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Next 10 years to test all church privileges

Bishops ask for full study

The privileged position of the Church in Australian society should be opened up for a complete study, the latest report of the Social Responsibilities Commission has found.

Challenges to church relief from land taxes and rates, to statutory time on radio and television and other privileges, are likely to increase in the next decade, the report "The Politics of Living" says.

The 40 bishops assembled at Gilbulla, NSW, last month for the Australian Bishops conference, have commended the report to church people for study.

"An attempt to argue

'Society must be secular'

that the Church, because it is the Church, has some inherent, superior or supernatural right to privilege is bound to backfire as it becomes clearer that Australia is, and must be, a secular society."

A complete study, rather than coping with "piecemeal challenges" is what the present situation requires, the report says.

While accepting that Australian society is pluralist, not Christian, the Church through its members could still significantly work for change in social structures and bring about a more just and a more compassionate society, the report says. "The Church has tended to see its role more in conserving moral standards than in initiating social reform."

"The Church's councils need to examine the social and political implications of their financial, evangelistic, educational and welfare policies and actions as these affect not only their members but also the wider community."

"Many people are cautious about political

involvement because they confine politics to party politics. There is in reality no way around the necessity for Christians to be engaged in political parties, trade unions and professional associations. These are the means of influence in the long term.

"Much discussion revolves around the question of helping people to become 'politically effective'. There are inherent dangers in this process. Today there are many examples of the misuse of political power. At one end of the spectrum landowners and developers are using their position to block environmental planning. At the other end, tertiary-trained elites are using emerging action groups (whom they do not truly represent) to consolidate their own power positions.

"The goals for social action are of critical importance. In a negative sense, there is a need for everyone to participate in political processes because failure to do so will lead alternatively to authoritarianism, anarchy or government by default. In a more positive sense the Christian goal of political participation is to achieve a more just society whose ethical values are moulded by the spirit of caring and sharing rather than by human greed and competition," the report says.



The pleasant little Blackett church (St John's) at Raymond Terrace, Newcastle, is to be re-opened on November 15, with a new sanctuary, side-chapel and vestry.

And the opening will bring to an end nine weeks in which Newcastle's bishop and archdeacon have marked the completion of a string of building developments (See Pages 12-13).

Diocesan architect, Brian Suters, has matched contemporary materials with the old murree stone skilfully, and the old church can now accommodate the bigger congregations that Raymond Terrace growth has needed.

Bathurst plans a big boost in giving

The Diocese of Bathurst will embark on a stewardship program next year which is projected almost to treble total parish incomes in three years.

The program, conducted by Compton Associates, year will begin its intensive

phase in Spring of next year. Bishop E.K. Leslie said he anticipated the program would put the parishes on a solid foundation financially.

It was projected that total parochial giving in the diocese, which was about \$350,000 at present, would be increased by \$150,000 in the first year. A total increase of \$500,000 was expected in three years.

Bishop Leslie said he believed the program would be of great value on several levels.

It could weld the parishes of the vast area encompassed by the diocese into a closer fellowship and sense of unity of purpose.

It would provide valuable opportunity for outreach and would relieve rapidly increasing financial burdens in ministry and administration.

The bishop said he had been "amazed" at the way the diocese had managed financially through the difficulties of inflation and rural depression.

The actual administration of the diocese runs on a budget of \$68,000. This figure had not increased significantly since 1956.

Areas of ministry had been restricted because of a lack of finance. These included youth work, promotion and education.

Grants

Bishop Leslie welcomed grants made by Sydney Diocese to NSW country dioceses including Bathurst. The grants, for bishopric endowment, were a "great breakthrough in diocesan relationships," Bishop Leslie said.

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Who cares for refugees in Australia? Roman Catholics do! P.8-9
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National call to prayer

The Anglican Bishops of Australia meeting last month for their annual conference issued the following statement on the present political crisis:

"We believe that most Australians look for good government, integrity and tolerance as the only basis of preserving the democratic nature of our national life.

"We acknowledge the elements of integrity which have led both major political groupings to their present stand. Mixed with this however are far less worthy motives and we call upon both sides to consider that modifying the stance might well be an act of strength and statesmanship rather than weakness.

"If leaders of both sides seriously re-examine their positions in the present crisis this could well lead to greater maturity in our national political life.

"We call on the people of Australia to pray that discernment and courage will be given to all our leaders.

"We suggest the following prayer:
God have mercy on our country
Guide our people
Guide our leaders
Give us unity and peace
Through Jesus Christ our Lord."

In nation's crisis, Primate looks to see God's moment

Every national crisis should be regarded as 'God's moment' in Christian terms — 'the time of God's visitation', His leading to deeper realities behind the surface crisis, the Primate, Archbishop Woods, said on October 26.

Preaching in St Paul's Cathedral, Melbourne, with Princess Margaret and state dignitaries in the congregation, the Primate named five biblical insights which Christians could profitably think about at the present time.

God's visitation pointed to their responsibility in the nation's life, he said. "It's our nation and we cannot stand back and blame 'the others'." As Christ accepted the responsibilities that went with being 'the carpenter of Nazareth', so Christians were being directed to recognise their responsibility within the nation.

His visitation was also saying 'Heal your divisions', the Primate said. Christ's attitude to all barriers between

men was a judgement on "our deplorable national divisions". Christ called into the disciples' fellowship two such different men as Matthew, the government's man, and Simon the Zealot, a revolutionary set to overthrow the Roman government, and He did it presumably without altering their political views.

God was also leading men to think more deeply about national greed, about measuring progress by material possessions. Our Lord believed in the dignity of every human being. "God is saying that the only true measure of progress is the care the community shows for the handicapped," he said.

God's moment was also to be understood in terms of judgement, the Primate said. Christ warned Jerusalem that its destruction was very near, and inner spiritual disintegration was as important as external forces in bringing down civilizations.

But the Christian assurance finally was that disaster can be retrieved, by God's grace, where there is willing self-sacrifice. His visitation was a reminder that the power of God raises from death.

Sydney support for Aust. Press Council

Sydney Synod last month declared its support for the formation of an Australian Press Council "as a body of proprietors, journalists and other citizens pledged to a high code of ethics and a responsible level of journalism".

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The synod also called on radio and television stations to implement and observe the ethical standards laid down by the Broadcasting Control Board.

The Rev. Alan Nichols, Director of Information for the diocese, said a Press Council would help achieve a high standard of ethics in journalism, and encourage journalists to maintain these standards "in a very specialised trade".

He quoted a resolution of the Australian Religious Press Association, which expressed concern at possible threats to press freedom, but also at "hidden censorship" caused by monopoly ownership of the available outlets of communication.

The Rev. Bruce Ballantine, editor of Australian Church Record, said that in his opinion radio and television standards were lower than that of newspapers — a particularly poor state of affairs because the electronic media already had specific standards to which they were supposed to adhere but did not.

He cited the "hounding" of the Petrov family in Melbourne, and the funeral of a Queensland senator — "when reporters turned a service into a circus" — as examples.

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13 years with HMS

The Rev. Neville Keen (centre) was farewelled last month after 13 years with the Sydney Anglican Home Mission Society.

Pictured here with him are (left) the Rev. Bill Payne, director of the Anglican Counselling Service, and Mr John Dring, manager of the Op. Shops. During Mr Keen's term of office, the HMS staff

has increased to 400 and HMS work has absorbed the Anglican Immigration Office and the chaplaincy service.

Other developments during the period were

- * three new Chesalon Homes were opened, another (Jannali) is on the drawing board, extensions were made to Woonona and Harris Park Chesalons, and an ecumenical caring program for elderly people recently discharged from psychiatric hospitals was begun at Westmead;
- * chaplaincy work has grown in size and scope;
- * Op. Shops have multiplied;
- * the South Coast HMS ministry became a full-time appointment.

Mr Keen has been appointed an honorary canon of St Andrew's Cathedral from January 1, 1976.



'Relevance' studies at Queensland clergy reunion

Clergy from Brisbane, Rockhampton, Grafton and North Queensland converged upon St Francis College, Brisbane on October 9 and 10 for the Old Franciscans' Reunion and the Junior Clergy School.

Two lectures were given by the Bishop of Newcastle on the subjects "How relevant is the parish system" and "How relevant is our communication".

The bishop traced the history of the Australian

Church. After contrasting the statistical results of the ministry in areas of England, America and Australia of comparable size he attributed the modest results of our Australian endeavour not to the breakdown of the parish system but rather to three diseases which have always characterised Australian Anglicanism — penury, puritanism and parochialism.

Dean John Bayton of Rockhampton also gave a lecture — on the relevance of worship; and the Archbishop of Brisbane spoke on the Church of Tomorrow with special reference to the ecumenical scene.

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CLERGY MOVES

BALLARAT

SAVAGE, The Rev. A.M., from rector of Skipton to be priest-in-charge of the parochial district of Creswick-Clunes from Jan. 1.

NEWCASTLE

BROWNING, The Rev. G.V., from vice-warden of St John's College, Morpeth, to be rector of Singleton.

SOUTHERDEN, The Rev. J.E., from the diocese of Canberra and Goulburn, to be vice-warden of St John's College, Morpeth.

SYDNEY

OLLIFFE, The Rev. G.B., from curate of Pymble to become rector of Fairfield.

THOMSON, The Rev. J.W., from curate of Normanhurst to be rector of Albion Park.

OGDEN, Dr G., has

accepted the position of lecturer in Old Testament in the United Theological College at Enfield, to take effect as from 1/1/76.

GRIFFITHS, The Rev. A.G., rector of St Barnabas', Punchbowl, will become Locum Tenens of Greenacre.

GATENBY, The Rev. G., curate at St James', King Street, Sydney, became Locum Tenens of that Parish from 6/9/75 to 18/12/75.

Secretary of Bps' conference

Bishop B.R. Hunter of Riverina has been elected secretary of the Australian Bishops' Conference, replacing Archbishop K. Rayner who has resigned from that position.

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*He put out
a little from
the land and
taught the
people . . .*

. . . from a Channel Nine racing dinghy. Bishop Denis Bryant of Northam, pictured, spoke to several hundred young men and women on the river banks with their craft, waiting for the beginning of the Avon Descent, a recent WA boating competition. In his address he made reference to Job's description of life: "My days run hurrying by, skimming along like a reed canoe."



Priest lost licence- not the way it's been told

By a staff reporter

East-coast daily newspapers in Australia late last month told their readers that the precentor of Christ Church Cathedral, Newcastle, has been dismissed. They added, or implied, that he was being disciplined for speaking out on a subject against the wishes of the diocesan authorities.

Inaccurate and partial reporting, highly emotive words, attention-grabbing headlines contradicted by the story detail in at least one case, and a lack of any comment from Newcastle diocesan authorities added up to a seriously misleading presentation of the matter.

This is what I believe really happened:

1. When the new dean, R.G. Beal, was installed at Christ Church earlier this year, the precentor, the Rev. John Bunyan, formally made his resignation available to the new dean to allow the dean opportunity to make re-organisations he might wish. Months later, in June, Mr Bunyan was given six months' notice that he would be transferred to another position (to be decided later). He was also given a travel grant from the Cathedral Study Fund to allow him to go to Europe.

Synod

2. In Newcastle synod this year, Mr Bunyan and the Rev. G.V. Browning, vice-warden of St John's College, Morpeth, promoted a motion in synod asking Bishop Shevill, as diocesan, to remove the impediments within the diocese to the remarriage of divorcees in church in suitable circumstances. Bishop Shevill told synod he would be unable to meet this request as he understood church law on the matter: clearly he would have preferred the motion withdrawn or defeated. It was passed, and Mr Bunyan's part in the debate was important. There was still, however, no apparent evidence of a major explosion waiting to happen. Mr Browning has since been appointed rector of one of Newcastle's best parishes.

Broadcast

3. On Sunday, October 19, Mr Bunyan preached in the cathedral at a broadcast service. He spoke vigorously in defence of his views on remarriage, and argued against the bishop's position. That weekend

Bishop Shevill and his auxiliary, Bishop Geoffrey Parker, were at the Bishops' Conference at Gilbulla, and were involved in Sydney meetings for most of the week that followed. Dean Beal was also away from Newcastle, as were the registrar and the bishop's normal press spokesman, Canon Eric Barker. This is described in a diocesan press statement as a "normal" one, although it could not be described as "usual".

4. During the week that followed, Mr Bunyan told the press he had been given one month's notice. This would appear to overrule the already-given six months' notice of some months ago, but still be within the bishop's rights given the terms of the precentor's appointment.

5. Canon Eric Barker has stated publicly (on October 28) that:

* "Any bishop is limited in the work to which he can appoint a priest by the work available in his diocese, and as Mr Bunyan is not prepared to drive a car, no suitable work is available from the Diocese of Newcastle. The bishop has had to advise Mr Bunyan of this fact, which in no way implies that the clergyman concerned is not free to exercise his ministry elsewhere."

* "At the meeting of the Anglican Bishops last week, both the (diocesan) bishop and Bishop Parker, at the request of Mr Bunyan, made every possible effort to assist in finding him work elsewhere."

* "It is surprising to learn that this perfectly natural course of events has been quite erroneously attributed to a desire on the bishop's part to limit freedom of expression in the Diocese of Newcastle."

Unfortunately I was unable to find Mr Bunyan to check that press reports purporting to quote him were accurate, or to verify the reports of his sermon on October 19.

What I can tell you is that Mr Bunyan is considered able, intellectually, and is well-

liked by those who knew him in pastoral situations. He is 39 years old, with 16 years in the Ministry. He hails from Canberra and Goulburn originally. He is considered by those who know him otherwise to be discreet in discussion of his attitudes, almost to the point of uncommunicative. His sermon on October 19 was in sympathy with views he advanced in the Newcastle synod this year, when his position carried the day, but there is no evidence that he has attempted to develop a popular power base in Newcastle.

How the sensation developed is clear, but why it needed to do so is not at all clear.

Tasmania wants deacons' orders for deaconesses

Tasmania's synod in September has asked the standing committee of General Synod to take steps "to provide that deaconesses be included within the historic order of deacons".

The diocesan "Church News" reported that the motion was "readily accepted, an indication of the regard in which the diocese holds the deaconesses who have served here since 1894".

A second motion, concerning admission of women to any or all orders of ministry, was vigorously debated but "Church News" said synod was disinclined to go ahead with the matter.

The synod conference during the three days of synod was on the ministry of women, with papers presented by the Rev. J.L. May, Mrs F. Coaldrake and Mrs H. Yearsley.

Some limits to tenure suggested

Sydney synod last month received majority and minority reports of a committee headed by Bishop John Reid to enquire into clergy tenure, licences and exchange. The majority report strongly supported the principle that an incumbent may remain in a parish without limitation in terms of years.

The majority report recommended that the only exceptions to clergy tenure should be five years for a member of a team ministry; where parishes amalgamate or are re-organised; where there is a "total breakdown of the pastoral relationship between the minister and the people"; or because of the chronic ill-health of an incumbent.

The report stated: "If a congregation comes to the conclusion that its minister is not really administering God's Word effectively and if after exhortation and help things do not improve, the congregation in terminating his ministry has an obligation either to see that the man is gainfully employed in some other ministry or occupation, or else is retrained for gainful employment in the secular world."

Canon J.R.L. Johnstone urged further investigation into the legality of adding "pastoral breakdown" to the existing disciplinary provisions for removing an incumbent.

'Obsession' with women

"It's become an obsession. I wish they'd think about other things" was the comment of Dr M. Ramsey, former Archbishop of Canterbury, on the subject of US Episcopal interest in the ordination of women to the priesthood.

Interviewed for the Roman Catholic religious press during a visit to the US, he said his own view was "if the Church decides to ordain women, we do; if it doesn't we don't. What's utterly wrong is to anticipate the Church's decision by doing something that is presently unlawful."

Dr Ramsey also predicted that the Anglican and Roman Catholic Churches would be in communion on the same pattern as the Roman Catholic-Eastern Rite Churches, by early next century.

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Sri Lanka church union: Anglicans involved



The inauguration of the Church of Sri Lanka on November 16 will climax 30 years of union negotiations involving five churches with very different histories and polity.

Uniting are the Methodist, Baptist and Presbyterian churches as well as the Church of Sri Lanka (Anglican) and the Jaffna Diocese of the Church of South India.

Five bishops have been unanimously elected to serve the new church: the three Anglican bishops plus the presidents of the Methodist and Baptist churches.

And Sth Africa

Invited to participate in the consecration of the new church's bishops are representatives of the Archbishop of Canterbury and bishops from the churches of North and South India and the Mar Thoma Church.

Ecumenical Press Service reported last month from South Africa that the United Congregational Church of Southern Africa has approved a plan to unite with three Presbyterian churches.

Vice-warden appointed for Morpeth

The Rev. J.E. Southerden, M.A., B.Com., Th.L., at present rector of North Albury, has been appointed vice-warden of St John's College, Morpeth, from the beginning of 1976.

He follows the Rev. G.V. Browning who has been appointed rector of Singleton. Mr Southerden was a

member of a firm of chartered accountants and graduated a Bachelor of Commerce from the University of Queensland in 1958. He then declined a partnership in the firm to enter St Francis' College, Brisbane, to begin training for the priesthood. He was awarded his Th.L. diploma with second class honours in 1961.

Made deacon in 1960 by the Archbishop of Brisbane, he served as assistant curate of Redcliffe for two years. He then moved to the Diocese of Canberra and Goulburn, was ordained priest there and served as assistant priest at Wagga Wagga from 1962.

In 1965 he was awarded the Lucas Tooth Scholarship and went to England, where he undertook further studies at Queen's College, Oxford. He graduated B.A. in 1967 with second class honours in theology.

Returning to Australia, he served as priest-in-charge of Lake Bathurst from 1967 to 1968, then pioneered the church in the Canberra suburb of Belconnen from 1968 to 1971. He was appointed rector of North Albury in 1971. He is married with two daughters.

U.S. grant for church study in Soviet Union

The Ford Foundation has made a grant of \$30,000 to Keston College in England, the Centre for the Study of Religion and Communism, for a study of the Roman Catholic Church in the Soviet Union between 1960 and 1975.

The research team is led by the Rev. Michael Bordeaux and includes three professors from U.S. universities.

The study is to cover domestic and international aspects of the subject, including Vatican-Kremlin relations. The main research will be done over the next two years. The results are likely to be presented at a conference to be held at Keston in summer 1977, and will be published subsequently in book form.

Much of the work will be concerned with Lithuania, where Roman Catholics are reasserting themselves vigorously, and with the Uniate church in the Ukraine.

Keston won the grant in a competition for Eastern European research projects organised by the Ford Foundation last winter. The award will cover only about half the costs of the study, and Keston is hoping to raise the remainder from another foundation or a religious body.

President of the Australian Religious Press Association, Mr Bruce Upton (pictured at right), this week presented 183 petitions with 1,562 signatures to Mr Ken Fry, MLA for Fraser (ACT), for presentation to the House of Representatives in Canberra.

The petition protested against the increase in postal charges particularly related to registered publications.

The petition said in part:

"This new rate will threaten the continued existence of those publications used to disseminate information from religious and charitable service bodies, and indirectly strike a blow at the free

Postal charges protest

flow of information.

"Additional charges will seriously affect the employment prospects of those printers, artists and journalists employed by the 45 member publications of the Australian Religious Press Association.

"We call on the Postmaster General to increase the subsidy to the religious, charitable and trade union press, so that these publications which rely heavily on personal subscription by mail can continue to provide a valuable community."

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Primates: 'We are drifting'

The Archbishops of Canterbury and York, in a mid-October message to the nation, have appealed to Christians and men of good-will to pray, think and work together to halt what they see as Britain's "drift towards chaos".

The appeal, issued simultaneously from Lambeth and York, is said to be the first of its kind since Archbishop William Temple's national call to prayer at the beginning of the second world war.

The message to the nation was backed up by a pastoral letter to be read in churches on October 19. The letter reads:

"We Christians believe that God reigns and that he cares about the nations.

"We believe that he has demonstrated his concern in the life, teaching, death and resurrection of Jesus Christ.

"We believe that his Spirit is operative today, doing his recreative work in individuals and groups.

"If however a responsible society is to

come into being, everyone must realise that he counts and that his contribution matters. The time has therefore come when we feel it is our duty to call all Christian people.

1. To pray steadily, persistently and intelligently for our nation.

2. To think seriously about our society in the light of what we believe, asking such questions as 'What sort of society do we want?' and 'What sort of people do we need to be in order to achieve it?'

3. To co-operate with Christians of every allegiance, and with any others who are willing to be associated with us, so as to influence society in a positive and helpful way.

4. To live out the faith we profess, that God reigns and that God cares.

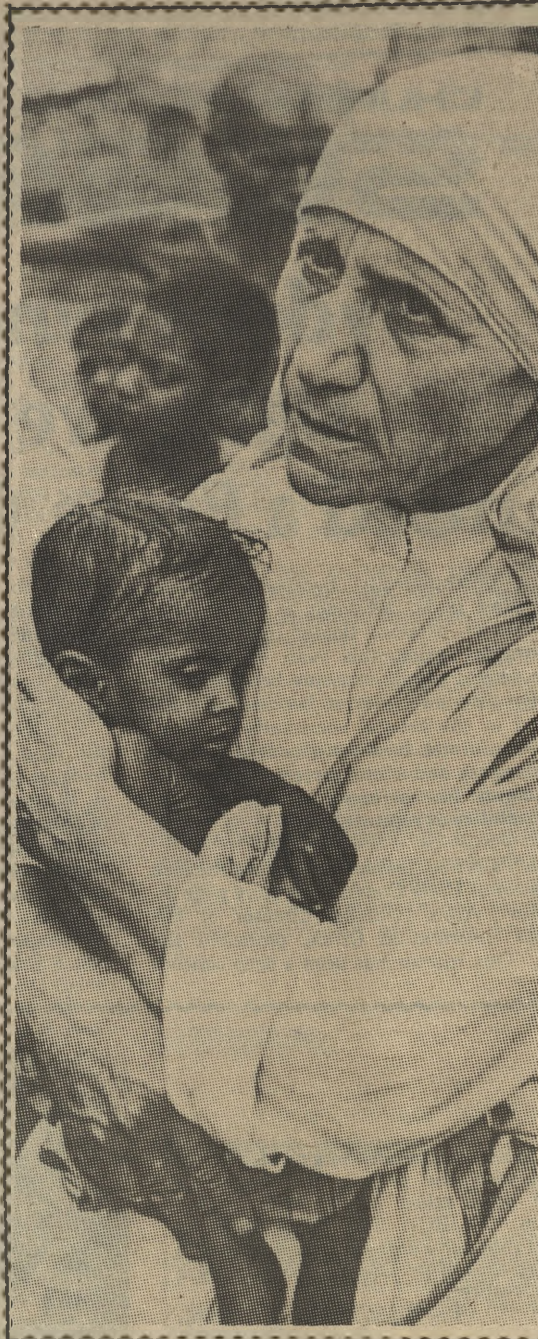
"We therefore invite you as members of your local congregation to take seriously God's call to God's people in God's world, and to go on and work out in further detail in the next few months what this will mean for yourself, your home, your parish and the community where you live and work."

At a press conference Archbishop Coggan of Canterbury said that many in Britain were realising that a materialistic answer was no answer at all.

"There are moral and spiritual issues at stake. We in Britain are without anchors. We are drifting. A common enemy in two world wars drew us together in united action, and we defeated him. Another enemy is at the gates today, and we keep silence. We are afraid to speak out. It is time we spoke plainly."

Archbishop Blanch of York said that in addition to posing the basic questions, the appeal was designed to test public opinion to see whether any moral or social consensus existed and if it did, to help people express it at the national and local level.

It was also designed to mobilise the country's spiritual resources both within and outside the churches, "in pursuit of a less divided and more satisfying corporate life not only for our own nation but for mankind as a whole".



'You rejected God's poor...'

Mother Teresa, the founder of the Calcutta-based Missionaries of Charity, was recently turned back while on her way to inaugurate a home for dying destitutes at Ranchi, in North-East India.

Opponents of the project, who had erected a wall to keep Mother Teresa away, thought the presence of destitutes in the locality would be (to quote the local newspaper) 'a constant source of irritation'.

Mother Teresa got out of her car when she arrived at the barrier and pleaded with the crowd — in vain.

Eventually she told them: 'I am sorry for you people. Later on you will regret it. You have not rejected me, but you have rejected God's poor'.

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Letter called 'muted and inoffensive'

The "Church Times", London, took as the subject of the editorial in its October 17 issue the Archbishops' message to the nation. It spoke in congratulatory fashion of the wisdom of recalling Christians to their common faith in Father, Son and Holy Spirit, and of the direction of the message to individuals as important in effecting social change.

But the editorial says "some people will be bound to ask whether this is the kind of pastoral letter, muted and inoffensive, which St Paul would have issued in the circumstances".

It suggested the tone of the message was "out of character" with the Archbishop of Canterbury's public record of

presenting the Christian duty of aggressive warfare against evil and of reminding the nation of the inevitability of divine judgement on the nation which defies God's laws.

"It will be surprising if there are not many Christians stirring a little uneasily in the pews on Sunday morning as they

wonder whether the word of the Lord to this generation can really be confined to asking questions instead of giving clear answers, and whether an appeal for debate and discussion is a really adequate substitute for the bold declaration of the will of the righteous, holy and living God", the "Church Times" said.



● Archbishop D. Coggan of Canterbury (left) and Archbishop S. Blanch of York are calling Britain to 'halt the drift towards chaos'. Within a week of the appeal, more than 10,000 letters had been received at Lambeth Palace most of them assuring the church leaders of support.

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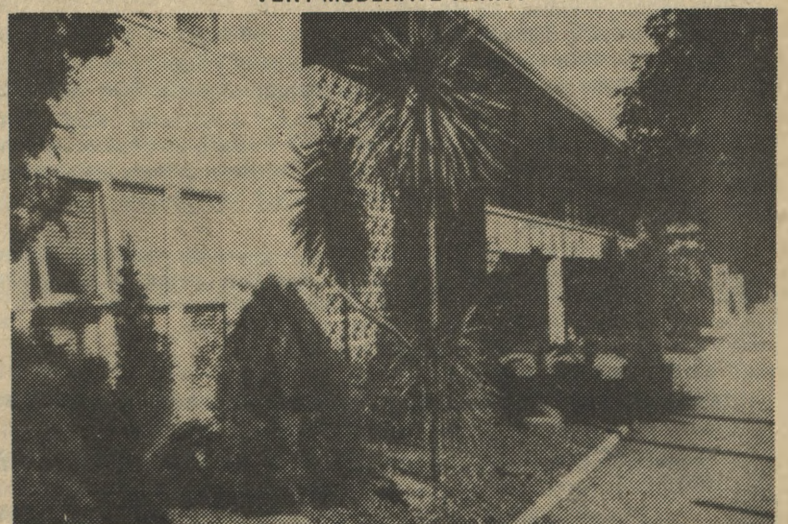
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COMMENT

CHURCH

SCENE

Sydney synod is right: we do need a Press Council

In the present political controversy, an old theme has once again been raised: the alleged bias of the Australian secular press. Government spokesmen have found it useful to accuse the "press barons" of conspiracy, manipulation and distortion.

The coincidental death of the editor of Melbourne AGE, Mr Graham Perkin, accidentally took some of the sting out of the accusations on this occasion, because of the welter of high-minded tributes to that fine journalist, and the temporary emphasis on the finer ideals of journalism.

So that when Mr Hawke accused the Melbourne HERALD of particular aberrations, the police protection provided for the HERALD office (and it was provided) proved quite unnecessary.

The critics of the press have a case in the fact that so few men finally control so much of the public media: newspapers, radio and television. Whether those men always behave quite as viciously as radical critics would claim is a moot point, but they probably could if they wanted to and could marshal the skills of co-ordination.

Mr Perkin has posthumously been given credit for a powerful belief that the public media ought to be accountable to the public.

We say "posthumously" because he was not conspicuous in his advocacy of the National Press Council proposal floated by the present Government earlier this year. Whether Mr Perkin sought public exposure because it was good for his newspaper or because he really believed in the general accountability of the media should not, however, cloud the fact that his colleagues and contemporaries of the press have seen his alleged enthusiasm for accountability as righteousness.

Sydney's synod, last month, backed the idea of a National Press Council (see story page 2). The Rev. Alan Nichols, director of the Anglican Information Office, promoted the motion. This matter has been a deep concern

of his for some time. Nor should that be surprising, since most working journalists feel the same way. The Australian Journalists' Association — and the Australian Religious Press Association — are on record in favour of a press council.

The present Government's leadership sees the need for some accountability in the press because it believes the press has turned against it. We are inclined to doubt the changed mood of the press is particularly unlike the changed mood of the electorate, as it happens. And it is worth noting that even as Mr Hawke was making his allegations of sinister conspiracy against the Melbourne HERALD that newspaper was beginning to print the leader in which it asserted its view that Mr Fraser did

not have the case which would justify the breach of parliamentary conventions in order to bring the Government down.

Whether the politicians really see the need for a Press Council (and the accountability it would bring about) is doubtful. After all, when we have a Press Council, it will be harder for politicians to blame their problems on a conspiring press, because the means of testing such claims will be available. The claims will need to be made rather more responsibly.

The real case for a Press Council is more general than that. A Press Council is needed, because it alone can weigh up, in the public interest, the deeper and more profound questions. Should the media sensationalise crime and assault, given the evidence that heavy reporting of an incident tends to incite repeat performances? Is it against the interests of the community that the media has turned Canberra's political life into a "Blue Hills" — like thriller serial? Is it fair that, even within Australia's very tight libel law, newspapers can damage the reputation of an individual or a group by innuendo even by accident, and that the victim has no recourse?

A Press Council does not need to be a heavy, bureaucratic machine of high financial cost, or those who oppose the principle might have a case. A respected, national body, on which the public and the press (proprietors and writers) have balanced representation, seems to us to be badly needed.

Letter to the Editor

Sir,
The death of Archdeacon Moxham in April came as a shock to his friends in many parts of Australia.

At the last regular meeting of the Newcastle Synod, a committee was established to determine the most fitting memorial to him and they have recommended that a figure of Our Lord speaking from the cross be erected in Christ Church Cathedral.

In the belief that many might wish to be associated with the project, the committee concerned have asked me to write, asking whether in CHURCH SCENE it could be mentioned that the Fund has been opened and that the registrar of the Diocese of Newcastle is acting as treasurer.

(The Right Rev'd.) Ian Shevill,
Bishop of Newcastle



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A truth for today

"Then Jonah prayed to the Lord His God from the belly of the fish, saying, 'I called to the Lord, out of my distress, and He answered me; out of the belly of hell I cried, and you heard my voice'."

This was the text of a sermon I heard in the famous St Martins-in-the-Fields — that historic church in London, the home of many a great preacher.

These words from Jonah electrified me, for I had slipped into a back seat of that parish church in London away from "the maddening crowd" milling around Trafalgar Square. The sermon I soon learnt was for me — it was as if I were Jonah.

My first reaction was who would have the courage to preach on such a text. To this day I have not found out the name of the preacher (I suspect it was the Vicar, the famous Austin Williams, but I really do not know).

The preacher repeated his text in part — "Out of the belly of hell cried I" (V.2). He paused, lifted up both arms pointing to the ceiling which was almost completely hidden by scaffolding — that horrible metal tubulous scaffolding used to repair and redecorate the fabric of that 300 year old church.

The sermon moved on. We were told we were in the "belly" of our own "whale". We were victims of our own circumstances or we had run away from life and duty. As the message came more and more home to me I looked up at the scaffolding feeling as if I were literally in the innermost recesses of some huge historic monster, but the sermon moved on. The preacher with a cultured English voice asked questions about Jonah:—

Why did he run away from God?

Why did he run away from people?

Why was his misplaced patriotism such that he would allow the destruction of a huge city like Nineveh?

The arrow-thrust came home again. How often are we swallowed up in our own sorrows and self-pity.

I faintly heard outside the noise of the city of London, the giggles and voices of the teenagers. We were reminded again of the men and women of Nineveh, Jonah's responsibility to go and live among the people, to call them to return to the God of truth, righteousness and love.

I became more and more depressed that I too had come into the church to hide from reality. Those signs so near that church advertising pornographic films and the so called sex shops

were all there. They had worried me — I did not know how to handle such propaganda. From all this I was glad to escape. But how can we escape? There is a better way, a way of death and resurrection. That clergyman, whoever he was, pointed the congregation to the great words of Jesus:—

"As Jonah was three days and three nights in the belly of the whale, so will the son of man be three days and three nights in the heart of the earth."

I looked up the passage in the bible when I got back home, and found that I had often taken these words out of their context. They referred to the City of Nineveh as it were to our modern cities — "Ninevehs" all over again, Nineveh turned and repented.

Does the church call the cities to turn from a materialistic onward rush to destruction back to the life changing message of Christ?

When the service was over I walked out to the door and saw this clergyman in his simple white robe standing shaking hands. I shook hands and thanked him for his message to me. He couldn't possibly understand how he had been the messenger of God to me that day.

I moved up the street from that church, crossing the road with difficulty because of the traffic and the pedestrians, to a statue which stood silent amidst the noise of the traffic and people. It was a memorial to a woman, her name was Edith Cavell.

When I went back to where I was staying I referred to an encyclopedia to find out what made Edith Cavell great. She, I discovered, did not run away from God or from duty. In her agony she cried out on one occasion as she saw wounded and heart-broken soldiers, "Why, oh why should innocent people be made to suffer". It was on the day of her execution to her chaplain she confessed:—

"... Standing as I do in view of God and Eternity, I realise that patriotism is not enough. I must have no hatred or bitterness against anyone."

That book of Jonah — have we missed the message of it by worrying about the fish or the whale, the history of the book?

The real truth of this slim volume is the truth about God's mission to man in Christ, not only for the church but for the world ... the "Ninevehs" of this "global village". (Jonah 4, 9-11).

Since that afternoon in London I have read this prophet over again with a sense that I was the poorer for neglecting it and missing its truth. Its truth is strikingly relevant to today's situation.

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All correspondence to CHURCH SCENE, 196 Flinders Street, Melbourne, 3000. Telephone 63 7994-5, Melbourne.

'Unprecedented needs' of the Murray

Sir,

It behoves me to respond to the letter from Tim Warwick of Victor Harbour S.A. published in the October 9 issue of "Church Scene". As a churchwarden and parish councillor of some years, I sympathise with Tim's cynical attitude and feelings concerning the Church's inevitable concern with "structures", "constitutions", "ecclesiastical apparatus", "archiepiscopate" (whatever that is) and not least "filthy lucre". I believe that from time to time we all feel as Tim does and wish it was not so.

Tim's prophecy of doom has underlying it though, in my opinion, another reason and that reason is summed up in the generalisation "Anglicans fail to come to terms with their financial responsibilities and seem incapable of determining their own sacrificial commitment". The Anglican church seems to be particularly prone to a certain selfish attitude which is inconsistent with their faith. We will throw out all sorts of red herrings to disguise this attitude. We have all noted the traumas a parish suffers when any kind of "planned giving" is mentioned, these traumas vary from a desperate destructive resistance to a complete withdrawal from the church family. Martin Luther summed up this particular problem when he said something like "Religion has three levels of commitment, the heart, the mind and the purse and the most difficult of these to come to terms with is the one concerning the purse".

I accept all the arguments concerning organised giving, we should not as Christians need to be "organised to give", but how else can we deal with a situation where we generally refuse to accept our responsibilities? It would be wonderful if, as Tim says, we were able to accept the guidance of the Holy Spirit in these matters; all our financial problems would disappear. It is our fault that this does not happen, we simply refuse to accept that guidance.

Concerning the need for the raising of money, (and the proposed appeal in the Diocese of the Murray has no such stated aims as a cathedral and an episcopal palace), I wish Tim could appreciate the desperate need in the diocese generally and in the exploding

Noarlunga Region in particular. I accept that living in the quiet, prosperous backwater of Victor Harbour must inevitably cushion one against the stark realities of the rapidly growing areas. I only hope that reading the details concerning this diocese which by coincidence also appeared in the same publication will do something to demonstrate the enormous unprecedented need which now exists in the Noarlunga Region of the Diocese of The Murray and will also obtain in the Monarto area of that diocese in the not too distant future.

We must have more priests, we must house them, we must have buildings and other "plant" in which to operate and a place set aside for worship. We have a duty to the thousands of souls in this and other areas to offer the means of grace and this cannot be done nowadays in a field or on the beach. Eventually when our work has had effect, it is inevitable that this region and others like it will become, like Victor Harbour should be, a resource area and will help to provide the wherewithal to extend the Church elsewhere. What is being asked is that an investment in the spiritual development of the church in our diocese should be made. Concerning Tim's remarks regarding our constitution, it is inevitable that such a constitution is restrictive; it would be a veritable impossibility to write a constitution in other terms. It has to say what we cannot do, it has to say what we must do, but it would be impossible for it to say all that we may do. Note that the Decalogue itself has eight "shalt nots" and only two "shalts".

I repeat that I sympathise with Tim, having felt like he does more than once myself, but in time with perseverance in prayer, the overwhelming joy in the risen Christ and the all pervading Holy Spirit will diminish such worldly notions to their proper perspective.

Finally I commend the whole Church to consider the great unprecedented need in this Diocese of The Murray, the courage of the diocesan council and synod in dealing with the problem and to remember these and our bishop in the bearing of this enormous burden.

Reg Pearce,
Christies Beach, SA.

YOUR SAY

Politics?

Sir,

I have just read the September 25 edition of CHURCH SCENE. I was disturbed to see in it an advertisement from the National Party of Australia.

Does this mean that CHURCH SCENE is taking political sides, or will any advertisement from any political party be accepted for inclusion?

I would like to believe that CHURCH SCENE is non-political, but the inclusion of such an advertisement from the National Party makes me wonder.

(The Rev.) R.A.F. Webb,
James Cook University,
Townsville, Q.

(Publication of the advertisement mentioned does not imply any editorial comment upon the National Party, nor does it imply any such meaning in any other case unless the body of the advertisement specifically says it does. We have standing rules against accepting advertising of an obscene, libelous or offensive character, or which promotes the sale of liquor, tobacco products, or gambling facilities. — Ed.)

We were wrong

Sir,

Your September 25 issue had a front-page article reporting the election of female canons for Bunbury Cathedral, suggesting that this is probably the first time that this has occurred in Australia.

Just to put the record straight I should like to report that Miss Jean Purser was appointed a Canon of All Saints' Cathedral, Bathurst, in May 1971.

Kenneth Bathurst,
Bathurst, NSW.

Mind pollution

Sir,

The inference recently by Queen's Counsel and Commonwealth Prime Minister Whitlam that the Premier of a State, Mr Bjelke-Petersen, is not a legitimate human being on the basis that he is a Christian and reads the Bible, brings me to urge all Christians to condemn this action through their local MPs and local government members.

As Christians, we must encourage proper use of our English language and respect for our fellow men's views. When personal abuse is substituted for rational debate, in order to further one's political mileage, it is indeed "time" to stop still and think who is leading us and to where? Coming from the democratically elected Number One Australian citizen, this must show all Australians that are concerned our human civilisation is not only rapidly decaying, it is led from high places in politics.

Those who witnessed the ABC program Four Corners (6/9/75) were subjected to the same disgraceful gutter-level filth, which is being used in a deliberate program to pollute the human mind. The PM's wife gave her approval.

The pollution of the human mind is an important part in breaking down the "mob's" ability to distinguish between right and wrong. Unless this trend is reversed, the Philistines will take over.

Bruce Ingle,
Flynn, via Traralgon, Vic.

'By no means retired'

Sir,

In your issue of October 9 under the photograph of the bishops assembled after the consecration of Bishop John Hazlewood I am incorrectly described as "Bishop Vockler (ex-Melanesia-retired)". I am certainly ex-Polynesia, and at 51 by no means "retired" but fully active, and am more properly known as Brother John Charles, S.S.F.

John Charles S.S.F., Bishop,
Guardian of the Friary,
Society of St Francis,
Brisbane.

Evangelising the mind

Practical Evangelism — Lance Shilton

How easy it is to become obscurantist and think that as Christians we have all the answers to the questions raised.

We become so prejudiced in our thinking that we constantly use pious platitudes or over-simplifications to avoid ever really investigating at depth the real problems in the minds of people.

To-day people are being challenged by selfish materialism, secular humanism and cold scientific theories as alternatives to belief in God. We now need to be absolutely honest in our endeavours to satisfy the genuine enquiries of those who ask questions, and not always associate the asking with moral failure.

T.S. Elliot has commented that people who write devotional verses are usually writing as they want to feel rather than as they do feel. This may be seen in many prayers, testimonies and hymns. There is an idealism which so often lacks reality.

In our evangelism are we able to provide satisfying answers to the honest enquiries of the intellectuals?

Os Guinness, a speaker at the recent World Congress on Evangelisation at Lausanne, believes we can. He states that what is needed is persistent, prayerful grappling with the premises, the images, impressions, patterns and problems of those around us.

In his address on 'Evangelism among thinking people', he stated 'Listening is the opening practice of compassion and courtesy in evangelism. The Christian is a man committed to taking truth seriously and taking people seriously. This distinguishes true evangelism from a sales technique, from proselytizing, and from simplistic methodologies which approach all men in the same way.'

It is a humbling exercise for the intellectual to have to admit that learning in itself will never bring him into the Kingdom of God. He needs to recognise his helplessness

and acknowledge that like anyone else he too must become as a little child with simple dependence and childlike trust.

To evangelise the intellectual it is important to understand why some intellectuals are so sceptical about the Christian faith.

Christianity makes bold claims to be the only way by which satisfactory answers may be found to age-old philosophical questions and the religious aspirations of all people at all times.

As well as the historicity of Christianity which may be substantiated by objective reasoning, there is also the claim to special revelation from God which may be experienced through subjective belief.

Some intellectuals find difficulty in accepting what from man's point of view is considered to be miraculous, but from God's is in accordance with His Laws, whether known to man or not.

Others are sceptical because some professing Christians show insufficient consistency in action with what they claim to believe.

Spiritual truths are spiritually discerned. Although not irrational, they are beyond the limits of human reasoning.

The Christian faith may appear to be foolishness to some intellectuals to-day as it was to the intellectual Greeks in ancient times, but now as then it is the message of God's power to those who believe in Christ.

The Apostle Paul, a great intellectual, wrote: 'It pleased God through the folly of what we preach to save those who believe.'

Malcolm Muggeridge, one-time sceptical intellectual, is now able to say: 'It's through the realisation of the fantasies of power that I have come to realise the irresistible truth of the Gospel of love which Jesus came into the world to expound.'

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Civil & Civic Pty Limited and the Department of Housing and Construction are joint winners of the Concrete Institute of Australia's 1975 Principal Award for "excellence in concrete" for their work on stage one of the eight-storey Campbell Park office project in Canberra. Stage 2 is now proceeding.

In making the award, the Concrete Institute's judges said they regarded this office block as a structure in which concrete had been most appropriately applied and where the design had taken full advantage of the possibilities of in-situ and precast work to achieve a combination of structure and finish.

They also noted that Civil & Civic had used great skill in all aspects of the work and had benefited to the full from the opportunities for early full-scale tests on the desired finishes.

They commended the use of concrete in a way which complemented the particular Australian landscape in which the building is situated.

It is the second time that Civil & Civic have won this award. In 1973 they won the Award for Excellence with their patented design system known as "Progressive Strength". It was described by the judges in that inaugural award as "one of the few advances and outstanding developments in building technique in this tradition bound industry".

TWO WAYS

About 2,000 Vietnamese and Timorese who arrived in Australia in recent months as political refugees are today accommodated in Brisbane, Sydney, Melbourne and Perth.

The Roman Catholic society of St Vincent De Paul has accepted responsibility for these people.

The society is a lay organisation, independent of the RC hierarchy in much the same way as the Brotherhood of St Laurence is independent of that of the Anglican.

The official Catholic Immigration Office (in all State capitals except Hobart) is doing a parallel, but different work with the refugees.

It is two different stories, and here they are:

No time to "twiddle thumbs in the face of human need..."

Australia has received two influxes of international refugees already this year. The flood of Vietnamese had hardly settled into hostels before an equal number of Timorese appeared in Darwin wanting to stay here.

As it happens, both groups came from countries where the Roman Catholic Church is strong, while the Anglican Church is not.

There was Anglican interest, however. This newspaper was critical of the Whitlam Government for its cool welcome to the Vietnamese, and remains so, and many Anglican leaders voiced the same regrets both before and after we did. (The Timorese

made Australia their first land call from Timor, and the Canberra Government had less opportunity to twiddle its thumbs in the face of a human need.)

Roman Catholic spokesmen, too believed Australia should have been more welcoming to Vietnamese refugees. The Roman Catholics, however, have done a good deal more about it than have we Anglicans...

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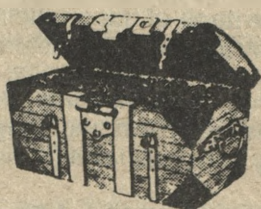
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Service has unique aspect

The (Roman) Catholic Immigration Office works in much the same way as the Anglican immigration chaplaincies, often working co-operatively with Anglicans and Salvation Army.

They meet aircraft and ships, make sure that immigrants make contact with their Australian sponsors quickly, and sometimes act as sponsors themselves.

There is another dimension of Catholic Immigration Office which is quite different. The CIO can also finance the would-be immigrants who can get assisted passages of other kinds and cannot afford to pay their own fares.

"Catholic Immigration Office is not a travel agency, nor bank," a spokesman told CHURCH SCENE. "No profit of any kind is made by way of the travel loans we make, and the costs of operating the scheme on a world-wide basis involves considerable financial loss."

"Our role is to provide a genuine service to help those who cannot pay cash to a commercial agency, thereby saving them high interest rates and the need for a legal guarantor of loans made to them."

Applicants for a CIO travel loan might be refugees, or perhaps members of a broken family wanting to join the rest of their family in Australia.

They may be Roman Catholics, but they need not be. On a number of occasions, the Catholic Immigration Office has helped people whose need has been brought to their attention through the work of Anglican migration chaplains, for instance.

The CIO travel loan service is operated from Geneva, and a good deal of care is taken to ensure that only really needy applicants get the loans they seek.

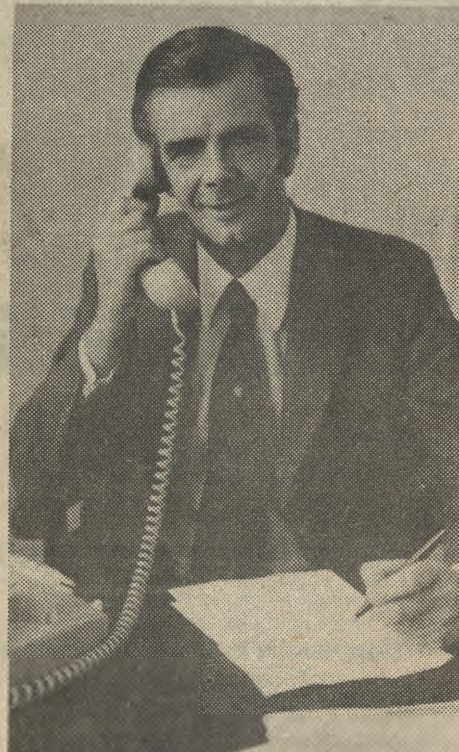
Last year Melbourne CIO office alone worked with 607 different people, many of whom needed travel loans as well as other help.

Since 1947, CIO travel loans have been granted to over 50,000 people who came to Australia alone. Initially, the scheme operated in Europe only. Now it has been extended to all the countries from which Australia normally accepts migrants or refugees... Asian countries, South America, Egypt, Lebanon, Mauritius, the Seychelles.

It is a costly service. Often when migrants first arrive (with no assets, and possibly a language problem) they are in no position to begin repaying their loans, which may run to thousands of dollars for a large family.

With the Timorese refugees, CIO has had to bring a Portuguese priest from Sydney to

Melbourne for a while to provide a language bridge. Shortly a Timorese refugee priest will arrive to give more permanent help.



Anglican immigration representative in Melbourne, Mr. R.C. Lloyd.



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"The bishops have approved the TEV version of the New Testament and are grateful for the offer of the Bible Society in Australia to distribute the sacred Scriptures among Catholics." — Thomas V. Cahill, 22.9.69, Archbishop of Canberra and Goulburn and Secretary of Australian Episcopal Conference.

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OF WELCOME

From Leo Simons, in Sydney

Vietnam's refugees — helping them cope

In the past six months since Vietnam's crisis, Australia has admitted 665 Vietnamese and Cambodian refugees, 200 of whom are living at the East Hills migrant hostel in Sydney. The St Vincent de Paul Society in Sydney has been involved in their rehabilitation and adjustment to life here, and at CHURCH SCENE's request the national president, Mr Leo Simons, has outlined the Society's work. Mr Simons, himself a Dutch migrant, is national president of the society.

Refugees are not a phenomenon of our times only; they have existed throughout the ages. As Christians we have a responsibility to our fellow men. God has given us an example of love, in Christ's life here on earth. In giving His life to save us he has taught us how to love our fellow men.

This love should include such qualities as a sound respect for people, their persons and their dignity, and a belief in people's right to decide their own destinies and in their ability to do so. Moreover, we have also a moral obligation to try and help appropriately, adequately and as quickly as possible all those who are suffering, no matter what the cause of this suffering may be.

If we consider that out of a total of some 208,000 Vietnamese and Cambodian refugees, Australia has accepted 665 or .32% we might well ask ourselves if we as a nation could not do somewhat better. We are in a far better position to take up refugees than Belgium, which managed to accept 1700 Vietnamese refugees. It is up to us as individuals to make our Government aware of our disappointment if we feel that we should have accepted more refugees than we have.

In our practical concern for those refugees now living here, we need to look at three main areas:

(1) Will they be able to cope with the many changes and manage to settle into our way of life satisfactorily?

Through our regular contact with the 200 Vietnamese refugees at present living in East Hills migrant hostel in Sydney, we know that

resettlement in the majority of cases will be a slow but successful process. They are a religious people, and they are able to adapt themselves to altered circumstances, more easily bearing disappointments and difficulties. Their adaptability is most likely due to the long years when their country was in a state of war, when they often had to improvise in all sorts of areas.

(2) What can we do to assist them with the settling in process?

The need to feel that one is welcome and needed is an essential part of our human existence which cannot be swept aside. If this element is not present, people are bound to be unhappy and discontented. This certainly applies to new settlers to any country.

Contact among refugees of the same background, with the same customs and culture, is also most essential, especially in the early stages, after arriving in the host country.

To be able to talk to and share experiences with somebody of the same background, culture and customs must be invaluable. To know that others are experiencing the same difficulties will soften the impact which a whole new way of life must have on the refugees, and will also combat the feeling of frustration and loneliness. This should be a serious consideration before resettling the refugees in various parts of the country, where they will be left to their own resources and will have to fend for themselves.

Without knowledge of the English language,

many refugees will have great difficulties in the field of job opportunities and social contacts in general. Though the Australian Government is assisting in this area, we as individuals might be able to assist refugees to obtain a greater degree of knowledge of the English language.

Finally, we should go so far as to assist them in obtaining a house and a suitable job.

(3) What are we doing to help them?

Members of the St Vincent de Paul Society in Sydney have been involved with the Vietnamese refugees since their arrival on 20th June last. With the approval of the management of East Hills migrant hostel, and assisted by the Red Cross a centre was set up within the hostel to supply the refugees with such items as clothing, blankets and toilet articles. With the assistance of some Vietnamese nuns who had arrived in Sydney some weeks earlier, the language barrier was overcome. A week or so later, Society members met many of the refugees at a meeting, where also several Vietnamese students studying in Sydney were present. Making use of the students as interpreters, Society members explained their work as members of the St Vincent de Paul Society, while the refugees asked questions or told us about their problems. From there on, the refugees were visited weekly, and this is still going on. It will continue till all have reached the point where they have adjusted themselves to the new way of life, have obtained a job and satisfactory accommodation.

Anglican parishes in Sydney, as well as official agencies of the church, have joined in shouldering the burden of caring for refugee immigrants from Vietnam.

As well as visitation and pastoral care provided by the Anglican immigration office, parishes have joined with this agency in arranging outings and generally expressing Christian concern.

The outings have been arranged by the Immigration Office, but costs have been met by parishes themselves.

Other practical contributions have included the gift of material needs, particularly clothing.



• A shipboard welcome for new immigrants helps to ease the disorientation associated with starting a new life, often in a completely new culture.

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'They know there's something wrong, but they don't know what to do about it'

"I don't know if it's a question of future shock so much as present shock — shock by the rapidity of social change and the realization that what used to work in the past won't work in the future" remarked Melbourne Anglican priest Peter Hollingworth, in a television documentary which will shortly go to air in all states.

He was commenting on the well-known Anglican parish of Christ Church in Melbourne's jet set suburb of South Yarra. In this program the ABC's Religious Department has gone beyond its accustomed contact with individual churches (through such programs as "Community Hymn Singing", "Divine Service" etc.) to find out what makes an individual congregation "tick", how it seems to the community, and what kind of impact it is making on the community.

Chosen for Contrasts

Christ Church, South Yarra, was chosen because of its colorful and marked social

contrasts (what other congregation in Australia spans an area which includes both a Government House and a Prahran Market?), its interesting history, its "fashionable" reputation as a "prestige" parish (considered by some clergy to be a "plum"), and the wide diversity of its population (from knights to hippies).

The actual title of the documentary — "They know there's something wrong, but they don't know what to do about it" — raises a question which reflects not just on Christ Church, but on scores of churches throughout Australia, caught in the throes of "future shock" and increasing bewilderment. One of the few residents of South Yarra who could recall the early days of growing church life was the late Dame Mabel Brookes.

She believed that Christ Church has made a contribution to the community because it had "held the flag and stayed the course", and

One of the Wardens said the church had given the area a Greek Orthodox church and that there was nothing more he felt it could be doing there, while one younger parishioner felt that for many people in this community Christ Church was "simply dug in, buried in religious services, of no use to anyone".

Another aspect of the community looked at is its high mobility. With an estimated 40 percent turnover in rented flat accommodation each year, the documentary raises the question, asked by such "secular" theologians as Harvey Cox, as to whether the building of large numbers of flats and the conversion of many large homes into rooming houses isn't challenging the operating assumptions of a "traditional" and "fashionable" church like Christ Church. One parishioner said that, until families returned to the area and sank roots deep into local soil again, all the church could do was perform a "holding operation". Most

people agreed that this was a central problem, though the Vicar felt more should be done than this, but was not sure of any immediate answer. One younger member of the congregation said that the only way Christ Church could get its message across was to play the world at its own game.

This meant that in a highly competitive society, apparently indifferent to the church, a

public relations firm might be employed to "market the product" — the "product", in this instance, being "faith... in a God".

Parishioners' reactions

When asked what Christ Church meant to them, reactions from parishioners varied. Examples: "It lifts me up" ... "It gives me a feeling of well being" ... "I come here to get my spiritual batteries re-charged at the end of each week" were some answers, while one churchwarden confessed that, while he didn't particularly enjoy the church's worship, he attended to "show the flag" of "church going as a duty rather than a way of worship". Former Victorian Chief Justice and Lieutenant Governor Sir Edmund Herring said he attended Christ Church to make "contact" and that it is helping people to find the strength for their own "little spheres of influence".

Reactions by outsiders were very interesting. Local probation officer Theo Tropp felt that those who attended Christ Church were of a certain conformity, and that the young drop-outs he was trying to help, wouldn't be made to feel welcome there.

One local Anglican who, while still residing in South Yarra but has links with another church, felt there was something incongruous about the worship at Christ Church, especially when Colleen Hewitt was "slotted" right into the middle of 11 o'clock Matins amidst the intonation of the verses and the chanting of the Psalms. Many members, however, agreed that some kind of experimentation was required by the very nature of the community.

But what about a Rock Mass? Here church organist and master of the chorists was adamant. Leonard Fullard, MBE, Director of innumerable Bach Festivals for which the parish has played host, felt that these derived from the rhythm of the African jungles and



The late Dame Mabel Brookes: "It's stayed the course and held the flag... it was an establishment!"



The Reverend Evan Wetherell, Vicar: "I'm always looking to new ways of branching out... I haven't quite seen the answer yet".

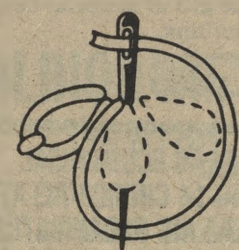
while not outstanding, has been "true to form". Dame Mabel also said that it does the usual things that the church does, and it has "set rules". "You can be married from there, and be buried from there", she said. Dame Mabel also recounted some of the early days when church-going meant "pleasant little social gatherings", people had their own pews, and it was an "establishment".

When asked whether Christ Church's reputation as a fashionable church was justified, well known South Yarra charity worker Lady Clarke agreed that it was, mainly because of its fashionable weddings and christenings. However, Lady Clarke felt the church could be doing more for some of its poorer citizens by organizing such things as card parties, films, house, etc. in the hall.

The parish is, as many know, divided by Toorak Road, on the north side of which there still remains plentiful symbols of opulence, in spite of the flats which have mushroomed in recent years, and on the south side there are ugly facades of factories and scarred dwellings as well as the more trendy single-fronted dwellings which are slowly but surely being given a new lease of life. There is also a strong ethnic component, principally Greek. The parish's second Vicar, Canon Horace Fin Tucker, father of the late Father Gerard Kennedy Tucker who died last year, established a small chapel-of-ease in this area — as the Brotherhood's (and Father Tucker's nephew), David Scott told David Pope — which was later sold to the Russian Orthodox Church in Melbourne.

Local newspaper editor Brian Zouch feels that this particular area has grown away from the kind of establishment which Christ Church is, and that what is now needed is a "bit of pedestrian ministry". A local pensioner interviewed in this area said that Christ Church's "fashionable" image would make her feel distinctly uncomfortable and that all the church could do for her was to read over her grave when she dies.

Christ Church's vicar, Evan Wetherell, feels that he has some contact with this area, especially through a regular paper drive (for the BSL) which the parish conducts and with such ventures as "Meals on Wheels" with which it is associated.



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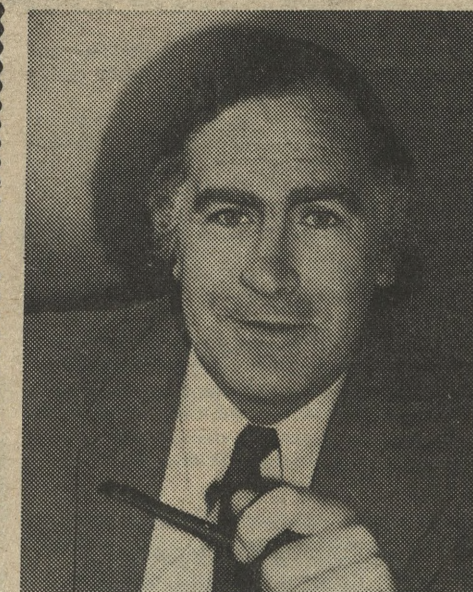
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Rev. Peter Hollingworth, Assoc. Director, Brotherhood of St Laurence: "I don't know if it's a question of future shock, it's more a question of present shock".

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Vicar, ("I'd want to burn half the pews... because they fill the place with wood" — an answer which would at least solve the Rock Mass problem!) and the Reverend Peter Hollingworth, Associate Director of the Brotherhood of St Laurence, who felt that, because of the demands of a traditionally directed congregation, the result is a "night watchman" type of ministry.

Christ Church is also one of the few remaining churches with a parish primary school attached. Daily Chapel attendance is still compulsory in spite of the fact that only 60 percent of the children who attend can be described as Anglicans. Headmistress Miss Josephine Oldham pointed out that many children of agnostic parents attend, and the day the ABC's film crew visited the school, it was a Jew who read the New Testament lesson.

The program was produced and reported by David Pope and directed by Tony Chenn.

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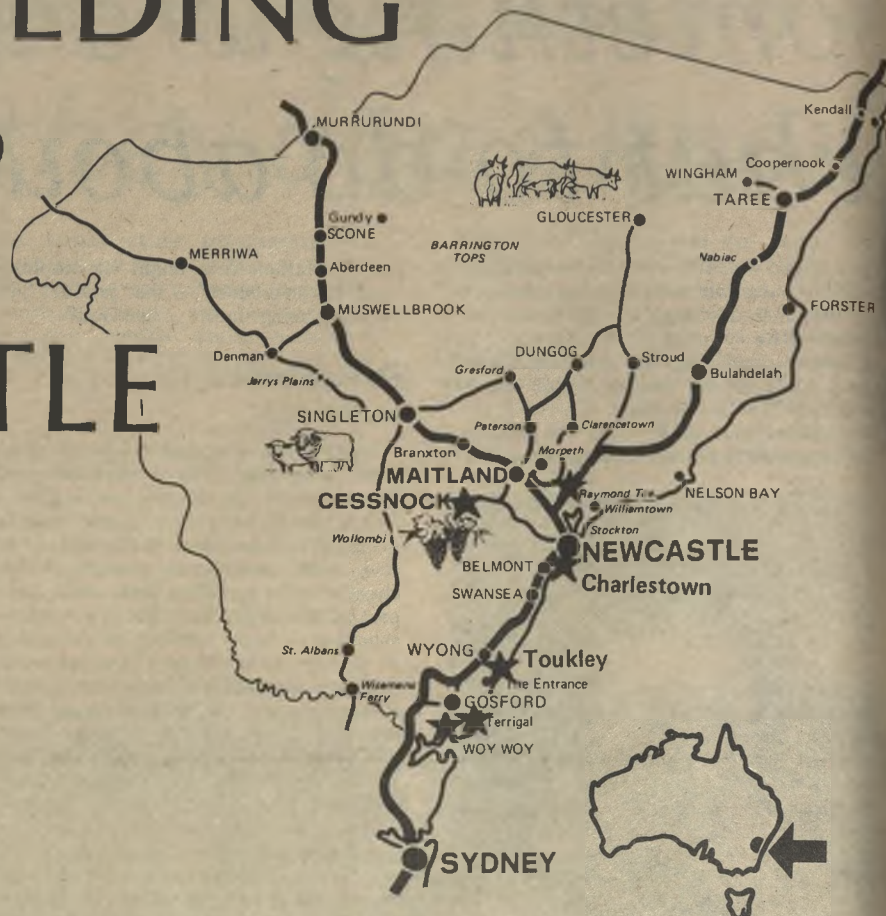
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PLANNED LIGHTING & APPLIANCE SHOWROOMS

The two months spanning between mid-September and mid-November this year will see string of projects completed in the Diocese of Newcastle.

On the opposite page, you will see picture-stories on the bigger ones, but the whole list runs like this:

September 13: the diocesan bishop (Bishop Ian Shevill) opened and dedicated a new church in the suburban Newcastle district of Charlestown.

October 1: Archdeacon Eley (recently collated archdeacon, having transferred from Bathurst Diocese where he held a similar position) opened and dedicated a new hall complex to replace one destroyed by fire, at Cessnock.

October 12 (a busy day): the bishop was consecrating Woy Woy's new church, built five years ago and now fully paid off . . .

. . . while the archdeacon was dedicating and consecrating a new rectory at Terrigal, one of the diocese's growth centres.

October 16: the three new residences comprising a cathedral close at Newcastle were blessed by the bishop.

October 19: the archdeacon blessed a new rectory for the new area of Toukley, which is an important move in relation to the Church's response to the growth of population in the NSW Central Coast area where community growth had outstripped the Anglican Church's witness and service.

As the map shows at a glance, the action has all been in the southern section of the diocese. The Upper Hunter (Maitland northwards) is well-endowed with well-built old churches and rectories from previous eras. The south has seen vast population growth since the war.

Some of the building work is locally inspired, some the result of diocesan stimulation of the local people, and some on diocesan initiative.

In fact, Bishop Shevill adopted a plan that almost amounted to a crash development scheme, to enlarge the presence and services of the Church in the southern part of the diocese. It was a forceful plan. It has required a significant — Bishop Shevill insists temporary — shift in resource allocation so that growth in spending in other directions has momentarily slowed or halted. But results are beginning to show.

In considering the development plan, it is important to bear in mind that the building work is married to an equally important — and possibly more adventurous — development of central pastoral services working out into localised services, which will be reported in this newspaper later this year. (Our next edition, we hope. — Ed.)

But while spending money on buildings is sometimes contentious in the Anglican Church at the moment — Bishop Shevill is hard-headed about it: he says paying interest costs less than allowing inflation to bloat eventual prices — it must be allowed Bishop Shevill's sense of the visual and the impressionistic means fine care has been taken about detail and, equally, design concepts.

Typically, on the one hand he enjoys pointing out that the diocesan architect (Mr B. Suters) has just received the annual design award of the Royal Australian Institute of Architects. (Remember, Newcastle's community is not big enough to offer a choice of several architects with developed experience in church design, as the major capital cities do.) On the other hand, he is interested to see — and appreciate — that the minutiae of execution and decoration are also right.

Gerald Davis, who put this material together — with a lot of help from Newcastle's Canon Eric Barker — points out however that while the buildings are significant to Newcastle Anglicans, the pastoral development scheme which is linked to them, is a great deal more important. CHURCH SCENE will be reporting about that within weeks.

The ninth week of the two-month ends on November 15 when Raymond Terrace's church extensions are dedicated.



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ACTION FOR PLANNING



The cathedral close project (cathedral in the background), showing the archdeacon's house centre right, and Canon Eric Barker's (he's Canon Missioner to the diocese with responsibilities for communications and evangelism) at left. To the right of Archdeacon Eley's house, with only the glimpse of it seen, is the auxiliary bishop's house (the auxiliary is Bishop Geoffrey Parker).

The concept of cathedral closes, a feature of many English cathedrals (and Victoria's Wangaratta has an expansive one, too), was first conceived by the Emperor Charlemagne. In England it was developed at Truro by Archbishop Benson in more recent time, and also in older cathedrals. It aims to provide a residence for residentiary canons in specialist diocesan work giving them a clear, individual and corporate centre of worship and parish life in the mother church of the diocese.

Before the close was developed (when it had two old timber buildings in poor state) the three key diocesan officials were in rented houses in the suburbs. Bishop Shevill says interest is cheaper than rent. Cost has not been finalised, but will be about standard for three adventurously designed, good quality houses on difficult sites in Sydney or Melbourne. The site is steeply sloped.



St Luke's Church, Woy Woy, left, dedicated 19.4.70 and consecrated (now free of debt) 12.10.75. The church is of conventional design, exterior walls of cream faced brick, interior walls of serrated texture brick. The sanctuary wall is polished sandstone and reflects the lights of the stained-glass windows and furnishings.

Total accommodation 300. Total cost \$47,000.

Two-storey additions to St John's, CESSNOCK, provide, on the lower floor, for a parish hall, accommodating 150, which also serves as a narthex for the church, divided from the church by concertina doors. Also on the lower floor are a canteen and parish office.

On the upper floor there is a large Sunday School room and a smaller kindergarten room, equipped with facilities for youth activities. There is also a printing and duplicating room.

Features of the new building are its harmony with the original Gothic-type church and subsequent Norman-style tower, incorporation of stained-glass windows from the original church.

Total cost \$80,000. Already paid \$30,000.



Left: the new church of St Alban at CHARLESTOWN, opened and dedicated September 13.

The church provides ordinary seating for 240 and has a capacity of 500. Total cost: \$110,000, plus furnishings \$13,000 (all furnishings have been donated). Time of building: 9 months.

Architect: Malcolm Park of A. & Q. Architects. (Mr Park is now a lecturer in Art at the University of Newcastle.) Builders: M. & W. Builders. Outstanding debt: \$55,000.

Other Projects

MEREWETHER

Architectural students are visiting St Augustine's Church, Merewether, to examine the new narthex which now completes the historic church.

The original church was built of sandstock brick and a supply of these was obtained, when the old porch was demolished, and embodied in the new narthex, being carefully matched with new bricks to complete the construction.

An architectural problem presented itself in that the roof line of the old entrance had to be maintained so that no sign of demolition would show. The architect also had to avoid the rose window in the wall.

The result is a narthex which is large enough for worshippers to meet before and after services, for a display case and book cupboard to be included, and for a sense of spaciousness to be suggested looking down the church from the altar.

This has all been achieved by the architect, Mr G. Stevenson, with such success that students are finding it of value in their studies. Cost of the extensions: \$20,000.

TERRIGAL

A new rectory for the Parish of Terrigal was dedicated by the Archdeacon of Newcastle on October 12, 1975.

Built at the cost of approximately \$49,000, it is of cream brick veneer construction and comprises four bedrooms, a study, a parish office as well as living quarters for the rector and his family.

The parish has so far raised \$15,000 towards the total cost. (Terrigal is on the Central Coast near Gosford.)

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NEWS FROM THE DIOCESES



A meeting at Ridley College, Melbourne, on October 27 began final preparations for a \$350,000 building appeal to be conducted by the college next year.

The appeal is to finance a recently completed dining hall-kitchen complex, as well as the future upgrading of Baker accommodation wing, further lecture facilities, improvements in the administration block, and the provision of more married student and staff accommodation on campus.

Shown discussing aspects of the appeal at the meeting are (from left): Mr and Mrs Alan Kerr, Mr Justice Gillard, Dr L.L. Morris, Sir Reginald Sholl and the Rev. George Pearson. Dr Morris is Ridley's principal, Mr Pearson its vice-principal, and Mr Kerr is chairman of CHURCH SCENE's board.

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Critics claim 'sacrilege' at dance festival

The "World of Dance" festival in St John's Cathedral, Brisbane, reported in September 25's CHURCH SCENE, has provoked public protest in the Brisbane "Courier Mail".

A group of nine cathedral worshippers were reported as claiming that "indignities and

sacrilege" had taken place during performances of the 500-strong association of dancers.

"We find it disgusting that during a recent performance some members of the audience ate, cuddled and smoked, treating the cathedral as if it were merely a festival hall or theatre," they said.

The "Telegraph" carried critical correspondence about the same festival.

In answer to the critics Dean Ian George said he was satisfied that the cathedral was being used properly.

"It is a pity if a few behave in a way that offends others, but we need to be tolerant of them," he said. He suggested the behaviour in question was due to these people being unfamiliar with cathedral worship.

"Jesus was no respecter of persons of polite behaviour," the dean said. Indeed, he sought out the non-respectable and the outcast members of society."

CANBERRA AND GOULBURN

Restoration work at Gundagai

The restoration appeal for St John's, Gundagai, is nearing the \$20,000 mark. With the proceeds of the fire insurance claim, enough money is thought to be in hand for much of the basic work to be done.

Accordingly, tenders will soon be called for re-roofing the building, renewing the ceiling, electrical work, plastering, and other work.

As the result of local initiative and generosity, much of the furniture has been restored; indeed, it has been brought up to a "good-as-new" standard.

Serious problems still remain. Replacing fire-damaged windows will be costly; the quite new carpet, irrevocably damaged, will have to be replaced; some pews cannot be restored; and the work of renovating the exterior, which it is hoped may be carried through at the same time, will call for further funds.

The parish is greatly encouraged by the response to date, however, and expresses its warm appreciation of the help received from well-wishers inside and outside its own boundaries.

YMCA residential in Canberra

The rapid development of the new town of Belconnen in Canberra has created an acute accommodation shortage of residential accommodation for young people on a limited budget, living away from home and working in the area.

To meet this need the YMCA are building a 200 bed residential in the first stage of a \$1.8 million residential and recreation complex which will eventually include additional sporting and swimming facilities.

The residence will consist of 9 flats each of 24 bedrooms with separate living room, kitchen, bathroom and laundry for each flat. An open courtyard separates the residential area from the administration, recreation and cafeteria wing.

Civil & Civic Pty. Ltd. are Project Managers for the Design and Construction of the Project.

SYDNEY

Deaconess Institution

At the annual meeting of the Church of England Deaconess Institution held in the Chapter House, Sydney on September 26, the Archbishop of Sydney announced the appointment of Head Deaconess Mary Andrews to a chaplaincy ministry in connection with Elizabeth Lodge, Goodwin Village and St John's Village Glebe.

Deaconess Andrews will reside at Elizabeth Lodge at 46 Bayswater Road, Darlinghurst. She will also continue her duties as Head Deaconess.

In the annual report presented by the honorary secretary, Mrs H.M. Bragg, it was noted that the Deaconess Institution is faced with another challenge through the gift of the Hilder Estate at Camden, where it is proposed to restore the old house to provide short term accommodation for elderly people.

"Occult" interest at synod

Sydney synod last month voted for action in three areas to cope with "the increasing fascination with the occult". Having received the report of the Commission of Enquiry into the Occult, the synod has:

- ★ asked the archbishop to consider in what ways, if any, the practice of exorcism by licensed clergymen should be limited and/or authorised;
- ★ asked the Board of Education to consider including in its 1976 syllabus for RE in high schools suitable material about the occult;
- ★ and asked the diocesan Youth Department to consider the implications of the commission's report in its youth leadership training and other activities.

Dean Lance Shilton, chairman of the commission enquiring into the occult, in speaking to the motion said that in the schools investigated almost 50% of pupils claimed some experience with the occult.

He said the interest was caused by growing dissatisfaction with materialism, cold technology and barren humanism, a desire for excitement in a monotonous urbanised community, and just idle curiosity about the future.

"Some inevitably 'get hooked' and move from dabbling to delving to devil-worship," Dean Shilton said. The commission recognised the existence of demonic forces and condemned the deliberate unleashing of these forces or involvement by Christians in occult practices, he said.

At the same time it was necessary to recognise that there were people who had become enmeshed by demonic forces and needed help.

He felt it not unreasonable that the right to practise exorcism should be "defined". Dean Shilton recognised that many clergy regarded a commission to cast out evil spirits as part of their normal ministry.

However, exorcism had throughout history been subject to caution. The most stringent controls were witnessed in precisely that era which showed a greater belief in demonic powers.

Unilateral acts of exorcism by untrained clergymen could bring about harmful psychological effects while failing to reach the real problem.

He cited the recent "Taylor case" in England as an example of the harm caused by "spiritual short cuts". The man had killed

his wife following an all-night exorcism by an Anglican priest and Methodist minister.

The synod resolution was opposed by several speakers.

The Rev. Barry Skellett, rector of St John's, Glebe, said the right to cast out spirits was not something given to clergy as an "optional extra".

He said that following the Taylor case the Archbishop of Canterbury had not intervened to curb the rights of clergy in Britain — "so why should we panic in Sydney?"

The Rev. Peter Hobson, rector of St Michael's, Surry Hills (considered by some to be Australia's most prolific exorcist), said exorcism was a "ministry of deliverance".

"How can you legalise grace? How can you legalise the Holy Spirit? The whole host of angels is listening to us. It will be a day of shame if this synod restricts the gospel of grace."

Mr Hobson, who claims to have exorcised demons of homosexuality and abortion, said he was prepared to accept ridicule from his colleagues.

"Every time my picture appears in a newspaper somebody gets converted."

Speaking in support of the motion, the Rev. Rex Meyer, chaplain to Callan Park and Broughton Hall psychiatric hospitals, said much harm was caused by ill-advised clergy who attributed "anything bizarre" to occult causes.

He said medical authorities were concerned at disturbed people who had consulted exorcists, who had advised

them, wrongly, to cease medication. These people generally went back to hospital "as mad as hatters," Mr Meyer said.

The Rev. Bruce Ballantine, editor of the Anglican newspaper, Australian Church Record, said he had attended one of Mr Hobson's "deliverance sessions".

Every time a subject coughed or grunted it was claimed a demon was being exorcised. At one point the exorcist left a tape recorder running, commanding the evil spirits to leave — while Mr Hobson came outside for a chat.

Mr Ballantine said the demons were commanded to "come out ... go 50 miles away". He felt sorry for the folk who lived in Gosford, Pictou and Wollongong, who would presumably receive them.

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NEWS FROM THE DIOCESES

MELBOURNE

Inter-church Families annual conference

A second annual conference is being arranged by the Inter-church Families' Association (Aust.) It will take place at St Mary's College, University of Melbourne, Parkville on Saturday November 15, 3.30 p.m. to 10.00 p.m.

The Interchurch Families' Association is a group formed in 1974 on the lines of a similar organization operating in Great Britain. It consists of families in which husband and wife are committed to different church allegiances, usually one a Roman Catholic. It is an independent lay group whose members value their own church traditions and seek to support similar couples who also wish to live a united Christian life. The I.F.A. aims to promote unity within interchurch families, and to increase the churches' awareness of their needs.

In the light of these aims, the themes for this year's conference will be pastoral care before and after marriage, and Christian education in the interchurch family. The afternoon session will include a panel discussion with Fr Michael Nolan, from Marriage Preparation Courses, the Rev. Rob. Gallacher, Methodist Church, Glen Waverley, and the Rev. V. Maddick, vicar of St. John's, Toorak, and Mrs Maddick, a marriage guidance counsellor. After dinner, Mr Stewart Reid from the United Department of Christian Education, and others will speak on religious understanding in children and recent developments in Christian education.

For those attending the full conference, including dinner, a charge of \$4 per head will be made, and payment by November 10 is necessary to finalize catering arrangements. A small donation towards costs would be appreciated from other participants. Anyone interested in attending the conference at St Mary's on November 15, or in finding out more about the Interchurch Families' Association should contact: Kerreen and Arthur Reiger, 31 Highpoint Crescent, Eltham North. Phone 439 7852 or Bernadette and Ralph Norris, phone 25 6222.

WANGARATTA

Drama workshop for teachers

Sunday school teachers, schools' RE teachers and clergy attended a seminar on the use of drama and movement in Christian

education, in Benalla on October 11.

The Rev. Malcolm Crawley led the morning session on the aims of the Christian educator and the place of the Sunday school in parish life.

In the afternoon, Mr John Colclough, a teacher from Yarrowong, took the workshop on drama. Mr Colclough is a churchwarden and is qualified to teach drama and associated techniques.

GIPPSLAND

Support for beef, dairy industries

The Cathedral Chapter of St Paul's Cathedral, Sale, has expressed grave concern for the beef and dairying industry.

Resulting from discussion, a telegram was sent to Senator Wriedt, Minister for Agriculture urging assistance to beef and dairying industry. The Chapter decided to send the telegram after consultation with the Bishop of Gippsland, Bishop Graham Delbridge.

A letter will follow the telegram urging I.A.C. implementation for these depressed industries.

The Chapter is concerned that farmers' incomes have dropped by one third when all other goods services are experiencing an inflationary spiral. The financial plight of many families relying on beef and dairying production is very grim. There is a subsequent effect upon the economic life of small rural towns where business life relies a great deal on trade with farmers. The threat of further price decreases for products gives rise to more anxiety.

More important the Chapter predicts upheaval for rural families with drastic social consequences and changing way of life.

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The letter to Senator Wriedt will urge the Government to sustain and stabilise the dairying industry — especially its milk powder products — thus guaranteeing a reasonable and equitable income for farmers.

The floor price plan for wool has already stabilised the wool industry. The Cathedral Chapter believes that a similar plan should be implemented for the beef and dairying industry.

BRISBANE

Choral setting for Australia '73

On September 28 in St John's Cathedral, Brisbane, the first performance of a new musical work commissioned by the cathedral was presented.

A full choral setting of the Anglican liturgy "Australia '73", has been written by Mr Donald Britton, formerly Organ scholar and Senior Scholar, Emmanuel College, Cambridge, Assistant Organist and Choirmaster Winchester Cathedral; Organist and Director of Music, Melbourne Church of England Grammar School; at present Co-ordinator of Instrumental Music for Queensland Department of Education.

The new work, which uses the magnificence of the Cathedral Organ and choir to the full, has been eagerly awaited by the

Church of England in Australia.

It is the first time that the Church, in association with the Australia Council has commissioned such a work. Additional financial assistance was given by the Friends of the Cathedral.

SYDNEY

Choir invited to Bethlehem

The Green Valley Children's Choir, recently returned from a successful tour of New Zealand, has just received an official invitation from the Ministry of Tourism in Israel to be the first Australian choir to sing at the annual Manger Square carol ceremony in Bethlehem.

The choir has accepted the invitation for 1976 and plans are now being made to get the children there. At least \$50,000 will need to be raised by the children and they are hoping that church people throughout Australia may be interested in supporting this venture and are encouraging the media in its publicity of the same. It is hoped that because of the interest aroused by such a tour a direct telecast will be made of the ceremony from Bethlehem on Christmas Day 1976.

This could be a very real opportunity for witness by this happy group of Australian children.

Archbishop returns to duties

The Anglican Archbishop of Sydney, the Most Rev. M.L. Loane, is back at his desk after some days in hospital last weekend for extensive and exhaustive tests. No surgery was necessary.

The archbishop missed synod after the first day when he was ordered into hospital by doctors for immediate tests.

Historic church as theatre

The Australian Theatre will stage "history through documentary theatre" from October 16 to 25 in St Stephen's Church of England, Newtown, an Edmund Blacket church with perfect acoustics.

In connection with the Festival of United Nations, a community effort to develop relationships between ethnic groups in Newtown, Amy McGrath has written "What mean these bones?", a play based on biographies of famous people buried in Camperdown Cemetery which surrounds St Stephen's Church.

One of the stories is about Eliza Emily Donathorne, whose bridegroom failed to turn up for her wedding and who was often seen years later in her wedding gown.



Mr Perc. Whitmee, pictured, was widowed not so long ago. Since he is also retired, the question was what he could do, usefully, with his time. Answer: he can drive, he has a car, so he can do road delivery runs for church organisations. The Home Mission Society in Brisbane, and the Queensland office of ABM both use his service.

He was an insurance officer until he retired in 1974. He says he is still looking for a longer-term, part-time ministry of use in the Church.

SITUATIONS VACANT

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Applications, stating personal details and background experience, to:

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"CARE" WELFARE AGENCY,
415 Camp Road, Broadmeadows, 3047
Phone 309 3388



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SCHOOL CHAPLAIN

A Co-educational Day and Boarding School

The School wishes to appoint a resident School Chaplain as from January 1, 1976.

Applications should be addressed to:

The Headmaster,
Ballarat and Queens Anglican Grammar School,
Forest Street,
Wendouree, 3353

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Diocese of Perth, W.A. requires

Associate Anglican Chaplain

for
Royal Perth Hospital

A clergyman with training in clinical pastoral education is preferred, though applications are invited from others who are interested in full-time training with view to job opportunities in expanding service.

For further details, write:

Reverend Roy Bradley,
G.P.O. Box X2213,
Perth, W.A. 6001

HOSTEL WARDEN

MELBOURNE YOUTH HOSTEL

Written applications are invited from a man and wife team to manage our new 50-bed youth hostel in North Melbourne.

Must be mature and conscientious, keen to work with young people.

Good salary and conditions. Accommodation provided. No catering.

Write in first instance giving a brief outline of background and experience and when available for interview to:

YOUTH HOSTEL ASSOCIATION OF VICTORIA,
P.O. Box 411,
Richmond, Victoria, 3121

Geelong Church of England Grammar School
CORIO, VICTORIA

VIOLIN/VIOLA TEACHER

Applications are invited for a part-time or full-time String Teacher for 1976.

A full-time position will be considered if the applicant is experienced in General Class Music at Secondary level.

Applicants should write to:

The Head Master,
Geelong C. of E. Grammar School,
Corio,
Victoria, 3214

ASSOCIATION OF PARENTS FOR CHRISTIAN EDUCATION

MT. EVELYN (VIC.) CHRISTIAN SCHOOL

Applications are invited from committed Christian teachers for the following positions — to commence February, 1976:

- 1—UPPER PRIMARY
- 2—INDUSTRIAL ARTS (CRAFT)
- 3—GENERAL SCIENCE
- 4—TEACHER/LIBRARIAN

All enquiries should be directed to the Secretary,

Mr R.J. Turner,
56 Hume Street, Bayswater, 3153
Phone 729 5413

The Warden of Trinity College, a residential College within the University of Melbourne, and the Archbishop of Melbourne invite applications for appointment as

STEWART LECTURER

IN DIVINITY AND ARCHBISHOP'S

CONSULTANT THEOLOGIAN

The appointee will have the oversight of the academic studies of the Theological students of Trinity College and will be responsible for teaching within the ecumenical United Faculty of Theology. It is hoped that the appointee will also be chaplain of the Canterbury Fellowship (a non-parochial congregation which meets every Sunday morning and evening at Trinity College Chapel and has a noted choir), and Consultant Theologian to the Archbishop and Diocese of Melbourne. The appointee should be prepared to take up the position not later than 1st January, 1977. The stipend will be related to the stipendiary scale of the Diocese of Melbourne with a loading for qualifications and experience. Housing will be provided within or near the College. Further details are available on application to Dr. E.L. Burge, Warden, Trinity College, Parkville, Victoria, 3052, Australia, to whom applications should be addressed.

SCENE AND HEARD...

The knot was tied . . . or was it not . . . !

It was a very pretty wedding and must have cost a packet to stage. The bridegroom, the best man and the groomsmen were self-consciously dressed in a delicate shade of powder blue.

The bride, radiantly enveloped in white satin and tulle, led a procession of royal blue attendants and a flower girl who kept walking in the wrong direction.

They all carried horse shoes for luck.

Which was good thinking on someone's part because if anyone needed luck, that couple did. She was sweet 16 who had not only been kissed, but was in what the Victorians were pleased to call "an interesting condition"; he was 17 and "temporarily unemployed".

In accordance with his normal practice the vicar had tried to talk them out of marriage, but the odds were against him. The girl's mum had said yes, the boy's mum had said yes, and the magistrate had said yes. The fathers were not available for comment but one mum's de facto said he thought they ought to get married, "After all she is . . . isn't she? And they have . . . haven't they?"

They had, she was, and that was all there was to it.

The vicar did his best to help them see what they were letting themselves in for but they weren't really interested. So he talked about the weather.

The bridal party were carefully arranged around the chancel steps and the ceremony began in the usual way with the vicar telling them, in the words of the marriage rite, how the bond of marriage was established by God at creation and how, when it was His will, it was intended for the procreation of children. And how it signified the union that exists between Christ and his Church.

He asked if there was any reason why the two should not lawfully be joined together in matrimony, but everyone held their peace because it was lawful.

As they held their peace the vicar thought the law was an ass.

Bride and groom nervously mumbled their assent to the life-long nature of marriage for better, worse, sickness, health, poverty, riches and all else.

Only death, they promised, could part them now.

Powder blue and white satin merged in a chaste kiss: the knot was irrevocably tied. Or was it?

The vicar began his little homily with just that touch of humour needed to put his congregation at ease. It wouldn't be a long address because he could sense the fidgeting discomfort of those nicotine starved guests who were experiencing the first agonising symptoms of withdrawal.

Then it happened; the touch of humour turned sour. As he beamed at the sea of faces he saw the defacto dad and the deserted mum; he saw too, the shattered remnants of three marriages he'd been involved with; he remembered the bitterness of the deserted husband the day before; and he remembered his friend . . .

"Until we are parted by death" — they'd all said it on their wedding days, and meant it too.

The vicar got the rest of the service over as quickly and decently as possible, hoping for the best but fearing the worst.

He thought, as he cleared away the service forms, it was all very well the experts telling the clergy that they would have a greater responsibility for pre-marriage counselling when the new Family Act made divorce easier. Was education really the answer?

Was this positive epidemic of marriage break-ups due to lack of education?

In his experience the couples he'd counselled knew very well what they ought to be doing;



"Ah, yes — Harvey Q. Windbagger speaking . . ."

Cartoon from Canadian Churchman.

Poetic License

California is one of the states offering custom license plates for autos, and a number of church people are taking advantage of the offer to get their message across, according to a Religious News Service story. For example, someone displays JN 316 on his plate. Dick Mills of Melodyland Christian Center in Anaheim asserts his tripitarian belief with 3N ONE. Evangelist Jim Hampton has 4 R LORD and a Santa Barbara nun displays 4 JESUS. Businessman-author George Otis signed up for BIBLE, and a Los Angeles rabbi sports TORAH.

Finally, there's the plate belonging to Lutheran pastor John Sorenson of El Cajon: O MY GOD.

they knew the theory of successful wedlock. Application was their problem.

No, he thought, education is important, but it's not the answer. There had to be something else. Maybe it had to do with a change of heart. Maybe he and the rest of the church would be better employed by concentrating on the heart surgery of conversion rather than the first-aid of counselling.

Or maybe they are the same thing. Maybe.



From
PETER
HILL

Renovating Heaven and Brightening Hell

A church in southern England recently unearthed an ancient bill for repairs to its wall paintings, according to a Reuters news service story. The itemization:

"[For] renovating heaven and adjusting the stars; washing servant of the high priest and putting carmine on his cheeks; and brightening up the flames of hell, putting on new tail on the devil and doing odd jobs for the damned, and correcting the Ten Commandments."

All for \$23.

An invitation from the family to attend a

SERVICE OF THANKSGIVING

to mark the 70th anniversary of the priesthood of the Rev. Canon A.J.A. Fraser, and the 70th anniversary of the marriage of Canon and Mrs Fraser.

The Bishop of Tasmania will deliver the Occasional Sermon.

Noon-2 pm, Friday,
December 12, 1975,
at St John's Church, Gordon
(close to Gordon R.S.)

A short service will be followed by light refreshments in St John's Hall.

RSVP—December 6 to:
H.A. Fraser, Esq.,
P.O. Box 565,



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To establish men and women in the faith of our Lord Jesus Christ.
Assist them in preparation for the work of the Ministry.
- College Course:**
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Further details from:

The Principal,
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Telephone: (03) 870 1811, 870 1762

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- For spiritual and moral renewal throughout our nation.

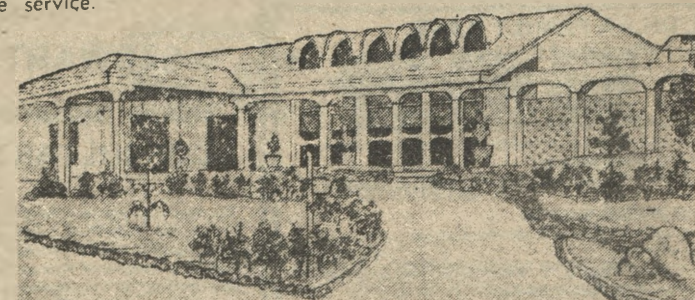
This is NOT Party Politics.

"Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34).

(Inserted by concerned Christian men.)
(Authorised by the Rev. John A. Coleman,
P.O. Box 427, Camberwell, 3124.)

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