwhile, reports from the dioceses report that "Australia '69" is growing in popularity. The publishers report that 78,000 copies have been printed. For all its imperfections, it is very clear that "Australia '69" has been a very successful first step. If you want to help improve its successor, "Australia '73", send suggestions direct to me, Dr. Evan Burge, Departments of Classics, S.G.S., Australian National University, Box 4, GPO, Canberra, ACT, 2600.

Above all, complete the questionnaire when the forms reach your parish next August or September.

THE AGENDA

As well as "Australia '69", what else did the commission consider in its five days at the Retreat House at Cheltenham? The agenda was wide-ranging and kept the commission busy in full session from 9 am to 12 noon, from 3.30 pm to 5.30 pm and from 7 pm to 9 pm. In addition there was Morning Prayer at 7.30 am, Holy Communion ("Australia '69") at noon, and Evensong at 5.30 pm. The rest of the time was spent in eating the splendid meals provided by the Sisters

Other decisions were:

* "Australia '69" is to be superseded by a major revision - to be called "Australia '73" - whose first draft should be ready for next General Synod.

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* The omission - by error - of the words "God of God" from the Nicene Creed is to be corrected in "Australia '69" immediately, and a

rubric covering the consecration of extra bread and wine is to be brought into line with the practice in the 1662 service.

* And it was announced that copies of the conservative revisions of Morning and Evening Prayer will be available for purchase shortly.

of the Community of the Holy Name, a short daily walk, and a sound sleep at night. A demanding schedule! Here is a list of subjects on the agenda:

- (i) Reports from dioceses.
- (ii) "Australia '69", suggestions and criticisms.
- (iii) The Daily Office.
- (iv) Sunday evening worship.
- (v) Installation of incumbents.
- (vi) Dedication of churches.
- (vii) Eucharistic lectionary for Sundays.
- (viii) Psalms and psalm portions.
- (ix) Marriage.
- (x) Music and hymns.
- (xi) Eucharistic theology and concelebration.
- (xii) Christian initiation.
- (xiii) Praying for the departed.
- (xiv) Forms of questionnaire for parishes to report on "Australia '69".
- (xv) The calendar.
- (xvi) A shorter Litany.
- (xvii) Copyright.
- (xviii) The work of the commission in general, problems in relation to the Constitution, and the deviations proviso.

It's not my business here to report the discussion on all these matters and the subsidiary problems they involved. Most represent on-going work and have been referred to the appropriate groups in various States. If you want to comment on any of these topics - or any other matter involving the commission - write to

The Very Rev. J. Falkingham, Secretary to the Liturgical Commission, The Deanery, Newcastle, NSW, 2700.

Here are a few points of general interest:

At the end of "Australia '69" the rubric about consecration of additional bread and wine has been rewritten to bring it into line with the Book of Common Prayer. It is now mandatory to repeat the words of institution. A note to this effect will be placed in all future copies of "Australia '69".

We also intended to point out in this note that "God of God" had been accidentally

omitted from the Creed. Since the commission's meeting, however, I have noticed that the phrase does not occur in the Greek Orthodox liturgy. This omission is therefore probably not an error but deliberate.

MUSICAL SETTINGS

We understand that a modern musical setting for "Australia '69" is to be published later in "Church Scene", and that Mr. John Barrett's adaptation of Merbecke to the modern setting will soon be available.

BIDDINGS

There have been many pleas for more flexibility in the Intercession in "Australia '69". The Commission's view is that the constitution permits the use of biddings with silent prayer or set prayers, but not extempore prayer in the public liturgy. Where biddings are used, it will be found generally better to place them after the opening sentence of the set prayer provided in "Australia '69".

PRAYERS FOR DEAD

On the controversial reference to the departed at the end of the Intercession, the commission noted that its form has been defended by several prominent Evangelical leaders. In future editions it may well appear in the footnotes rather than in the text of the prayer. The matter is being given detailed further consideration: we have a fine recent English report, "Prayer and the Departed", and await a report from the Australian Commission on Doctrine.

NAMING CEREMONY

There are other aspects of the commission's work which depend on the decisions of the Doctrinal Commission. An important one is whether there would be a ceremony for the naming and blessing of a child (as against baptising with water).

MARRIAGE

Another is whether the vow "to obey" is integral to the Prayer Book understanding of marriage. A moment of levity came when one member found the following in a recent magazine ("Woman's Day", May 3, 1971). It

would solve all the worries of the Women's Lib. Movement:

"The married woman must make the meaning of the vow 'love, honor and obey' stay alive in her romantic actions. 'Love' means just what it says... love. 'Honor' means to understand and to admire the man. Finally, 'obey' means to compromise - not in principle but in the unimportant things."

NEW PRAYER BOOK

The most important decision of the commission was to make its principal aim to produce a Book of Common Prayer for the Australian Church for presentation to General Synod for its proper consent at the General

Continued page 4

Commission members

The Liturgical Commission, meeting this month, comprised

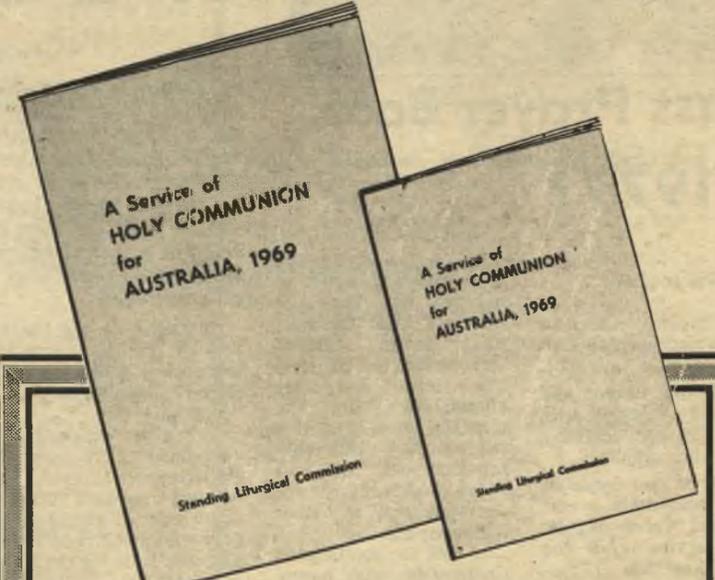
- * The Bishop of Grafton, the Rt. Rev. R.G. Arthur, chairman;
- * The Very Rev. J. Falkingham, Dean of Newcastle, secretary;
- * Professor Edwin Judge, Professor of Ancient History at Macquarie University;
- * The Most Rev. F.R. Arnott, Archbishop of Brisbane;
- * The Rt. Rev. A. Holland, Assistant Bishop of Perth;
- * The Rev. David Warner, Vicar of St. Faith's, Burwood, Melbourne;
- * Dr. Evan Burge, Senior Lecturer in Classics, ANU, Canberra;

Dr. Robin Sharwood, Warden of Trinity College, Melbourne;

* The Rev. J.R. Bleby, Rector of Balhannah, Diocese of The Murray;

* The Rev. Canon D.W.B. Robinson, Moore College, Sydney.

Not present this year was the Rev. T.P. Grundy of Canberra, without whose efforts "Australia '69" would never have seen the light of day. Mr. Grundy has recently accepted a position with the Centre for Continuing Education at the ANU, and in consequence resigned from the commission. He will be asked to become a general consultant.



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The Community of the Holy Name sisters, who operate Melbourne's Diocesan Mission, ran a holiday play centre at St Mark's, Fitzroy during the recent school vacation. Parishioners - teachers and students mainly - from St Peter's, Eastern Hill, helped the sisters staff it.

At top, a youngster finds some offcuts of exploded polyurethane packing fascinating to play with. Centre, a lass finds pleasure punching holes in used cans and stringing them into a "mobile." Below, some of the urchins who waited around the front door, frightening everyone with sporadic fireworks: it was to limit the numbers of such idle hands that the project was arranged.



Aust Prayer Book in 1977?

Synod of 1977. Such a book will contain:

1. A Preface, Calendar and Directions for Use.
2. Forms of Morning and Evening Prayer and the Litany together with the necessary lections, psalms and collects.
3. At least two forms of Holy Communion - one a revised form of the 1662 service and the other "Australia '77" - together with the necessary lectionary and psalms.
4. Forms of Baptism and Confirmation, possibly with modern alternative rites.
5. Services of Marriage and Burial.
6. A psalter.

By adopting this

program, the commission will certainly have to narrow its range of interests. Each member has made himself responsible for at least one aspect of the commission's work. The members are making themselves thoroughly familiar with the best work being done overseas, and in other denominations.

I left the meetings at Cheltenham with happy memories of seeing a hard job well done by a body of friends who were striving (in the words of Archbishop Arnott's parting prayer) to see that all they said, and every word they wrote, was to the greater glory of God.

E.L. Burge

Some doubt legality of experimental liturgies

MELBOURNE: There is a nagging doubt in the minds of a few Australian Anglican leaders that the movement for liturgical reform may have breached the Constitution of the Church of England in Australia at certain points.

The problem arises from Section 4 of the Constitution in two ways. The first is the specific reference to deviations from the traditional (i.e. 1662 Prayer Book) services.

The question here appears to revolve around what comprises a revision, and what comprises a new service.

Secondly - and in the long term perhaps more importantly - is the question of whether services such as Australia 1969 conform with the doctrine of the Church of England set out in the 1662 Prayer Book.

The problems, it should be stressed are largely theoretical ones, and the means of resolving them are within the realm of the possible within an acceptable time limit. Further, it is by no means clear that problems exist which need to be rectified.

There are some technical difficulties. For instance, it has been known for some time that Australia's theological colleges - which have found themselves in an ambiguous position in law more than once - are hard put to use experimental rites with full legal sanction.

It is most probable that the parishes which have decided at general meetings of their members to use rites like "Australia 1969" are in a perfectly legal position.

However, the theological halls, cathedrals and some other special licensed places of worship have no parish roll, and therefore cannot obtain the permission of a general meeting of parishioners no matter how they try.

This probably makes it legally doubtful for a bishop to authorise the use of an experimental rite in a non-parochial chapel.

SAVING PRECEDENT

At the same time, we are saved from a scandalous situation by a measure relating to the Appellate Tribunal, and also by established precedent of Church law. Firstly, any attempt to discipline a priest for

using an experimental rite on purely technical grounds would have little chance of success by precedent. Secondly, the chairman of the Appellate Tribunal has the power to remit any penalty which the Tribunal may be compelled to set in the process of enforcing Church law.

The Liturgical Commission, in its statements in the last fortnight, makes clear that it is looking for the guidance of the Doctrine Commission. We may be sure that the guidance sought covers this question of compatibility with the doctrine of the Church.

As to the question of deviations, I understand that competent legal opinion has been unanimous that the Liturgical Commission has acted within the Constitution to date. The Liturgical Commission was aware of the danger when it was set up, opinion was sought before liturgical revision work began, and it has been sought again subsequently.

GILBERTIAN

There is a distinctly Gilbertian flavour to all this, even while an important principle is at stake.

For instance, someone who did not know how the law of the Church works in practice could envisage more than a dozen bishops and perhaps hundreds of clergy hauled before the Appellate Tribunal for using unauthorised services, and reprimanded or worse.

There are good reasons why this particular vision is nonsense; by precedent bishops do not take action of this kind against people for purely technical errors or mistakes through lack of information, and the Appellate Tribunal chairman has the power to remit penalties where this is appropriate.

So arch-conservative fans of the 1662 settlement can forget this possibility of drama.

The more important question of conformity with the doctrine of the Church is one which can be considered and resolved - if indeed any change of course is necessary at all - in calmer waters.

It will do no harm to the Church to be reminded in debate that the Church of England does have a clear area of doctrine which liturgical revision should not breach.

I understand that

G.C. Davis

Clergy in the breach of a canon

- And do High Places know we've got a Primate to placate them about it?

Thanks to my friend I can see the headlines now: "Nude Clergy Scandal", "1500 Priests Unfrocked", and "Deaconesses Take Over Church of England". Thanks to my friend who knows all about Constitutions and Canons I can see them all too clearly and I'm worried. After all, with the Melbourne climate what it is I could get pneumonia.

I began to see the headlines and feel the chilly autumn air around my cassockless knees on the day that my friend discovered I was using "Australia '69".

"You're breaking the law" he exclaimed, "Section 4 of the Constitution expressly forbids the use of any services other than those contained in the Book of Common Prayer of 1662. You've broken the law and you'll be for the high jump as sure as eggs."

"Ah, but what about the Deviation clause..." I began, more in hope than confidence.

"No good. It only covers revisions - new services are out. You're in deep trouble."

And so I am; and so are about 1499 of my brethren unwittingly caught up in the march of liturgical progress.

And so is the learned Principal of R----- College who has been

(Immediately after his election as Primate on April 15 the Archbishop was subjected to a fairly lengthy Press Conference. By the time that this was over his electors were heading for their various dioceses. It was not possible therefore for so much as a prayer to be said with His Grace.)

deviating without the permission of his parishioners which he hasn't got, so can't get. (If you follow my argument). And then there is the Bishop at Tr----- It's all very worrying.

"Yes" continued my friend, "the Liturgical Commission had better watch out too; and I told 'em so. They said not to worry. But they did, and they went and saw some lawyers and a bishop or two who said not to worry they thought it might work out all right - at least they felt that a lenient Judge might... if hewerean Anglican. But then you couldn't be too sure."

"And there's another thing" my learned friend went on, "they've been messing about with doctrine too, which is also against the law. There are some that reckon the doctrine of 'Australia '69' is different from the one Archbishop Crammer had, and that's very serious, and like as not they will get the Liturgical Commission

defrocked as well." Wonder what our new Primate will think. Can they defrock an...? Of course not... those in Higher Places would never let it happen.

And if the prospect of those headlines haunts me, I wonder what our new Primate will think. Can they defrock an...? Of course not... those in Higher Places would never let it happen.

But do they know he's Primate? I have my doubts.

And that worries me too. It seems that the electing bishops and laity have as yet devised no system for communicating their decision to the right quarters. Not so much as a puff of smoke in the sky.

Maybe they left it to the Press. If they did they ought to know better - you know how the Press get things wrong - goodness knows what message has been passed on.

Perhaps my friends will have a word in the ear of General Synod (if there is a quorum after the defrocking business) and get them to ensure that in future things are done properly. Why not a Service of Institution for so important an office?

In the meantime His present Grace is going to need all the help he can get if they do catch up with us deviationists.

-Peter Hill

DIRECTOR OF SWANLEIGH

Applications are invited for the position of Director of Swanleigh, an Anglican co-educational Hostel at Middle Swan, WA, (13 miles from Perth).

Swanleigh accommodates 330 country students who have to live away from home in order to attend High School. It is conducted on Houses lines, and is similar in character to the boarding side of a Church School.

The successful applicant will be required to take up duties at the beginning of 1972. He should be between the ages of 30 and 50, and must be a communicant member of the Anglican Church. A married man is preferred.

Further particulars and a form of application are available from the

Secretary, Swanleigh Council, Midland, WA, 6056,

Applications close on May 31, 1971.

Two British churches unite

LONDON: The Presbyterian and Congregational Church Assemblies this week voted for the union of the two churches. It will be the first major church union in Great Britain since the Reformation.

The two churches, each with its own Calvinist inheritance, have gone their separate ways since Cromwellian times.

According to the terms of the union, each congregation of the Congregational Church in England and Wales will be asked to ratify the assembly decision by December 16. Presbyter-

ian congregations are automatically part of the new church unless they opt out.

At the Congregational Church Assembly 89% of the delegates voted for union (1888 out of 2121), whereas 79% of the Presbyterians favored the action (434 out of 549).

-EPS

Outreach through broadcasts

ADELAIDE: The Rector of Holy Trinity, Adelaide (the Rev. Lance Shilton), reports in the May issue of his parish paper that he has now made almost 4000 daily "Meditations" radio broadcasts.

The program is broadcast at 11:58 p.m. and again at 4:15 a.m. on 5 DN, an Adelaide commercial broadcasting station.

Mr. Shilton added: "In recent months, because of the need to emphasise the relevance of the Christian message concerning the moral welfare of our

community, I have had opportunities of conveying this through 5 DN, 5 KA, 5 CL, as well as television Channel 2, Channel 7 and Channel 9 for interstate relay."

In addition, Mr. Shilton contributes a "Guidelines" column to the Adelaide "Advertiser" bi-weekly.

South Africa, sport, and politics

Sir, - In the past few weeks three Bishops of the Church of England in Australia have made statements about South African sporting tours and whether they should be continued or not.

What may be confusing some is the fact that there appear to be areas of agreement within the Church of England as to whether the tour should proceed or not. Many people may feel that the Church is incapable of taking up its mind, while others may feel that if it does not agree then it should remain silent.

It should be borne in mind, however, that the Church of England is not an authoritarian church; its members do not simply make a statement of the facts, and its rank and membership do not automatically assent to those policies. Indeed, the organisational structure of the Anglican Church makes it very difficult to achieve a consensus of opinion with any speed.

On the positive side, the Anglican Church encourages individuals to think and speak for themselves on the assumption that they have God-given powers of reason which should be given the full freedom of expression. Within this liberal atmosphere it is reasonable to suggest that those who have as much right to express their personal opinions on controversial subjects and to disagree with one another as anyone else in the community. It is surely odd that the Primate, the Archbishop of Sydney, and the Bishop of Bathurst have been prepared to state their opinions publicly knowing that they do not agree in all things. It is then up to the individual to make up his own mind as to where he stands on subjects such as this.

The South African tour controversy has many confusing aspects. In effect, each bishop has emphasised a different aspect and has accordingly arrived at a different conclusion. The Archbishop of Sydney has emphasised the importance of fair play where

individual South African sportsmen are concerned. These men are not to blame for their Government's policies and should receive generous treatment from the Australian public. The Bishop of Bathurst has emphasised the need for consistency in Australia's sporting dealings with other countries. Why then single out South Africa and ignore other cases where there is political oppression? The Primate himself originally deplored the intrusion of politics into sport and expressed some opposition to the tour. Recently he released the statement by the Social Responsibilities Commission of the Church of England in Australia which directly opposed the tour.

While each of the parties concerned disagree about whether the tour should continue, they are all vigorously opposed to policies of racism, and in particular to the apartheid policies of South Africa. As far as the churches are concerned there is full agreement over fundamental principles, but only disagreement as to how these principles should be applied, such as sporting fixtures.

The Social Responsibilities Commission, of which I am a member, gave careful consideration before it finally opposed the tour. The members were fully conscious of the general public attitude suggesting that "politics and religion should be kept out of sport." The fact is that such comments are both simplistic and naive. The real point of objection is precisely that the South African Government by deliberately excluding black sportsmen from its tour, has made a political decision in which Australia is asked to collude. If we go along with this then we are making a political decision whether we recognise this or not. What the Australian Government has to see is that many countries in the world regard us as

having racist policies and our attitude of ignoring the politics of sporting tours, to them simply reinforces their opinions about us.

In the meantime the main area of disagreement within our community, as well as within the Church, is the degree to which people see the inter-relatedness between politics and sport. This is what will determine their attitudes about the proposed tours. What one would hope is that people would realise the persuasiveness of politics, and accordingly if they believe in racial equality, seek to discontinue relationships with South Africa or any other country until their racialist policies were considerably modified.

-(The Rev.) P.J. HOLLINGWORTH, Fitzroy, Melbourne.

Sloppy, er, what?

Sir, - I am grateful to Mr C.C. Phillips for the attention he gave my article in his letter of May 13.

If others read it with the same care, they will remember that I showed apartheid to be incompatible with the best of Old Testament teaching.

At the same time, I must reply that Mr Phillips is wrong in everything he says. Not only so, but he seems to me to be wrong-headed, for he reads Mat. 10.5 so as to exclude all gentiles, and names the work of all Greek and Biblical experts "this type of sloppy translation."

He is doubly wrong when he says the only other reference in the Bible to Job is to the son of Issachar. That son was not Job but Iob. In Hebrew the words are even more different. Moreover, our Job is mentioned in Ezekiel 14.14 and 20, and as well as in James 5.11.

Again, the Bible does not say he came from the land of Uz, but that he was in that land. The only point experts, or anyone except Mr Phillips, can find in the reference in either Ezekiel or Job is that he was not a Jew.

I am sorry, but the way Mr Phillips translates the Greek of Mat. 15.24 is as ridiculous as he finds all others. To start with, the verb means "to destroy" in the active, but in the

LETTERS TO THE EDITOR

Living standards

Sir, - I read with interest the article on "Morality on the Stock Exchange". "Dad's" last remark that the increase in productivity is directly responsible for raising the standard of living for everyone is based on two fallacies.

The first is that increased productivity makes people have higher spending power. Wage levels and old age pensions have yet to be linked with industrial productivity or even industrial profits.

The second is that the increase in production of goods is a good thing. The more goods produced, the more waste products are produced, both in the factories and by the consumer upon disposing of the goods.

-(The Rev.) Ray Martin, Moore Street, Turner, ACT.

WANGARATTA

The Rev. G.A. RIGBY, has accepted the offer of the Parish of Rutherglen and will be instituted as rector in St Stephen's Church on Thursday, June 17, at 8 p.m. He has been rector of Myrtleford for the last four and a half years.

The Rev. R.J. NUNAN, rector of Broadford, has accepted a part-time chaplaincy with the CMF - he was a chaplain in the Royal Navy before becoming rector of Broadford.

ARMIDALE

Deaconess Maureen CRIPPS is now deaconess

"400 in every church"

BATHURST: The number of viewers of "Time to Live", the Bathurst Diocesan television session is the equivalent of a congregation of 400 in every church of the diocese.

The Rev. Dr P.F. Carnley said this when presenting the television council report to synod recently.

The program is shown at 10.30 pm every alternate Sunday. Dr Carnley added: "And very few of you ever have seen such a congregation in your church."

"Time to Live" is prepared by the diocesan full-time director of television, Canon John Vincent, and is presented over Channel 8 in Orange and Channel 6 in Dubbo. Commented Dr Carnley: "Time to Live is a very real evangelistic medium."

Growing agreement on eucharist

NEW YORK: The growing consensus among North American Christians about the Eucharist was hailed by Charles Angell, editor of the ecumenical journal *The Lamp*, in an editorial appearing in the March issue published here.

"We still have a long way to go", wrote Angell, "but let us rejoice that we have come this far together toward our common goal". He was commenting on a document drawn up by 19 Protestant, Orthodox and Roman Catholic theologians at the request of the Commission on Faith and Order of the National Council of Churches (USA).

All agreed that Christ is "really present" in the Eucharist, Angell noted, but the manner of His presence is "not tacked down with the exactness characteristic of St Thomas". The fact that the Eucharist is a sacrifice is also clearly recognised by all, he wrote, but this sacrificial nature must not conflict with "our common faith in the completeness of Christ's sacrifice on the Cross".

In view of the vast difference between the four-times-a-year communion services in Southern Baptist churches and a papal solemn high mass, Mr Angell wrote, "I am amazed that we have gotten this far".

Clergy movements

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Limuru report

MELBOURNE: The report of the first meeting of the Anglican Consultative Council held at Limuru, Kenya, has been published in Australia by the General Board of Religious Education.

The report is entitled "The Time is Now", and has been published in London by the Society for the Promotion of Christian Knowledge.

Positions vacant

WANTED, for the Church of Emmanuel, Oakleigh, a CHORISTMASTER/ORGANIST. Full details from the Rev. Ray Kenney, Phone: 56-5893, Melbourne.

Wanted to sell

THE FAMILY that prays together stays together. Let us challenge atheism and materialism with daily Christian devotions. Family Prayer Books published by the Bishop of Ballarat, available from L.W. Lightbody, 261 Geddes Street, Toowoomba, Q'ld, 4350. Price 30c, plus 6c postage.

in charge of the parochial district of Tingha. Clergy from neighbouring parishes come for Holy Communion services once a fortnight.

The Rev. K.P. ALLEN, was made deacon in St Paul's, West Tamworth, where he is now serving as assistant curate.

The Rev. Michael HILL, ordained priest by the Bishop of Armidale in St Paul's Church, West Tamworth, NSW. He was to have been ordained in Narrabri where he has been an assistant, but the date had to be postponed due to floods.

WILLOCHRA
The Rev. I. BARLOW, rector of Clare, rural dean of Broughton for three years from April 1.

TASMANIA
The Rev. K.A. KAY and the Rev. R.D. TYSON have been appointed Canons of St David's Cathedral, to serve on the Cathedral Chapter.

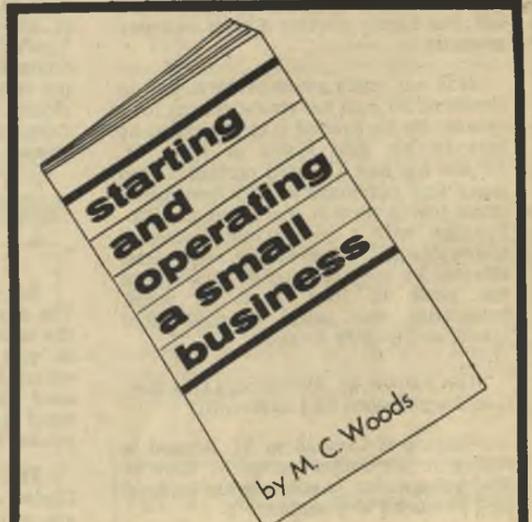
The title of Canon Emeritus has been conferred on the Rev. J.E. ATKINS and the Rev. S.C. BRAMMALL, who both retired recently from full-time active ministry.

The Rev. J. GREENHALGH was instituted and inducted as rector of the Parish of Sheffield on April 15. Mr. Greenhalgh had been in charge of the Parish of Fingal and Avoca since 1969.

The Rev. Canon C. ROBINSON has been appointed Rector of the Parish of Evandale. Canon Robinson has been Rector of the Parish of Devonport since 1958, and also rural dean for the North-West Central Deanery.

Sister Elvie FRASER, who assisted in the Parish of Queenstown during February and March, is now assisting in the Parish of Deloraine.

Parochial Lay Readers' Licences have been issued to Mr. L.A. BEVEN and Mr. D.C. GURR for the Parish of Glenorchy.



Private businesses pose many questions and problems for their owners.

- How do you set prices?
- What price concessions are wise?
- What business records are really worthwhile?
- How do you obtain finance, and how much do you need?
- How do you set an advertising policy, and budget?
- What makes a good business site?
- How do you value goodwill in a business?

Questions like these are answered in a new book

"Starting and Operating a Small Business"
by M.C. Woods
(published by Stockland), released May, 1971, \$1.80.

Editorial & Publishing Services, Stockland (Holdings) Pty. Ltd.

I would like to order a copy of "Starting and Operating a Small Business" by M.C. Woods at \$1.80 (plus postage)

Name

Address

Postcode

This book is available at GBRE Anglican Bookshop, 323 Bourke Street, Melbourne, 3000, to whom this coupon may be sent.

Is she now a canoness?

BATHURST: The election of the registrar, Miss Jean Purser as a lay canon has caused some comment as to terms of address - should it be "Mademoiselle Lay Canon" or is Miss Purser a canoness?

Miss Purser was one of two lay canons elected by synod at its recent sitting.

Provision was made in the new All Saints Cathedral Bathurst Ordinance for a dean. He is the former Canon Residentiary, Eric Barker.

The ordinance provided for a cathedral vestry, while the extra parochial administration will be the responsibility of a cathedral chapter comprising the bishop, dean, two canons residentiary, four diocesan canons and seven lay canons.

Miss Purser's fellow lay canons are the chancellor, Mr B.B. RILEY, QC, cathedral churchwardens ex-officio, the diocesan treasurer, Mr A.F. MORSE, OBE, and Mr R. DORMAN of Dubbo.

New home for aged

MACKAY: A \$500,000 home for the aged is to be built here as a community project sponsored by the Church of England.

An initial appeal for \$150,000 will soon be launched. All churches have given their blessing to the project and Bishop John Lewis of North Queensland in blessing the site for the home said it was an ecumenical venture for the benefit of the community.

The Rt Rev. Monsignor D. TIERNAN (Roman Catholic) the Rev. G.D. WITNEY (Presbyterian) the Rev. A.G. HALL (Methodist) and Capt R. PALMER (Salvation Army) assisted in the site blessing.

The Good Shepherd Lodge is expected to

house 70 to 80 retired people and provide nursing facilities. The venture was initiated by the Rev. Canon Guy, rector of Holy Trinity Church.

A model of the lodge was on display at the blessing showing facilities for individual units, recreation areas and a covered mall which will link the buildings providing sheltered access.

It is hoped that the lodge will be ready for use by mid-1972. The location is within easy reach of city stores, the Botanical Gardens and the sea front.

THE RURAL CRISIS

Does the Church close down too?

You live in the country. Maybe on a farm. Perhaps in a town. The district is feeling the squeeze of the rural depression.

You are aware that a few people are leaving the area. Farmers are quitting, up to their eyes in debt. Those who are left have less money to spend. The shopkeepers feel the pinch, too, and a few close down. More people leave the district.

Your local bank manager reports that he has closed 50 accounts in the last 12 months. The school finds its staff cut down because there are fewer children.

A wave of distress sweeps the district when the Post Office is closed - not enough business to keep it going.

Not long afterwards the hotel closes down too.

Eventually, the store-keeper shuts up shop and moves out, a tearful wife sobbing out a sadness which the whole district feels.

There is one municipal status symbol left: the local church, an out-centre attached to the nearest big town.

It's a familiar story from Bunbury to North Queensland. City dioceses struggle to keep up with the growth of new communities in outer areas, while country dioceses fret over the tiny little communities which don't quite fade right out, but hardly warrant a name on a map anymore.

It is not really a new problem. Bishop Hardie of Ballarat has seen it coming for a decade: he first raised it in the charge he gave to his first synod in 1961. St. Arnaud has had a related problem of too many tiny communities with insufficient larger towns since it was set up in 1926. Bendigo, with a comfortable cushion of endowments, is probably the least affected by the rural decline anyway, but the need to look again at parish boundaries was raised at their 1970 synod, and quietly dropped.

The Rector of Wedderburn (the Rev. G.A. Stephenson) told us recently:

"Bishop-in Council in St. Arnaud is taking it all rather seriously. Here in Wedderburn our population has declined by 150 since I've been here.

"Farther north, many more families are leaving the districts, and the problems are accumulating.

"We think group ministries, amalgamations of parishes and closures of smaller centres are the probable things to do, but we have no overall scheme.

"Here in St. Arnaud we have only about five towns with more than 3,000 people. The distances are very big.

"Our parish here requires me to drive 140 miles a Sunday to take the services in three centres. Our centres are all well attended, as it happens, but you couldn't fit more into my Sunday however much you needed to." (The Wedderburn parish centres are at Wedderburn, Boort and Fenton's Creek).

"I expect we will have to close a lot of smaller outcentres. We have seen the problem coming, now it's here and we're grappling with it."

The problem comes down on individual people as well as diocesan administrations.

The Vicar of Malmesbury in Bendigo Diocese has centres at Malmesbury, Taradale, Harcourt, and Elphinstone, strung out along the Calder Highway for about 20 miles. He spends his Sundays taking services for groups of half a dozen people. A parish general meeting might draw as many as 40 people once or twice a year.

He needs to be a stoic. How can church folk feel a sense of belonging to more than a lonely remnant when they never meet more than a handful of other Christians for worship? What does it do to a priest to be working something as suspiciously like a treadmill as that?

The Rector of Castlemaine, the Rev. Cyril Chatham has three services every Sunday morning: 8 a.m. at Castlemaine, 9 a.m. at Campbell's Creek, 10 a.m. at Castlemaine.

He does not complain about it, but I happen to know he has not had more than two communicants on a single day at Campbell's Creek all year, and not more than one most weeks.

It affects lay people too.

Your district is declining, and being a man or woman of the land you feel this in self-esteem as well as your pocket. You've lost the former symbols of communal importance - the Post Office, the store, the PA hall - and if the church closes you will have nothing but a crossroad and a scatter of run-down houses.

So you fight to retain that church. The church means much for itself, so for the sake of the Kingdom you go as often as you can. And although your own wheat is not bringing in as much as it used to do - and you've decided to give wool away - you dip deep into your pocket to maintain the church.

The chances are your last organist fizzled out a few years ago, so the hymns are either missing or dreadful to hear. Even your tiny weatherboard church is more than big enough for the handful who attend.

True, the church stands as an architectural witness (to what?), and you continue to go through the motions of weekly worship (without feeling at all, it would hurt too much to evaluate it).

The alternative is to drive perhaps 10 miles to the nearest bigger centre, where the congregation might be 25 rather than 10 or three. You go that far to shop, but you are not conditioned to going that far to worship. And what an admission of the decay of your hamlet it would be!

The matter came up at Ballarat synod this year, briefly. Numbers of Ballarat parishes are not going to be able to pay their assessments this year on present showings.

Ballarat's Registrar, the Rev. P. Rowlands, says there are no particular problem areas in the diocese.

Horsham, Hamilton and Ballarat - all sizeable cities - are slowly drawing more and more people from all the smaller centres, while Melbourne draws even more.

In the last 12 months Ballarat has merged the parish of Merino into Coleraine and Casterton, and Cobden into Terang. Two more amalgamations are pending at present.

Group ministries, closures and amalgamations - these are the thought in Ballarat too.

"We know there's a problem, but it isn't immediately translatable into action," Fr. Rowlands says.

"Parishes have rights. Incumbents have rights. You can't merge parishes against their wills, particularly when they each have incumbents - and there is a fair chance neither of those incumbents would be suitable to care for the amalgamation."

One wonders. How realistic are the ideas for group ministries? Australian theological colleges train men to be sole practice incumbents. Unlike medical doctors, clergy have a 24-hours-a-day vocation which for many of them cannot be compartmentalised. Who is to be in charge in a group ministry? What status can the other member(s) of the group have which does not injure him despite his most selfless resolve?

Group ministries are being tried in densely populated urban centres where specialist qualifications beyond normal theological training are often needed, and no one who has experience of them pretends they are easy. But in the country with slender populations, the problems are really quite different.

Amalgamations are nobody's ideal either. Human dynamics are such that every parish unit provides opportunity for lay initiatives. Halve the number of parishes and you go close to halving the real openings for laymen, interest falls away, and soon your amalgamation is as sick as the parts which formed it - unless the incumbent has been skilful and wise beyond his training.

The irony is that in a land of wide open spaces, an "empty continent" as the "Yellow Peril" scaremongers used to say, the spaces are becoming bigger. The implications hit more than church people. One can only hope, without much evidence, that the trend will reverse.

Meanwhile, a third of Australia's Anglicans live in Sydney. Almost a quarter more live in Melbourne.

And cutting the cloth of the bush parishes to cover them all without great gaps is going to require wise tailoring. Shrinking a business organisation to cope with a reduced market is always a hurtful thing. The parallel process in Church business is certainly no less so.

G.C. Davis

Abortion boom is launched

SYDNEY: Issuing a statement to coincide with the release of a popular version of an Anglican report on abortion, the Rev. Bruce Smith, secretary of the Church's Ethics and Social Questions Committee said:

"A relatively small but very vocal number of people is agitating at the present time for a relaxation of our existing restrictions against the practice of abortion. Most of these agitators are calling for the removal of all restrictions, insisting that a woman has the right to do with her body what she pleases.

"In response to this agitation we want to point out that an abortion operation is not like any other operation," he continued.

"It is not like the removal of an appendix or of some malignant growth. It is the termination of another life which from its earliest moments con-

tains within itself all physical and other characteristics which emerge in the process of growth and development.

"To interfere with a foetus is not to deal with an aberration within a mother, it is to attack another human being at an early stage of development," added Smith.

The Church of England Abortion Report concedes, said Mr Smith, that there are crises which justify but the report stresses that every must be taken to preserve the life of foetus while enabling mother to carry pregnancy with minimum of strain.

Asians join in urban training

MANILA: Protestants and Roman Catholics in the Philippines have joined forces to train personnel to work in urban and industrial situations.

They formed an alliance called the Asian Committee for Community Organization (ACCO), which is jointly sponsored by the East Asia Christian Conference (EACC) and the Catholic Asia Committee for Community Organization.

Their theme "Celebration of People in Time Change". Arrangements will be made by Mr. Shik Oh, newly appointed UIM secretary of EACC with offices in Tokyo. Participants pledged to raise \$3,000 towards support of Oh full time on UIM projects.

- EPS

To be bishop

TANZANIA: The Archbishop of Tanzania the Most Rev. Joseph Sepeku, has announced the election of the Rev. Yohana Madinda as bishop designate of the Diocese of Central Tanganyika.

Present bishop, the Rt Rev. Alfred Stanway is retiring from August 1971. Bishop Madinda is scheduled to be enthroned in the Cathedral of the Holy Spirit, Dodoma on St Barnabas Day, August 24.

Bishop Madinda, who is 45, has been assistant bishop of the Diocese of Central Tanganyika since 1964. He was made a deacon in December 1957 and was ordained priest the following year. A visit he made to the United States in 1968 strengthened the link between the Diocese of Central Tanganyika and the diocese of Washington, Virginia.

Inter-Church Aid spent \$42 mil. last year

GENEVA: Inter-Church Aid despatched \$US42,562,661 worth of material aid to various needy parts of the world in 1970.

Clothing, blankets and footwear sent were worth \$6,702,082. Food and seeds were worth \$13,981,176. Medical supplies were worth \$17,148,491.

A further \$17,374,037 in cash was donated for relief and reconstruction.

The lion's share of the goods aided victims of disasters on all continents and provided food and materials for

on-going development work.

Asia alone received supplies worth \$20,803,587.

The Christian Council of Nigeria was sent \$3,838,754 worth of help - part cash, part supplies - for post-war reconstruction. These were mainly medical goods.

Earthquake victims in Peru received supplies worth \$1,216,637.

Synod approves WCC work

DUBBO: One of the motions which came before Bathurst Synod during its three day sitting concerned the World Council of Churches' action in making payments supporting guerilla action in South Africa.

Synod eventually approved the work of the WCC while not necessarily agreeing with some of its actions which were debateable.



Party for visitors

The Rt Rev. G.R. Delbridge, Bishop in Wollongong, Mr John Denton, the Rt Rev. Chiu Ban It, Bishop of Singapore and a guest, chat at a garden party held during the recent meeting of the Council of the Church in South East Asia in Hong Kong.

THE FUTURE WORLD ORDER — as Montefiore sees it

"CAN MAN SURVIVE?" by Hugh Montefiore (Fontana), 95c.

In the paperback reprint of this book the author has added a collection of sermons which were preached by him from the pulpit of Great St Mary's, Cambridge. The book concludes with a sermon entitled "The Man for us" which was preached by the author shortly after delivering his provocative paper to the Modern Churchman's Union in 1967. In his sermon he attempts to answer his often ill-informed critics and to state his position on the humanity of Christ.

The first part of the book, "The Question Mark", is an important contribution to the debate on man and his future which is taking place at the present time. He poses the problem by stating the ways in which man's future is threatened. After a reference to nuclear stockpiles and weapons of war he turns to peaceful ways in which man is destroying the face of the planet. Here we have a masterly survey of the extent and dangers of pollution. The problems of overpopulation and diminishing resources are then discussed in a factual manner.

In the second lecture he attempts to answer the question, "What is the future of homo sapiens by reason of man's exploding population and his manipulation of his environment?" He comes to the conclusion, after examining other answers, that man's future and hope lies only in the direction of renewed faith in God.

In the third lecture he then goes on to examine the possible path of a Christian answer to the problem. In developing his thesis he is far from optimistic and at times

distinctly pessimistic about the future of the human world order. At this stage he may be expected to consider the writings of Pierre Teilhard de Chardin. He does indeed mention Teilhard but those who know Teilhard's writings will be disappointed.

Montefiore's acquaintance with Teilhard appears to be minimal and his criticism on page 78 will not stand. Here he says, "Teilhard de Chardin . . . seems to me seriously to undervalue the power of sin, frailty and evil in the world". It is perhaps sufficient to point out that Teilhard knew only too well the extent of men's evil as he saw it in the trenches of Europe in the First World War and, no doubt, also in China in the Second World War. Teilhard does not ignore evil in his system but transcends it and is optimistic in spite of the threats to survival. Teilhard sees evil in its true light as something which is transitory and which will finally be vanquished by the good which alone is eternal. It is good which endures, and not evil — this surely is the message and hope of the Resurrection.

However to revert to Montefiore, he sees the problems as urgent and if man is to have a future then those agencies which work for the good of mankind (and the World Council of Churches is one of them) must turn their minds to these grave questions without delay.

In the second half of the book we have a collection of sermons and other material related to themes dealt with in "The Question Mark". There is a valuable discussion of student Power and

Demonstrations (using Our Lord's entry into Jerusalem as an example). This is followed by considerations on mass media, the tendency to overpopulation of the cities and its related problems, and to the affects of computers and automation on human society. Then follows a very import section on morality dealing with sex, contraception, marriage, drugs, the problems of the aged, organ transplants and genetic engineering.

There is a wealth of material to be found

in these pages which cannot be had elsewhere. For those who already possess the hardback edition of "The Question Mark" the paperback is worth buying for this additional material. At 95c this book is good value for money and whether or not the reader agrees with the author's views he will certainly be provoked into trying to think through the answers to these great problems which confront our present age.

—T.E. Peacock

book reviews

Roger Bush's latest print sensation

"HEY! J.C. I'VE READ YOUR BOOK," by Roger Bush (Hodder Paperback), \$1.95.

The Rev. Roger Bush is a most unusual man, as those who knew him from radio will realise. A minister, something of a showman, a publicist, a commentator, quite a man of our time.

Mr Bush is undoubtedly one of Methodism's biggest Australian names at present. His reputation is growing for his many efforts to make the Gospel relevant, bring God into the public bar, make God into a kind of "man's man."

One can undoubtedly go too far with this. Christ was both God's Man and man's God, and His two-part nature can never be simplified beyond a point. When people try to go too far in this process they either reduce God to within completely human compass (impossible to do validly, by definition) or make nonsense of the Incarnation.

In his latest book, he has taken snippets of the Gospel (Moffat Translation, by surprising permission of his, and Moffat's shared publisher), underlined bits and pieces, and written some notes in the margin.

before him in mockery, crying, "Hail, king of the Jews!" They spat on him, they took the stick and struck him on the head, and after making fun of him they stripped him of the mantle, put on his own clothes, and took him off to be crucified. As they went

Pulling off your clothes must have been a degrading and humiliating affair.

Believe me, Carpenter, this tendency is still a most popular pastime. Only now they don't have to be asked.

Or ordered. We are in the age of the big strip. Strip for the sheer hell of it.

We show them everything,

Anywhere. Stage, screen and especially in the ads.

Of course, it's most exciting when you happen to be 38"-26"-38".

But after seeing it all, it's one big bore.

And we haven't woken up to that yet.

This is one of the pages of "Hey! J.C. I've read your Book." For every page of type there is a full page photograph.

You could not say he has attempted a commentary. Rather he has taken the words of Scripture and like a millenium of preachers used them as a springboard for all kinds of thoughts of his own. Some are reasonable and valid, others . . . well, I can't see the point.

When "New Life" of Melbourne reviewed this book, quoting some of what it considered to be the book's more outrageous sections, the editor was favored with a most outspoken letter. The purport of that letter was that the paper's people must have extraordinarily-something minds to be interested enough to quote all those blue patches. But it's the kind of book which evokes response or reaction.

Well, is it "disgusting, offensive, blasphemous" as that reviewer says? It would not have occurred to me.

I think I would have said it was a technically well produced second-generation development from Michel's Quoist's "Prayers of Life." An ingenious use of a weary form. Occasionally brilliant. Sometimes vulgar. Trying to grab you by the guts — often not reaching far enough (thank God).

But there, we've fallen into the form ourselves. In short, you might find this book quite interesting, you might think it's great, there's an outside chance it will offend you.

— G.C. Davis

"The communion of saints" — what silliness is that?

This article was written by Alan Brownlie, an advertising account executive by profession and editor of Melbourne's diocesan SEE. Mr. Brownlie, born a Methodist, was confirmed an Anglican as a mature adult.

EACH SUNDAY in the Eucharist we say: "I believe in the communion of saints."

Correspondence in "Church Scene" suggests that in some churches at least, we don't so believe.

Most people visiting our churches would say that if we do believe in the communion of saints we don't show it in our attitude to visitors, or to new members.

Let me share with you my own experiences over a number of years during which I worshipped Sunday by Sunday at some 15 or so different churches several times a year.

I was, at that time, a commercial traveller working country territories first in northern NSW, later in Victoria and the Riverina.

Because I am a Christian, I went to church twice each Sunday to worship God. But it would have been nice, very nice, if just sometimes, someone has said: "Hello, welcome to our church. My name is Bill Smith, what's yours?"

As the months and years passed I came to recognise many of the men and women on duty in the various churches. But they didn't recognise me, or if they did, they didn't show it.

Was it that I needed their fellowship more than they, in their settled surroundings, needed mine? Perhaps I was over conscious of the fact that I lived an itinerant life, had no deep roots. Certainly I was conscious of the need for Christian fellowship, and that I didn't find it in country pubs and motels.

It was natural, I thought, to find it at the church. After all, during my whole life I had been taught (at church) that church people were friendly, that church people cared about visitors in their midst.

Here and there I found that a church made an effort to contact visitors. People on duty wore badges with their names on them and visitors were asked to "see the man or woman wearing a name badge."

But that approach seemed to savor of paternalism. In any case, I found that frequently the "man with the badge" was too busy collecting books, or counting money, or holding informal meetings to be bothered with a visitor.

— Recently I read of a New York Church — Baptist, I think — which has demonstrated its care about visitors.

During the service the minister invites visitors to take a small flower from the pin board in the porch and wear it after the service "so that we, the Church, can welcome you."

What a happy church that must be. What a difference compared with a Melbourne church from which, after a mission, a man reported that the most far-reaching effect in his estimation was that he now knows some of the people with whom he had worshipped for 30 years.

Let me share with you a wonderful experience of Christian fellowship which I had in the midst of the barren years as a traveller.

I came to Melbourne for two weeks once, and as Sunday approached I wondered where I might worship. Looking through the telephone book I found an entry which interested me: "Wesleyan Methodist Church in Australia".

Thinking this may have been a continuing remnant of the pre-union Wesleyan Church, I rang the number closest to the city. "No, we are not what you think, we are new here. Our affiliations are with the United States."

Then I was told: "We are holding our annual conference this weekend. There will be people from all churches present. Why don't you come and stay at our training college with us for the weekend? We'd love to have you."

I accepted at once and was rewarded with more spiritual fellowship and uplift than I could have dreamed of.

Certainly they were not what I had expected — Methodists in the Anglo/Wesleyan tradition of Liturgical worship and subscription to the XXXIX Articles. They were fundamentalists in the extreme.

Although their theology and mine were poles apart, I was at one with them and God because above all else they were Christians together.

I thought about these people during the last Melbourne Synod when there was a long discussion on what was meant by "a member of the Anglican Church". I remembered how joyful the Wesleyans were — not because they were Wesleyans but because they were Christians.

I remembered especially the Sunday afternoon conference service led by the president. During the service he said: "Would those who have been convicted since our last conference please stand up as a sign of your profession of faith."

And later: "Would those who have been sanctified since our last conference please stand up . . ." I remember the handshakes, the embraces — the most vital expression of Christian joy I will probably ever see in this life.

They knew the joy of Christ's salvation personally. They rejoiced that others had found it. They knew not only the words of the faith — they knew the meaning of the words. They also knew and acted upon Christ's commands — they loved one another, and they loved me.

I am an Anglican by choice (having once been a non-conformist) and a high churchman by inclination.

I will forever remember that weekend with the Wesleyans when I experienced the love and coming of a people of God for a lonely pilgrim.

What did our Lord say? "In as much as you ignored this visitor to your church, you ignored me." Again, "In as much as you starved this pilgrim of the food of your fellowship, you also starved me."

No, they weren't exactly His words, but they are probably quite an acceptable interpretation.

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AUTHORITY

victor maddick writes...

THERE ARE FEW more debatable subjects today than that of authority. Thrown into prominence by the conflict in Vietnam, and the responsibility of young men for national service, from whatever viewpoint discussion starts it is the great topic of the hour.

For what does the word "authority" conjure up in the mind? Isn't it more than having the power, the right to command? Isn't there, somehow or other, the feeling of soullessness? You know, "Theirs not to reason why, Theirs but to do and die." There is not necessarily any thought for the individual, his hopes, his fears: his is only the responsibility of obeying, no matter how that cuts across the individual's desires.

We all know how the argument of

authority is used widely in conversation. Whoever it is who speaks - and the word "authority" comes from a Latin root meaning "originator" - if he has an accepted name, or is an acknowledged expert in some field, we tend to accept, frequently uncritically, what he offers. Perhaps this is one of the reasons why authority as such is being questioned. Arguments have been too loosely buttressed by quotations from this authority, or that: and the failure to take account of people and their needs calls forth a vocal protest which can so easily erupt into damaging action. It may start with noble ideals, the championing of someone deprived, but so easily, as we've seen all too plainly in the Universities of the Western World, the students use violence and destroy the very

ideals for which they are standing. The patience and forbearance of the public even when its inconvenience is of a major nature, is one of the encouraging features in a volatile situation. Yet there can be other interpretations of this patience.

Perhaps those of us troubled by all the protests and rejection of authority can take comfort from the fact that not one area of life seems to be uncontested. The family and the Church were, and always are, early areas to be challenged: but latterly, to the University has been added the Law so that even a United States supreme court judge was taken from his courtroom, and in an ensuing scuffle, shot.

We are often told not so much to condemn, as to try to understand those who rebel. That is, of course, right: but it's only

half the truth. It is valid only in as far as there is tolerance for the responsibility to examine critically what is being said. If there is no useful dialogue, the rebellious, tolerance can become refusal to challenge the cliches and slogans which masquerade as serious propositions.

Take two examples of this. In a televised discussion, one girl said that she felt in more danger from the police than from meeting with an accident. Another expressed an opinion that the difference between thugs and the police was that the police were professionals and thugs amateurs.

Now quite obviously this sneer at the police, as at any member of the Armed Forces called upon to enforce order, must be challenged. For the basis of any community is authority, whatever kind of authority it might be.

The only justification for challenging authority is in the name of a more demanding authority. There is no merit in rebelling against authority for its own sake that leads only to anarchy. We do the very thing we have no favour when we appear to flatter it because of their rebellious outbursts. What name are they rebelling, and to what end? Is their demonstration providing guidelines by which realistic policies might be successfully implemented, or is it a quixotic tilting at windmills? If things have been forgotten tend to be restored

there is cleansing and purifying, a more demanding authority might lead to better ways. Where unrest turns from being penetratingly thoughtful and rational, it so easily degenerate into emotional distrust and violence.

The danger of institutionalism is that the dead hand. This condition always requires someone to challenge it, for Dean Inge pithily expressed it, institutions eventually set out to destroy the very spirit which brought them into existence.

What perhaps the age needs is a recognition of the source of authority. For the Christian this is the Father and our Lord Jesus Christ. It is He who commands respect for our parents from whom, and in whose house, we learn the earliest lessons of respect for authority and practice a willingness to learn from work with other members of the family. He who gives authority to the State, choosing a Cyrus to fulfil His plans. It is He who gives authority to His Church that might be, as the Israel of God, the means of bringing men into a deeper relationship with Himself.

To each authority is given: from each responsible service will be expected. And who gives, can as easily set aside when its purposes fail to be fulfilled.

Little Bo-Peep was NOT a good shepherd

Archbishop Felix Arnott of Brisbane commences a series of six preachers' study resources in this issue with some suggestions on the Gospel for Trinity III (Sunday, June 27) - St Luke XV, 1-10.

THE OLD NURSERY RHYME of "Little Bo-Peep" had one solution for the problem of sheep that had strayed; leave them alone; perhaps there is hope they will come home; miracle indeed it would have been if their homcoming saw their tails anywhere else than attached to their behinds.

Bo-Peep is a classic instance of a character confronted by a crisis, and hoping to find the way out of it by a state of complete inactivity.

The three parables of Jesus in Luke XV are, in contrast, pictures of three people taking active steps to bring home, or find, what is lost; a lost sheep, a lost coin, a lost son. In the first two, the shepherd and the housewife take infinite pains to recover the lost property.

A sheep is an animal which normally wants to belong to the flocks, and is not easily cut off from its fellow, but in a mountainous country like Palestine it may easily nibble the grassy progress to new pastures and be caught by mist or darkness in some dangerous place where it may quickly die of cold or starvation or both if it is not rescued. The Good Shepherd who knows his sheep (St John X 1-16 is the best commentary on this parable in St Luke) soon realises one is missing; the ninety nine are penned safely in the fold.

There follows the arduous search; all risks are gladly faced until the shepherd hears the faint bleating of the exhausted creature, gathers it in his arms and carries it back to the safety of the fold.

It may be all part of the day's work, but there are good shepherds, and hirelings; men who take their wages without any sense of responsibility. It is easy to be like Bo-Peep; to sit on one's tail, and wait for the lost to return. But the Good Shepherd goes out after the sheep; is ready to give his life for the sheep, not scolding, but full of joy: "Rejoice with me," he cries, "I have found my lost sheep."

Similarly, a coin was easily lost in the dark corners of an Eastern home, but the good housewife will not rest until she finds it, even if she has to turn the whole house upside down. "Rejoice with me! I have found the piece that I lost."

Our Lord, in these parables, suggests that in the Good Shepherd, the housewife, and later the father going out to welcome home the boy who had sown his wild oats and come at last to his senses, we see the picture of God, active in redemption, as in creation. In the Old Testament, God was more often viewed as a figure of wrath, a judge pronouncing punishment, a conqueror

study resource

destroying an evil nation. There was little sympathy shown for the delinquent.

But Jesus taught, "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die, but have eternal life", (John III, 16). Similarly St Peter in today's Epistle tells us: "Cast all your burdens on Him, for you are His charge" (I Peter V, 7).

God is no less persistent than men and women in seeking what He has lost, nor less happy when His search succeeds. Those who would be reckoned the friends of God must share in His happiness, when the lost sheep, or coin, or son is found; they will also want to share in the search if it is possible for them.

Modern source criticism of the New Testament has made it dangerous for us to relate the parables too closely to their context in the Gospel. On the other hand, the evangelist uses his material for the purpose of proclaiming his Good News, and in St Luke's mind it was important that the stories of the lost sheep, coin and son are spoken to the tax gatherers and other 'bad characters', to the Pharisees and the doctors of the law who grumbled that "this fellow welcomes sinners and eats with them". These parables are thus also a challenge to those who would call themselves "religious people", self-conscious of their superiority to the sinner and the outcast. Do we count ourselves among the ninety-nine righteous people who do not need to repent? Did Christ, I wonder, speak these words with a smile as he looked at the "bad characters" on the one hand and the Pharisees on the others, perhaps recalling the words of Psalm XIV, 4ff, which St Paul quoted in Romans III, 10f? -

There is no just man, not one,
All have swerved aside, all alike have become debased,

There is no one to show kindness, no,
not one

. . . They are strangers to the high-road of peace,

And reverence for God does not enter their thoughts.

or
All we like sheep have gone astray.

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