

## Bishop Rayner points a way forward

# "We may need to experience death in our legal and constitutional field"

Wangaratta's Bishop Keith Rayner says in the April edition of "The Witness" that he believes the Church must accept a kind of "death" in parts of its life if it is to rediscover the resurrection life.

In a lengthy letter covering the facts of change and decay visible within the Church, the institutional traps of organised Christian tradition, and the sterility of a morality which become no more than convention and propriety, he writes:

"Then there may need to be a death to forms of worship that have lost power. In saying this I am not simply arguing for new liturgies and modern language, though these may help if they are soundly constructed. Certainly I am not arguing for the loss of a sense of mystery and awe in worship, which is something sadly lacking in some contemporary man-centred forms of worship. But there needs to be a new flexibility, so that worship can be related to life as it is. *Good worship should be truly corporate, catching up and offering the whole of life to God.* But how true is this of what takes place in some of our churches week by week? The very fact that many people are obviously quite unmoved by much of our traditional worship is a clear sign that here too there may need to be a dying to old forms so that there may be a resurrection of vital Christian worship.

"Another area in which the Anglican Church in Australia may need to experience death is in the legal and constitutional field.

It is only 10 years since our national church constitution came into force. *Because churchmen of different traditions distrusted one another so much, we gave ourselves a hidebound constitution by which we hoped to protect ourselves from the domination of opposing schools of thought.* At that time it was probably the only way we could get a national constitution at all, and the growing sense of unity in our Church since then in some measure justifies what was then done. We are

**"I do not pretend to know how," he adds**

increasingly confronted with the fact that in many areas of our church life new positive thinking finds itself faced with the objection: "You cannot do that: it contravenes the constitution". I do not pretend to know how this difficulty is to be surmounted; but in some way we shall need to die to the attitude of legalism so that we may rise to new freedom of the Spirit and mutual trust in one another.

"There is one last thing. Jesus did not seek death. He accepted it when it was forced upon him, and in laying himself open in death to the power of the Father he was raised from the dead. The too-willing martyr may be a victim of subtle self-deception; his



martyrdom may be the expression of a self-centred death-wish rather than a dying to self which leads to a rising with Christ. *Suicide is not the way to resurrection.* There are some who are seeking death for the Church a little too enthusiastically! They

would cut Christianity off sharply from its past and try to make an artificial new start. It is only the Holy Spirit who can show us the respects in which death is needed; for it is only he who can breathe in the resurrection life."

## EDITORIAL

# Constitutional reform: a delicate task

The Church of England in Australia has been a single, federal grouping of dioceses under an agreed constitution for a little over 10 years. Those 10 years happen to have been ones of remarkably quick development in areas where that constitution is calculatedly conservative.

In last edition of "Church Scene", the Bishop of Adelaide was reported as stating his view that moves to change or update the constitution should be made carefully and slowly. By coincidence, Archbishop Sambell of Perth was also quoted as saying he hoped the 1973 General Synod did not try to achieve by legal fiddling the unity of a national church which could only be real if it sprang from action and feeling.

By further coincidence — which in our view shows the tensions which must be felt by our Church leaders on this matter — Bishop Keith Rayner of Wangaratta uses his diocesan letter this month to plead for an acceptance of a "death" to legalism. As he truly states, the constitution strives to protect the Australian Church from domination by opposing streams of thought.

Check and counter-balance are the stuff of a good constitution, but in the case of a Church, freedom in the Spirit must be allowed as an important element in its own right, and this is where our present constitution is felt by many to be lacking.

Bishop Reed may be right in pleading for more time: we would be optimistic enough to believe the trends in national Church life

are toward trust and mutual respect. Archbishop Sambell speaks the obvious truth when he says real unity cannot be imposed.

We would hope very many Australian Anglicans will warmly agree with Bishop Rayner: "I do not pretend to know how this difficulty is to be surmounted: but in some way we shall need to die to the attitude of legalism so that we may rise to new freedom of the Spirit and mutual trust in one another."

However we may wish to reject the idea, a case can be made that the problems of the Australians are usually seen first in the big cities. In this matter, it is Sydney where the problems are seen most clearly. In part this

is because Sydney's Archbishop Loane has been a consistent constitutional bishop: an umpire who interprets rules made by others, as he tells his clergy. The pressures on Archbishop Loane and the Sydney diocese could easily be lessened in an easing of the constitutional strictures, and it would seem to us to be a pity that no quick easing is in sight. Certainly the same pressures are building up elsewhere and will do so increasingly.

Our national Church leaders have a delicate task in steering between precipitate action which will complicate more than it will resolve, and inaction will leave the Church increasingly tied up in time-wasting questions of law.

## AIR SMASH KILLS SEVEN, SLOWS BIBLE TRANSLATION PROGRAM IN NG

Scripture translation into New Guinea's many tribal languages received a disastrous setback last week when seven key translators on the staff of the Summer Institute of Linguistics were killed in a plane crash.

A Piper Aztec twin-engined light 'plane, flown by an SIL pilot, crashed in a forced landing a mile from the war-time Nadzab airstrip, 25 miles from Lae in the Markham Valley. It is understood the 'plane had caught fire in the air.

Those killed were two New Guinean

informants (nationals who work with translators on grammar analysis and translation), four translators (including one of SIL's most senior experts in the Australasian fields) and the pilot.

The 'plane belonged to SIL.

The disaster occurred within hours of the conclusion of an inter-State campaign by an agency called Final Advance for Scripture Translation which had raised pledges worth \$55,000 for scripture translation from Australian Christians of many churches.

The Australian Board of Missions, the

Church Missionary Society and particularly the Bible Society stand to gain heavily from this campaign. "Church Scene" understands that the missions are likely to be offered help in putting senior missionaries through crash-course linguistic training.

The F.A.S.T. organisation, which is not a missionary organisation itself, believes that with high enough priority it would be possible to complete translation of the Bible into the world's languages in this century. It

seeks to help existing missionary and scripture-distributing groups to achieve this end.

F.A.S.T. was launched in Australia by Mr Dan Piatt, late of the Billy Graham Team, who has just completed a three-week tour of the country.

The New Guinea 'plane disaster occurred only hours after Mr Piatt's final meeting in New Zealand, from where he flew to Sydney and on to South-East Asia.



## comment

### COUNTRY DIOCESES ARE WORRIED

Dr George MacLeod is in Australia again: the Very Rev. Lord MacLeod, best known as Founder of the Iona Community on St Columba's Island Centre of Christian dynamic in community and in out-thrust.

When Professor John MacIntyre, of St Andrew's College, first brought him here over 20 years ago, his fellow-Presbyterians were torn in spirit between admiration of an acclaimed leader of their Church, and a range of feelings from doubt to dismay over his outrageous treatment of cherished

conventional, traditional notions about "the Faith".

I heard him liken the Church as a whole to a little band of inbred people on an island, performing their antique rituals and chanting their repetitive dirges in an esoteric language while the world's ships swept by, and some of the passengers might ask one another: "Who are those strangely dressed people who take no notice of us as we steam past?"

Indeed, the volcanic events of the 1960s have inclined a growing (although still small and suspect) leaven-lump in some sections of

the Christian community to move over to the MacLeod way of perceiving the meaning of God, Christ, the Spirit, the Church, mankind.

Some of these, like George MacLeod, remain in the ecclesiastical ranks, still striving in the face of incredible apathy to turn the eyes of the "in-group" toward the agonies and exuberances of the enormous world "outside". Others have despaired of the old wine-skins and are dedicated to the manifold enterprise of making both the new wine for the gladdening of man's heart, and also the vessels of thought and word and action for bearing it to the millions who die

for lack of it, yet do not recognise their need.

Thousands of words have been written already, exploring and expounding the shape and substance of the relevant "Kerygma", suggesting the details of the now urgent agenda for outreach.

But all such material will be made the subject of concentrated study and tentative action only by such as have been "born afresh" out of ingrained resort to legalism and tradition into spontaneous concern to understand the human situation and to offer relevant service.

- W.G. COUGHLAN

### A PROPHET MOVES THROUGH, AGAIN

The impact of sociological change is catching up with country dioceses. A number of inter-connected issues are bringing to a head the changing pattern of country life and posing important questions for the country parish and country diocese.

The basic issue seems to be long term sociological change in population patterns with the resulting financial pressure this has brought. For some years there has been an accelerating drift of people from small country areas into the cities and major towns.

No longer in any country area is the farm laborer and his family to be seen: a normal pattern of previous generations. Now such a person is an oddity where once he was the norm within the country town. Machinery has been the basic cause of this change of population. The farmer and his sons with the use of machinery are able to cope with a vast increase of work load over much greater areas of land.

The second result of the use of machinery has been the amalgamation of small holdings into farms of economic viability. The small farmer has not been able

to eke out a living in recent years and the rising economic size of farm holdings has caused a further reduction in country population.

A further serious drift is the constant movement of young people to the major provincial centres and the capital cities. This drift begins for many with the demand for adequate education facilities and accelerates when the need for employment is reached.

Some few years ago a study on the change of population patterns within the rural areas of Victoria from the Monash University warned of this trend and foretold its continuance.

The study went on to picture many small country areas ceasing to exist as centres of community life and some larger ones now having a predominance of older people and very young children with a serious gap in the middle: towns without teenagers and young marrieds. The report went on to suggest a special type of parish priest who is competent with the very young and aged members of the community.

The resultant future in the diocese of Bendigo at the moment is a problem, growing more acute with passing years, which has yet to be tackled.

We have the heritage of the past with some large and excellent buildings of brick and stone that once housed considerable congregations, now holding weekly services for a handful. These beautiful churches existing in towns gradually dying with no apparent hope for birth of new life.

The problem raised two serious challenges that have a large impact on the parishes concerned and the diocese as a whole. One is the constant ministering to very small congregations with little of thrill and confidence-building of a full church with a virile and active congregation. It is very easy for the priest to get caught with the atmosphere of running down, a dwindling community, a dying cause within a worrying sociological pattern.

The second problem is the financial grind of maintaining the institution of the past and keeping parish status in the face of a dwindling congregation and rising costs. The whole thought and purpose of the people of God becomes the need to raise money. The proclamation of the Gospel becomes choked by the need to carry on.

This financial picture has been dramatically accelerated by the steep rise in costs

and particularly wages in the last few years. The cost of a viable parish coupled with a "living" for the parish priest is facing every parish with a sharp financial crisis.

A panic response to these problems seeking a short term solution would be suicidal. The basic problem is one that has been operating for some time and will continue long into the future.

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The diocese of Bendigo set up a Select Committee of Synod in 1971 to study these problems and make recommendations to synod for a long term solution. The Select Committee of Laity and clergy will make an interim report to synod in June.

I believe that a meeting of Provincial Synod held in 1971 which recommended a study in this area would make a major contribution toward a deeper understanding of the problems shared by all country dioceses.

For individual dioceses to make their own differing solutions in my opinion will only fragment an already divided Church.

- C.D. SHEUMACK

# Jesus Christ Superstar — who is the hero?

IN MOST DRAMAS and operas there is a hero, a heroine and an anti-hero. "Jesus Christ Superstar" is no exception. Obviously Mary Magdalene is the heroine, but who is the hero and who is the anti-hero?

## JUDAS

Little is really known about Judas not even the way he died for there are two conflicting accounts of his suicide. What does "Iscaariot" mean? Does it mean that he came from a town (Kerioth) which sounded a bit like that, or does it mean that he was one of the Sicarii? If he was the latter then he was a political revolutionary, an anarchist, plotting the overthrow of Rome.

It is possible that Judas was a misguided hero. Perhaps he thought that by placing the timid Christ in a position of danger he would be forced at last to show his hand and perhaps Jahweh could be aroused from his slumber to save the Messiah and usher in the Kingdom. But these are questions we shall never know the answer to. "Jesus Christ Superstar" presents, in the character of Judas, something tragic, something beyond human control — there is a real inevitability about what happened to him. There is in Judas a tragic hubris.

In the opera Jesus is aware of what Judas will do:

Judas: You want me to do it!  
What if I just stayed here  
And ruined your ambition?  
Christ you deserve it!

Jesus: Hurry you fool, hurry and go.  
Save me your speeches, I don't want to know — Go!

Jesus is the passive foil for Judas who strides across the grooves of the two L.P.'s as the real hero. He is the one who is faced with a destiny which will bring self-destruction but which is inevitable for him. He, like Milton's Satan, is the man of stature who ends up cursing God for a fate worse than death.

We cannot help share with Judas in his agony, and pathetically before his suicide he dementedly echoes the love song of Mary Magdalene:

I don't know how to love him  
I don't know why he moves me  
He's a man — he's just a man  
He's not a king — he's just the same  
As anyone I know  
He scares me so  
When he's cold and dead will he let me be?  
Does he love me too? Does he care for me?

Judas, as the victim of his own inescapable destiny, is the true hero. Jesus is a cipher against which Judas lives out the tragedy of frustrated love and hope.

If Judas is the hero, who then is the anti-hero? The dread figure who stands behind the opera, the ill-intentioned, heartless manipulator of men, is God the so-called Father.

Jesus sings in the Garden:

God thy will is hard  
But you hold every card  
I will drink your cup of poison, nail me  
to your cross and break me  
Bleed me beat me kill me take me now —  
before I change my mind.

And in so many crude atonement theories the vengeful Father takes payment for the sins of man by the punishment of the sinless. Likewise Judas is punished by God for his part in the tragedy: Judas sings:

My mind is darkness now — My God I am  
sick I've been used  
And you knew all the time  
God! I'll never know why you chose me  
for your crime  
For your foul bloody crime  
You have murdered me! You have  
murdered me!

## Portrays victory of the cross

JESUS CHRIST SUPERSTAR is just what it purports to be — a rock opera and it is a very successful and powerful one.

The music is, of its type, magnificent and provides a most telling accompaniment to the script. Some of it is harsh and almost deafening, but some has an almost romantic beauty.

Christ is presented as Webber and Rice think Judas saw him. He is presented as a man, which, after all, was as he was considered to be by those who saw him upon earth.

The passages from the Gospels which are used in the script are mingled with interpretations supplied by the authors of the opera, and are their running commentary upon the passages according to their idea of Judas.

I found the opera no more disturbing than the writings of some theologians. If some modern theological views concerning Christ were dramatised they could be even more shocking to those who are shocked by this opera.

The opera is in a way a logical consequence of the incarnation. Given that God became man, is there any more irreverence in portraying him in a rock opera than in a modern work of art, such as a

The identification of God the Father with Satan is not new. We find the same theme in Nietzsche and Blake. In "The Book of Job" Blake wrote:

... Satan, making to Himself Laws for  
his own identity,  
Compell'd others to serve him in moral  
gratitude and submission,  
Being call'd God, setting himself above  
all that is call'd God,  
In his synagogues worship Satan under  
the Unutterable Name.

The identification is apparent too in such popular music as Sidney Carter's "Friday Morning". Likewise the identification is a

painting or a sculpture. Incidentally, I am sure that many paintings, oleographs, and prints depicting Christ, which people have hanging permanently in their homes, in Church halls, etc., and many stained-glass windows, misrepresent our Lord and are more revolting than this rock opera — or ought to be — to Christian minds.

There appears no attempt in the opera to determine the question, which Christ himself put to his followers — "Whom do you say that I am?" It merely puts the question together with the answer Judas accepted.

We are not given Peter's answer nor Mary Magdalene's answer, only their bewilderment at the turn events have taken.

If the opera makes more people try seriously to answer the question — "Whom do you say that I am?" — for themselves, it will do much good.

I have one serious criticism of the production I saw. As so often happens in grand opera, the words were often lost in the mouths of the singers. If every word came forth clearly, as in an opera of Gilbert and Sullivan, produced as Gilbert would have had it produced, the impact would have been greater.

I myself failed, for example, to get at

theme of radical theology. Altizer, the American Christian Atheist, writes:

When the radical Christian confronts us with the liberating message that God is Satan, he is stilling the power of that negation, breaking all those webs of religion with which a regressive Christianity has ensnared the Christian, and unveiling the God who had died in Christ.

The God who is seen as the perpetrator of human atrocities, whether it be the crucifixion of Jesus, the Crusades, the Inquisition, the dropping of the atom bomb, or the continued annihilation in Vietnam is

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— says Bp Reed

least 75 per cent of what Judas had to sing. This may have been caused by the extreme proximity of the microphone to his lips.

To sum up: I found the opera an experience I am glad I underwent. It made me realise more vividly and more deeply the agony of body, mind, and spirit which our Lord suffered for mankind; and also the depth of the envy, malice, and uncharitableness, to say nothing of the greed, lust for power, and desire for security, which blinded the eyes and made callous the hearts of those who brought him to the Cross.

The victory of the cross is to be seen and seen clearly in this opera — and this is something which needs emphasis today. Christ most obviously died voluntarily and deliberately, taking the only way he had to achieve what he set out to do.

I did not see in the opera evil triumphing over good but good refusing to yield to evil even though such refusal brought death. It is to be borne in mind that the cross was the victory of Christ over the forces of evil which could not make him bow to them. The Resurrection was the gathering of the fruits of that victory. These together make the nucleus of the Good News which flowed from the taking of flesh by God.

—(Rt Rev.) T.T. REED



# Bangladesh needs help and fast

— says APS journalist

from the Rev. Alan Nichols, through the Anglican Press Service of the diocese of Sydney.

With only weeks to go before the monsoon hits Bangladesh, relief agencies believe that the world has underestimated the urgency and seriousness of the refugee problem.

Many of the 10 million refugees now back in Bangladesh run a grave risk of starvation and ruin if they are not resettled before the monsoon season starts in June.

An example of the phenomenal problem facing relief agencies is the target of one million rupees (\$150,000) which St Paul's Anglican Cathedral in Calcutta needs to erect 30,000 mud-plaster houses in Bangladesh.

Cynics say that the only decision the Bangladesh Government has made in three months of independence is to settle on a national flower — the white water lily. But that judgment is a bit cruel, because plans have been laid to build model villages throughout the country to resettle the refugees. Bureaucracy certainly abounds. Bangladesh of course inherited its civil service system from West Pakistan, but it did not inherit an ability to operate it. Next door, India, which employs five men for every job and pays each a pittance, appears efficient by comparison!

Sorting out who gets what relief depends mainly on the Bangladesh Volunteer Service Corps, who were armed patriots in the war, and therefore it is hard to imagine that the Biharis, who collaborated with the West Pakistan Army, will get a fair deal.

But that's not the only problem. Between December 25 and February 10 almost the entire population of the Calcutta refugee camps were trucked to the border. Only 12,000 chose to stay in India.

At the border people were sorted out according to the area they previously lived in, and they were returned to it. If possible, they were resited on their own plot of land.

But every few houses still existed. A United Nations survey concluded that 1.6 million houses were destroyed during the war, each of which had housed seven people.

## Relief

Aided by relief agencies, the Government has set about a massive house-building scheme. For an average of 300 rupees (\$40) a one-room mud and

level until the first harvest.

Rosemary Berridge, relief secretary of St Paul's Anglican Cathedral, Calcutta — an agency with a weekly budget of \$3100 — said: "These people have tremendous pride in Bangladesh."

"They want to go back to their own country and their homes and start life again. They call it Sonda Bangla — Golden Bengal. And they

neglected. For nearly 12 months money normally allocated for relief particularly in Calcutta has been siphoned off to the refugees.

The long-term result has been that the people of the "busdees" — the special word for the appalling Calcutta slums — have been complaining loud and long of neglect.

The average working man in Calcutta takes home \$5 a month for his family and any relatives who happen to be unemployed. There could be 14 mouths to feed on a little more than \$1 a week.

And the number of unemployed is incalculable. People beg, harass tourists, and some stay at home or in the street sleeping. The apathy is connected with the Hindu religious view of reincarnation — "something better is bound to come up in the next world, so why try?" The Muslim view is little better: "It's the will of Allah, so why fight it?"

Informed people say the standard of living is perceptibly rising in India. Certainly there is little evidence of starvation.

But before the monsoon, massive doses of overseas aid will have to be flown into Calcutta and Bangladesh if the Western nations are really serious about man's inhumanity to man.

over 160 tractors, 500 powered hoes and tilling machines, with the object of working 75,000 areas of the Bangladesh food-growing focus in the delta. London's "Church Times" reports that the move is significant because it brings three of Britain's biggest aid agencies together. Together, their resources should make possible a major change for the good in the region where the World Bank reports 400,000 oxen were lost in the recent cyclone.

Christian Aid, War on Want and Oxfam operations in Bangladesh have been brought together to provide a consortium to work as professional consultants in the delta region of that country.

The Bangladesh Government has recognised the plan, and the World Bank and United Nations' agencies are planning to work through the consortium.

The three partners are injecting \$550,000. They plan to train people to use

plaster hut with a thatch roof can be erected. Luckier families will get an iron house with asbestos roof.

Some settlers get tools from a relief agency, or money to buy them. Some towns share a power rotary hoe to prepare the ground, and the Government distributes free seed. It is essential to get the crops going, as the people live from them as well as sell them. So millions will be on a bare subsistence

are very proud to belong to a new nation."

Information reaching relief agencies suggests that peace has been mostly maintained in Bangladesh since the cease-fire, but U.S. magazine Newsweek reports this week that armed raiders still roam some areas.

While world attention has been on Bangladesh and its refugees, the immense poverty problems of India have been

## DCE plan youth tour

"We really do have a most exciting trip, here and hope the clergy have cottoned on," the Rev. Ken McIntyre, Director of the Melbourne diocesan Department of Christian Education said last week.

"We have decided to run a school holiday bus tour of New South Wales, with a great stack of touring attractions — and it's for teenagers, 16

year olds and older, and co-ed."

The tour costs \$50, about \$6 a day, for travel and accommodation and food.

The tour can only accept 35 applicants this year, Mr McIntyre said.

The tour takes in surfing, the Pt Kembla industrial plants, canoeing, camping, archery, hiking and sight-seeing in Sydney.

The Blue Mountains, Jenolan Caves, and other inland centres are on the return route to the Melbourne base.

Melbourne's youth chaplain, the Rev. Peter Corney, said: "Schools and clubs and other youth groups are running tours these days. Clearly they are a fine way to give young people some Christian teaching in the context of a really good holiday. We're not necessarily just accepting applicants from Melbourne diocese, either."

Inquiries should be directed to Mr Corney (34-9018, A.H.: 80-5425).



John McIntyre, tour leader

## Bishops discuss future shape of ministry

The Australian Anglican bishops were meeting at Gilbulla, south of Sydney last week for their annual conference.

According to a press statement by the Bishop of Newcastle's office there were a number of testing items on the agenda.

Apart from the purely formal business to be transacted, there were many interesting items on the agenda. One of the topics was the report of a conference on mission and ministry, held in Canberra in August, which produced some novel suggestions for the future shape of the ministry. The conference considered a

Roman Catholic and a Presbyterian view of the ministry as well as Anglican forms, and gave serious consideration to the ministry of women in the Church.

One of the most controversial findings of this conference was that concerning the ministry of deacons, for the conference reverted to the new testament concept of the diaconate as a ministry not preparatory

to the priesthood, but of a ministry in many fields such as they describe in the ministry of "the seven" in the Acts of the Apostles.

Another hardy annual for the bishops' conference was the question of marriage in all its aspects. The Church is seriously considering the proposition that a marriage can be completely broken so that no marriages bond exists in the eyes of God or man.

This proposition is not universally accepted, but is being seriously considered as a new approach to the question, particularly with regard to people who have been divorced.

The bishops will also be concerned with revised forms of service, and their use throughout the Church in Australia. The Bishop of New Guinea raised the question of the million dollar appeal to provide a basis for the future income of the indigenous Church.

## Booklet on Bishops' walk

To commemorate the Bishop of Bathurst' walk to raise money for his cathedral last year, the walk organiser, Canon Harry Thorpe has compiled a booklet.

The booklet tells the story of the 130 mile walk made by Bishop Ken Leslie from Dubbo to Bathurst from the first idea of the walk as a fund-raising gimmick to his triumphant arrival in the cathedral city.

The booklet tells the stories of many people involved in the walk, photographers, policemen, schoolchildren, the Geurie Bowling Club, the Dubbo Walk Committee and the large number of parish efforts and contributions

The Bishops' walk raised \$64,000 of the \$200,000 needed to liquidate the debt on Bathurst' new All Saints Cathedral, and donations

came from unexpected people and places.

The booklet includes poems and songs written about the Bishops' walk and tributes from politicians and the Archbishop of Canterbury. It is available from The Church of England Book Shop, Box 23, P.O., Bathurst, NSW for \$1.25.

## Talk from Bishop Moyes

A talk recorded by the late Bishop J.S. Moyes in June, 1950, for broadcast after his death will be on air on April 12, entitled "What I Have Stood For," it will be broadcast on 2BL at 10.15 p.m.

## SU interest in youth who don't go to church

What about the new Christian youth who won't go to the Church — if these people are catered for outside the regular pattern of Church life and worship, they will soon develop their own institutional forms. If they are not catered for and they won't come to Church, what will happen?

This is one of the problems that the Scripture Union will be facing at its International Council Meeting to be held in West Malaysia, April 24-29.

This problem of reaction to the institutional Church must be faced by organisations like SU whose ministries result in bringing so many young people to face up to the claims of Christ. How can the laity be helped to be more receptive to 'way-out'

looking 'teenagers? How can the teenager be helped to fully grasp the meaning of obedience to his new Lord?

Other problems to be faced by the Council include meaningful regular Bible study for all the laity, the challenge of new movements within the Church today and the potential effectiveness of outreach to children of non-Christian homes.

Mr Alan Kerr of Melbourne and Mr John Robinson (SU ANZEA Secretary) are two of the four Asian delegates to the Council meeting. The other two Asian delegates are Professor Khoo Oon Teik (Singapore) and the Rev. David Chan (SU East Asian Secretary). A similar number of delegates will be attending from each of the other five regions.

The Rev. John Stott, who is the President of S.U. in Great Britain will give Bible readings each

day, and address a public meeting to be held in Kuala Lumpur on Saturday, April 22.

The ANZEA (Australia, New Zealand and East Asia) Council will meet at the same venue before the International Council meeting. Delegates will attend from the 14 countries. The Co-Chairman will be Mr Alan Kerr (Melbourne) and Professor Khoo Oon Teik (Singapore). — David Claydon.

## TRAINING OFFICER

Required by the Diocesan Board of Religious Education. Duties would include the training of teachers and leaders of both children and youth as well as the training of teachers of Religious Instruction in Schools. Applicant must be a qualified teacher and a communicant member of the Anglican Church.

Further details and conditions of employment may be obtained from

The Director, D.B.R.E.,  
Box W2067, G.P.O.,  
PERTH. 6001



Mr A. Kerr

SHELFORD C.E.G.G.S.  
MELBOURNE

## PRINCIPAL

Applications are invited for the position of Principal, which becomes vacant on January 1, 1973.

Shelford Church of England Girls' Grammar School, although long established has excellent modern facilities for both staff and students.

The School has a sound record of academic achievement, with an enrolment of 500 day girls. An expert staff provides instruction at all levels from kindergarten to Higher School Certificate.

Applicants should be university graduates and have suitable professional qualifications and experience.

Closing date for application May 31, 1972.

Please Apply for information to:

Chairman of the School Council,  
Shelford C.E.G.G.S.,  
3 Hood Crescent,  
Caulfield, Vic. 3162



# The news of the Church around Australia

## Newspaper accolade for a remarkable priest

Bathurst's "western Advocate" last month gave a tribute to Canon Harry Thorpe of Bathurst diocese at the time of his 65th birthday. Under the heading of "Sentimental Journey," it noted that young people from many parts of Bathurst diocese (and beyond) would be converging on Karingal Village, Mount Panorama, to honor "Padre" Thorpe, who shortly moves into partial retirement.

From 1947 to 1957 Canon Thorpe was diocesan youth commissioner, and the paper noted that one did not need to be a churchman to appreciate the worth of his work.

Canon Thorpe last year did a lot of work for the Bishop of Bathurst's walkathon from Dubbo to Bathurst, designed initially to raise money for the new Bathurst Cathedral but having the equally valuable side effect of providing a focus of devotion for Christians of many labels who associated themselves with Bishop Leslie's vigorous feet.

## Folk museum

Karingal Village, the conference and holiday centre on Mount Panorama adjacent to the famous motor racing circuit near Bathurst, is being developed as a folk museum. Karingal's manager, Mr Bill Corkery, has been collecting old steam traction and static power engines and gold mining equipment, some of which was sufficiently restored to operate late last month.

Apart from its conference facilities, Karingal Village can offer cabin-style family accommodation (parents and three children in a multi-room cabin, \$8 a night) to anyone wanting it, subject to vacancies.

It will not be long before the Anglicans of Bathurst provide two of that historic old city's big tourist attractions: a cathedral of unusual interest, and a glimpse of 19th century country life in the museum.

## Archdeacon goes west

Brisbane's Archdeacon Adrian Charles - he has been rector of Ipswich, and formerly of St Lucia - is going to Perth to take up a chaplaincy at a Perth Anglican school, leaving many sad friends behind.

Archdeacon Charles, the youngest of Brisbane's archdeacons, was chaplain at Southport

School in the mid-1950's for three years.

## Passover re-enacted in Adelaide

Members of the Anglican Society of Adelaide's two universities and the teachers' colleges, and senior class students at St Michael's House, Crafters, joined in re-enacting the passover meal last month.

It was part of a day's study with 24 students from the outside colleges attending.

The day began with a paper by the Rev. P.W. Patterson, rector of Plympton, which showed how the themes of thankfulness, reverence, for the creation, and brotherhood were present in the eucharist, and how those who took part in the sacrament needed then to live out those themes in everyday life.

After morning tea the passover re-enactment took place. President of the meal was Brother Gilbert Sinden, who explained that the significance lay in the lamb, the salt water, the four glasses of wine, the fruit and the hyssop. During the afternoon Brother Gilbert discussed the modern theological thinking about the eucharist, with fresh examples of what was seen in the themes of consecration, presence, sacrifice and reconciliation.

The day ended with a celebration of the eucharist.

Members of the group were given copies of the Anglican-Roman Catholic consensus statement on the eucharist for prior study.

## Bequest to a Cathedral

St Peter's Cathedral, Adelaide, will benefit from a bequest from the late Miss Alice Baldwin who left it \$22,910 for general purposes.

The cathedral council, of which the Bishop of Adelaide as rector is chairman, has yet to decide how the money will be used.

The cathedral is set in a park location of great attraction and has been given many furnishings of quality, but has no parish. It had not previously received any endowments and has found budgets hard to balance.

Our Adelaide correspondent reports that the bequest is particularly welcome in view of this.

## Gippsland synod next month

Gippsland's diocesan synod will get down to business on May 1 after the opening evening prayer and Bishop's charge the previous night. It meets in Moe City Hall, probably until May 3.

## Primate takes a study series

Archbishop Woods of Melbourne spent the evenings of Holy Week conducting studies for parishioners at St John the Divine, Croydon, Melbourne. As it happens, the Croydon parish was the first Melbourne parish the Archbishop visited after his enthronement in 1957.

Despite some "Homework" under the vicar, Archdeacon Peter Monie, and the Rev. Peter Hughes, the Archbishop found it was putting the parish-parishioners on the spot when he posed such questions as "how to demonstrate the existence of God to a sceptical, scientific fourth-form daughter."

This was typical of the ticklish but immediate problems faced by Christians which Archbishop Woods took as the basis of the studies which allowed for small group discussions and reporting sessions.

The Archbishop emphasised that although some aspects of the Church's life looked dark - for example, Church attendances - there were reasons for encouragement and hope. "Every challenge to the Church's position has produced scholars well able to refute it," he said.

## Ballarat schools to be integrated

Bishop W.A. Hardie of Ballarat has announced that Ballarat Grammar School (boys) and Queen's Church of England Girls' Grammar School are to be integrated as a single, co-educational school of 350-400 pupils.

Acknowledging that the two schools have felt acute economic pressures, Bishop Hardie reports in the April "Church Chronicle" that the two schools, if continued separately, would be facing closure in two years.

Integrated, he says they have a practical certainty of survival.

The decisive resolu-

# WHEN THE 'LION' AND THE 'LAMB' BROKE BREAD

By Trevor Ford

WITH apologies to the Biblical parable, the lion and the lamb sat down to lunch at Government House on Sunday, and discussed religion.

It is a subject dear to the hearts of both. For entrepreneur Harry M. Miller, "the lion," it symbolises the box office returns from his religious spectacular, "Jesus Christ Superstar".

For the Rev. Lance Shilton, the "lamb" of the piece, and an entrepreneur in his own right, it represents salvation. He is someone with sense of the dramatic—decided to have the protagonist and the antagonist break bread together at a vice-regal luncheon on Government House lawn.

Mr. Shilton weighed in with a solid advantage—he knew who Harry Miller was, but Harry didn't know him. It was Lance Shilton, of course, who last year led the Moral Action Committee into court for the successful banning of the nude revue, "Oh! Calcutta!"

At the other end of the scale, "Superstar" aside, Harry Miller is best known for his promotion of the shock rock musical, "Hair". They did not discuss "Oh! Calcutta!"

"In fact," says Mr. Miller, "it wasn't until after lunch that someone told me that Mr. Shilton was behind the Moral Action Committee." And even if he had known, it would not have sparked off an argument.

"I would have told him I was disappointed that the committee did not leave it to the public to make up their own minds," he explained, adding caustically: "I would also have told him the production wasn't worth bothering about, anyway, and that it would have failed regardless."

So, what did they talk about?



THE "lion," Harry Miller, pictured above, and below, the "lamb," the Rev. Lance Shilton, both emerged from their meeting with a strong liking for each other.



This was how Adelaide's "News" of March 20 reported a meeting between the Rev. Lance Shilton of Holy Trinity, Adelaide, and the promoter of "Jesus Christ Superstar," Mr Harry M. Miller.

Mr Miller began at a disadvantage: Mr Shilton knew who the "lion" was, but Mr Miller had never heard of the "lamb."

And Mr Shilton won from Mr Miller the statement that "JCS" does not purport to be an accurate account of the life of Christ as given in the Bible, while Mr Shilton conceded the right of an author to tell the part of a story he wanted to use. This latter concession came only after Mr Miller pointed out the show would take seven days to perform if attempted to portray the entire life of Christ operatically. The much-reported meeting took place at Government House, Adelaide, over lunch on March 19.

tion of the councils of the two schools states "there shall be a co-educational institution formed by the combination of both existing schools; with one site, with one principal and one vice-principal; with complete utilisation of the whole facilities of both schools; with one administration and one staff on one site, but with the identity and entity of both schools maintained."

Bishop Hardie says the form the integration will take cannot be the subject of a blue-print to which everyone can assent at this stage. A co-ordinating committee to plan the integration begins its work this month.

## Aged home for Albany

Archdeacon F.W. Guest of Perth, chairman of the WA Anglican Homes for the Aged, has announced that a project to build accommodation in home-unit style for old people at Spencer park, Albany, WA, has been approved.

Applications have already been received for the first 12 units, and up to 40 may be built. Long-term planning allows also for the possibility of a frail-persons' unit and perhaps a nursing home on the same site.

## Adelaide controversy over Superstar

On the day Superstar commenced in Adelaide, Thursday March 16, a half page advertisement appeared in the Advertiser called "Beyond Superstar." Largely sponsored by members of the Baptist Church,

the article (believed to be taken from an article first written in America) tried to answer the question of who Jesus Christ is and a list of clergy with telephone numbers was attached. On the same day, a small group known as the Australian Alliance of Bible Believing Christian Churches, an organisation which nobody seems to know very much about, stated that they

would protest by displaying banners at the entrance gates to the opera. This group of 20, reported to be an ultra-evangelical Christian group, were swallowed up by the 7000 attending the first night.

The Bishop of Adelaide, treated to Mr Miller's \$3000 shindig, commented that he thought that the concert was excellent. The meeting between Harry Miller and the Rev. Lance Shilton the following Sunday was reported in the evening paper. Monday 20, Mr Shilton strongly recommended to all that having seen the play they should read the book.

Superstar continues to get good audiences. A concert version with excellent lighting and stage presentation, and with music that has already become well known, will no doubt succeed in spite of suggested failure by the critics.

Jesus Christ Superstar still shines over Adelaide and controversy regarding the rock opera continues. The presentation at the Adelaide Festival of Arts does seem to have inspired a lot of church groups to get in on the act and state the case.

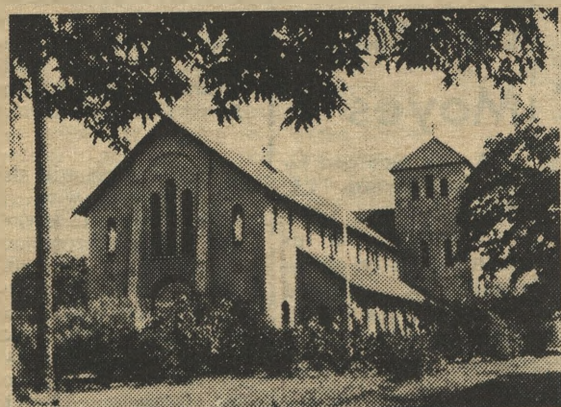
## SATURDAY CARTOON.....By Smithy



"I seem to remember your face—but you've grown a little." This cartoon was published in the "Western Advocate" of March 18, next to an editorial extolling the work of Canon Harry Thorpe in Bathurst Diocese. (See "Newspaper accolade for a remarkable priest," this page).

# two extra ports

## for the Anglican New Guinea Cruise



## Dogura

Every passenger on the Anglican cruise to Papua New Guinea in September will now see Dogura, mother station of the New Guinea Mission. The pioneer missionaries landed at Dogura in 1891, and today the famous Cathedral on the plateau looks down on their landing place. Also at Dogura are Holy Name girls' secondary school, St. Barnabas' Hospital and the diocesan theological college. Passengers will spend a full day at Dogura, which is inaccessible to normal tourists, and where no cruise ship has called before.

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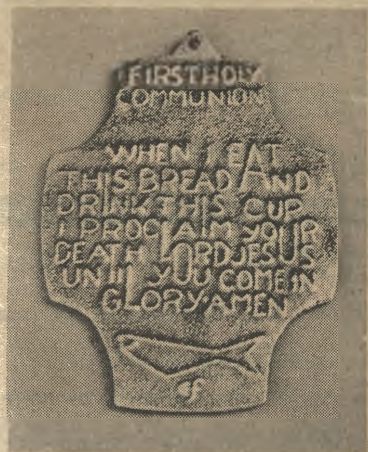
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Reverse

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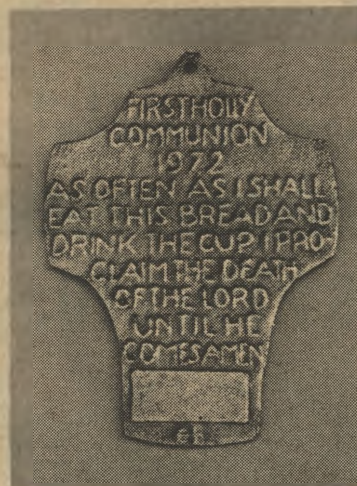


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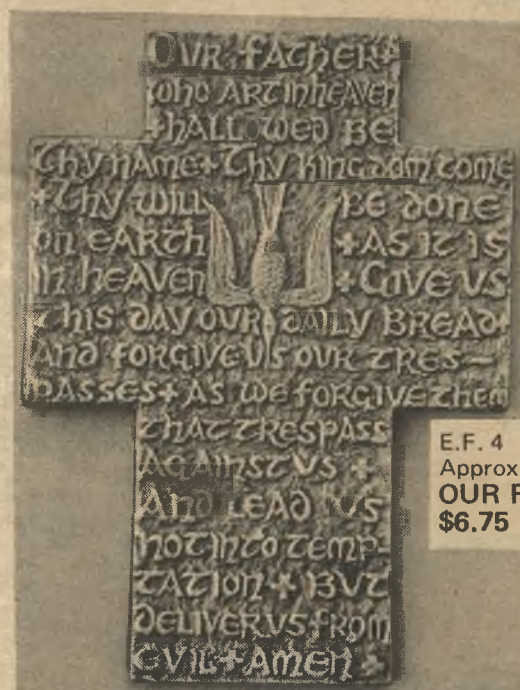


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E.F. 3 First Communion -  
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E.F. 5  
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E.F.6 Crucifix  
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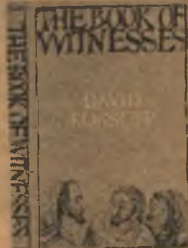
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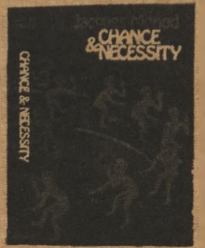
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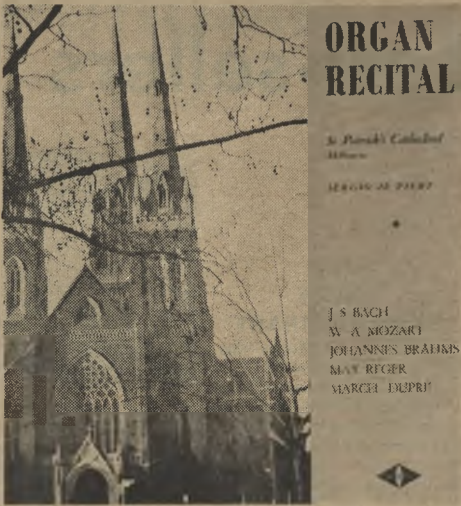
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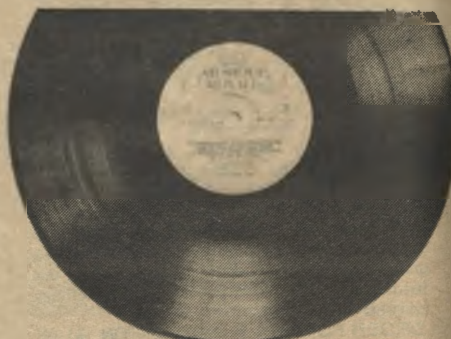
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## Aborigines —

# "We must give them dignity and education"

Sir, —  
May I add to the letter of the Rev. George Pearson when he highlights the place of the Australian Aborigine as our number one social challenge.

It is refreshing to see the sudden spate of writing and TV programs emphasising segments of this problem. The actual fact is that the Australian people as a whole, and the Church in particular, are almost totally ignorant and indifferent to the aboriginal's desire for human dignity and value.

As Mr Pearson stated, Government policies have changed for the better but they are still based on the unacceptable premise of "assimilation". (While we, and our political representatives, believe in white supremacy and see the aboriginal place as one of quiet and unassuming upgrading into a white society, paternalism and aboriginal degeneracy must continue).

The average Australian looks upon the aborigines as he has experienced him living

on the outskirts of white society. He sees one who doesn't want to work, heavily affected by drink, dirty and disease stricken, a bludger or no-hoper. He has read of Government housing schemes collapsing because people, untrained in our standards of living, were housed in neat three-bedroomed housing Commission homes. There is a white backlash, illustrated in a recent Four Corners program, against aboriginal misuse of such accommodation when white Australians have to wait two years for a similar chance.

What is urgently needed is an understanding of the Australian aboriginal, and what the policy of "assimilation" coupled with a policy of white authority, has done and is still doing. The spirit of paternalism must cease and a new policy based on the recognition and development of aboriginal dignity and culture must emerge.

The matter of aboriginal land rights must be faced honestly by the Government. The age old relationship of the aboriginal people and their

ownership of land must be re-established for the tribal re-emergence of dignity and ethnic worth. Robbed of their heritage they have been debased and humiliated into the average Australian's picture of the aboriginal today.

A policy of education centred on the social, cultural and employment growth of aboriginal people is essential. Such a policy must be particularly geared to their needs and developed by aboriginal authority and decision.

Decision-making in aboriginal affairs needs to be in the hands of aboriginal people, competent and trained for the development of their own culture. This will mean to the average Australian not "assimilation" but the independent growth and eventual co-operation of two distinct and separate cultures within our community.

The Australian aborigine, or person of aboriginal descent, is a virile and growing portion of our population. Once the same standards of hygiene and medical care are available to them; adequate educational opportunities

centred in their own cultural understanding are developed; the right to make their own decisions and develop their own relationship to the white Australian

granted; they will become an increasingly valuable portion of our nation.

— COLIN D. SHEUMACK  
Archdeacon of Bendigo, Victoria.

## Common cup, common infection

Sir, —

It is more than time for Anglicans to apply the knowledge of "germs" discovered by Pasteur more than a century ago, to the traditional use of the common cup in the communion service.

Recently I found that another worshipper who sipped from the same cup was suffering from a contagious disease, apparently impetigo or herpes or worse. No ceremonial wipe with a purificator would protect others from possible infection.

About 50 years ago a churchwarden of a Sydney parish arranged for the alternative to be available — common cup, or individual cups, like most Non-conformists. This churchwarden was a doctor and knew that a

certain parishioner could pass on disease (TB or worse) if he shared the common cup then in use.

It is childish nonsense to argue that God will protect us from the operation of scientific laws which He has allowed us to discover, because we like to cling, for sentiment's sake, to an old tradition.

Let's face it: this is a dangerous practice. It is dishonest to pray "deliver us from evil" if we ask for it.

H.E.L. PATTON  
Kew, Victoria

## He won

The Rev. Kevin N. Giles has been awarded the Joan Augusta Mackenzie Travelling Scholarship for 1972.

The scholarship is worth \$3000 and is available for a two year period of study and parish experience overseas for a Church of England clergyman.

Mr Giles holds the B.D. and Th.Schol. degrees. He did his theological training at Moore College and is curate of St Michael's, Wollongong.

## UK news

A drastic fall in membership, finances and staff of the Scottish Episcopal Church is expected to be contained in a report to be released in April, the London "Church Times" reports.

A four per cent membership drop in the last year, almost exclusively in the centres of denser urban population, is expected.

Clergy strength, at 260, will be 50 lower than 20 years ago, while

giving has also fallen sharply, resulting in a 10 per cent overall drop.

The Rt Rev. Ross Sydney Hook, M.C., Bishop of Grantham since 1965, has been appointed as the new Bishop of Bradford.

Bishop Hook, 55, succeeds the Rt Rev. Michael Parker who resigned in November, 1971. The Bishop of Grantham is a suffragan of the see of Lincoln.

## Information please

Sir,  
I am writing a history of the Brotherhood Movement in Australia and I have just "rediscovered" the Brotherhood of the Holy Redeemer which existed in the parish of Broken Hill between the years of 1913-1916. The Rector of St James, South Broken Hill, was the famous Father Bede Frost.

If any reader is able to tell me anything at all about this short lived Brotherhood, or about the diocesan(?) heresy trial concerning Bede Frost, I will be most grateful to hear from them. Any newspaper cuttings or photographs will be photostatted and returned at once.

— PAUL B.G.S.  
PO Box 10,  
Katherine, N.T.

## How to get more priests

Sir, —

It always amuses me that when the Church of England has a problem, it tries to find another alternative to the problem. In this instance I refer specifically to the shortage of priests in training for the future ministry of the church.

The churches' task is surely not to want to change the traditional role of the priesthood but rather, as I see it, to find more priests.

If every parish in Australia were to submit

one candidate to the priesthood next year, then a new interest and vitality would result in the church.

What I do feel, however, is that clergy do not do enough in this area at the present moment.

We constantly hear the cry "more priests" and then it is forgotten.

I therefore issue this challenge to every parish priest in Australia — to produce one person from your parish for 1973. Even a response from half the parishes would be a big step in the right direction.

I am looking forward to seeing the fruits of

your positive action and prayer in 1973.

— A.J. JARRAD  
Ballarat, Vic.

## One man's Easter story

It's a little difficult to tell this story. You see, it's a personal story, but to me . . .

It began with Maundy Thursday this year at a eucharist to celebrate the institution of the sacrament of the Lord's Supper. Somehow, that night, the words of institution, especially the words "This is My Body" . . . "This is My Blood" bit. Later as the lights were removed from the altar I became very aware of the changed atmosphere. The sacrament was transferred to the altar of repose. The altar vestments were stripped away. Gone was the tabernacle, the priest's chasuble, and the cross.

And I knew that I, yes I, had something to do with it.

Came Good Friday, solemn liturgy, veneration of the cross. No lights. No vestments. No celebration of the eucharist. No Jesus — except whom I helped to

crucify, figuratively hanging on the cross before the altar. Deep down I did not feel so good.

On Saturday it was as if there was no Jesus . . . save that when I thought of the sacrament reserved on the altar of repose, I was able to think of Jesus on the first Holy Saturday ministering to the souls and offering them eternal repose.

I couldn't help thinking (whether the theology be good or bad) that even in death our Lord offered at least hope.

Then came a new, vital hope. I saw the new fire lit and blessed, and the paschal candle. I saw the procession through the church with the single light, and I remembered that someone once wrote that "all the darkness in the world could not extinguish the light of a single candle". (Didn't St John have something much the same to say right at the

outset of his great story?)

Suddenly there were many candles lit. Alleluia! The flood lights illuminated the now vested altar. The sacrament light was burning. The tabernacle was restored. The crucifix of Good Friday was now the empty cross of Easter. Alleluia! Alleluia!

Do you know what I couldn't help thinking? As the church became illuminated I thought how appropriately this all symbolised the gospel for the day. No lights, as Mary of Magdala saw only the darkness: "They have taken away my Lord . . ." Then more light as St Peter perceived that something had happened. Then the beloved disciple's "understanding" (as one modern translator has it).

Then, with others in that lovely Adamstown church, I was repeating the vows made for me by my parents at baptism

almost half a century ago. Easter Day this year they were . . . you can guess.

And I thought of the most-of-a-lifetime I have spent seeking the fullness of the riches of Christian community . . . years wandering in non-conformist churches learning the beauty of simplicity . . . seeking for more . . . then finding it not many years ago in the Anglican Church with its rich liturgical tradition.

This paper's editor, Gerald Davis, tells me he made his Easter communion with semicyclonic winds and seas breaking around at Kingscliff, northern NSW (Diocese of Grafton), with a community of residents and holiday-makers who turned "Australia '69" into a rich corporate devotion.

I was at Adamstown (Diocese of Newcastle) where the liturgies used were more various and I

hope you have seen what they meant for me.

I am sure no one will think I am reflecting upon the worth of any non-Anglican tradition when I suggest we have a heritage to be treasured and loved.

— Alan Brownlie

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## CLERGY MOVEMENTS

BIGRIGG, the Rev. R. — appointed chaplain of Royal Brisbane Hospital. Diocese of Brisbane.

BROWN, the Rev. C.R. — permission to officiate Diocese of Melbourne, March 1972. (From Diocese of Brisbane).

COHN, the Rev. C.J. — Rural Dean of Croydon. Diocese of Melbourne.

DOIG, the Rev. C.V. — retiring May 31, 1972. (Incumbent Mount Dandenong). To live at 65 Flinders Road, Queenscliff. Diocese of Melbourne.

GEE, the Rev. T.G. — in charge of St Cecilia's, West Preston and St John's, N.E. Coburg, from April 2, 1972. Diocese of Melbourne.

GREENSHIELDS, the Rev. J.A. — from chaplain in regular army at Woodside, SA, to rector of Corryong. May. Diocese of Wangaratta.

HOLBECK, the Rev. J.E. — from assistant curate at St Stephens, Coorparoo, to rector of St Bartholomews, Mt Gravatt. Diocese of Brisbane.

IGNALL, the Rev. M.J.F. — from Timboon, will be inducted and instituted as rector of Edenhope. April 14. Diocese of Ballarat.

KNIGHT, the Rev. F.G. — rector of St Matthews, Grovely, appointed Rural Dean of Brisbane West. Diocese of Brisbane.

LUDLOW, the Rev. N. — from rector of St Thomas, Beaudesert to rector of Christchurch, Yeronga. Diocese of Brisbane.

MOSS, the Venerable S.C. — Director of Anglican Inner City Ministry March 1972. Diocese of Melbourne.

RANDALL, the Rev. H.F.G. — permission to officiate. Diocese of Melbourne. March 1972. (From Diocese of Newcastle).

SQUIRE, the Rev. W.J. — permission to officiate. Diocese of Wangaratta.

THOMSON, the Rev. J. — resigning from parish of St Aidan's, Noble Park. Diocese of Melbourne. To go to Yarrowonga, Wangaratta, July 16, 1972.

TURVEY, the Rev. W. — from rector of Merriwa to rector of St Stephens, Adamstown. Instituted on April 4. Diocese of Newcastle.

WESTWOOD, the Rev. T. — Living at Seymour since retiring from diocese of Melbourne, licensed as honorary assistant priest at Seymour. Diocese of Wangaratta.

## Mission to TPNG

PAPUA NEW GUINEA: Archdeacon John Reid left Sydney for West Irian on April 10 to begin a teaching-preaching mission which will take him into some of the very isolated areas of New Guinea and West Irian — areas where missionaries were killed and eaten five or six years ago.

In West Irian he will be speaking at several conferences and the mission here is to be remote Dani people who have shown a surge forward to Christianity in the last few years. Although still primitive and in many places still cannibalistic, the tribes are becoming interested in Christianity.

On April 19 Archdeacon Reid will go on

to Papua and visit the Fly River district to speak at conferences organised by the Asian Pacific Mission.

Later in May he will join Archbishop Loane, Bishop Ravu Henoa and Bishop David Hand on their walk along the Kokoda Trail to help launch a \$1 million appeal for the Anglican church in Papua New Guinea.

## Dean Hazlewood's film

A Sydney secular newspaper report at the preview of "Alpha and Omega" said he could not understand what two naked females in bed with an ape had to do with a rock mass. Barry Oldfield, writing in the WA "Anglican Messenger" said "nudity is all very well but the pale patches where bathers ought to be, seem to be telling the audience the opposite of what the film director intended."

But Mr Oldfield also went on to say that 80 per cent of the film is straight documentary (and commendably experimental) filming of the rock mass performance and "the quality of the end result is praise enough for the foresight

of the backers and the organisation and filming ability of the camera crew."

He adds that it is the 20 per cent of "cut ins" (the intendedly evocative "mood" shots not part of the rock mass action itself) which will date the film, and fairly quickly.

The film went on public showing late in March in Sydney and will shortly be seen throughout Australia.

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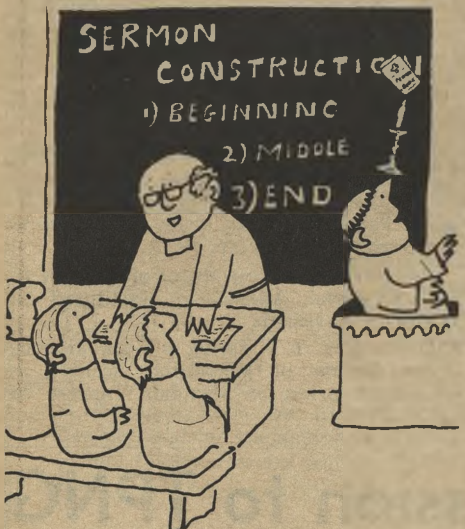
## Don't waste words or impact

Here's a sermon outline which I prepared for use in an inner suburban parish church in Melbourne for Trinity XVI, 1971. The parish is a run-down, impoverished one with an uncertain future for the time being, and certainly no wealthier parishioners.

It was for the eucharist, and the Gospel is found in St Matthew, chapter six. I am sure you remember it, "consider the lilies of the field, etc."

I decided to take the whole chapter in outline, putting the emphasis on the particular passage set for the Gospel. Here is the outline:

\* This is one of the relatively few occasions when Jesus gave a lengthy discourse not built around a single parable. In essence what He is saying is "Don't try to stow away here and now because everything physical has a hazardous future — money devalues, goods deteriorate, what is fashionable today is not



"YOU WILL NOTICE HOWEVER THE VIVID WAY IN WHICH BROTHER BARNABAS GRIPS THE ATTENTION OF THE CONGREGATION, RIGHT AT THE BEGINNING OF THE SERMON."

tomorrow. But do put away resources for your eternal life because no harm can come to them." Again Jesus is stating a fact rather than giving a commandment. How often He does this, and we misunderstand because we don't see the immediate truth of what He says.

\* The whole Gospel is like this. The real point is seldom what we first think it to be. For example, when men asked Him whether they should pay tax or decline on patriotic grounds (a curly question, it must be admitted) He replied by rejecting the grounds of the question, and didn't really answer at all.

\* Here's an orchid (one in my orchid collection at home had fortuitously come into flower during the week). We'll pass the orchid pot around so you can all have a look. (The

vicar's daughter takes it and shows it to the people).

While she does so, I point out sadly that beautiful as an orchid bloom may be it is doomed. Within a month or so it will be withered and be dead until next year's new blooms. So don't treasure it for more than it is — a beautiful, passing thing. But let's be glad about it. Let's say a prayer of thanks for it. And then I lead in saying the Prayer No. 685 in Frank Colqhoun's "Parish Prayers" while the people finish looking at it.

\* You must hold your possessions lightly, because they are not worth holding too vigorously. Hideous things happen when you over-value something, just as when you under-value.

\* And now comes the parable:

There is a large and lovely bluestone church in a part of the town. It was built around the middle of last century at tremendous cost. It took 80 years to pay it off.

Today it stands with beautiful windows, a fine organ, public address system, and a good peal of bells on a busy corner. But the council wants to acquire the land for street widening, and people are horrified at the idea. Their parents, grandparents, and great-grandparents are going for years to pay for it. No-one is saved to pull it down. What sort of parish would they be without their most prized possession, their historic church?

One day they came out of service in the morning sunshine for their usual ration of roast parson, but a scruffy New Australian rode up on a bicycle, laid it against a tree 100 feet up the street, threw back his head, and began to yell at the top of his voice in a foreign language.

The same thing happened again next week, and the next.

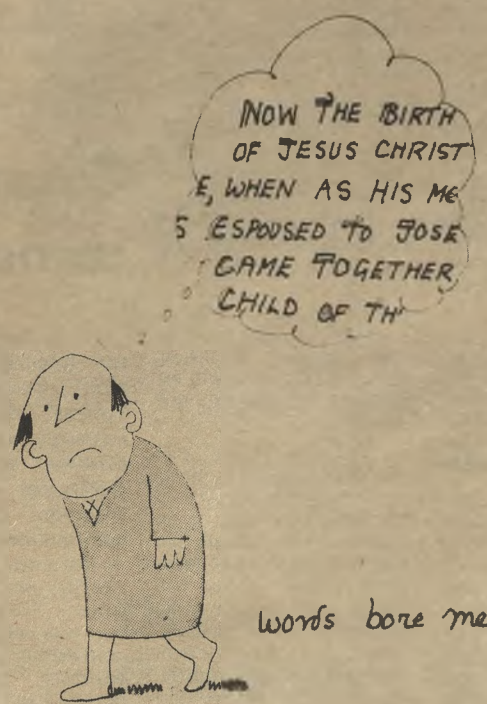
"Aha," said the churchwardens, "The ALP councillors have started a war of nerves." And when the other New Australians living in flats around about came out to listen and smiled their approval of the tirade, the churchwardens' worst fears were confirmed.

They went to see the police sergeant. "We and our parents slaved to build our church. We have our rights. You get him put away."

"What is he yelling about?" the sergeant asked.

"He doesn't say a word of English. But we can judge from what the neighbors think. They want us gone, and they are getting to like this chap."

Next Sunday the police pounced. The man was charged with loitering, nuisance, offensive language, breach of the peace, and a few other things, including illegal parking on the nature strip.



The court case was a puzzling affair. The orator spoke not a word of English, and an interpreter had to be called. He talked to the scruffy orator and came back with a puzzled look.

"Antonovich wants to know what this is all about. He can't go to church, he don't know what they say. So he stand outside and yell some words his mother taught him. Something like this: This is great thing, this love. Greater than anything. It very kind thing, love, it always make the best. It never imagines bad things. It lets many awful things happen, never fights back. This love thing last forever, wonderful thing this love."

The interpreter pauses, looks to the magistrate for a question, doesn't get one so adds: "Why the church people unhappy about that? Nothing to do with the church, is it?"

"No, nothing at all, I'd say," said the magistrate with a bored flicker of a smile. And the churchwardens went away very ashamed.

\* And now I need say only a very few words before I close (and I do not waste words or impact pointing out, either): If we over-value anything at all we can expect hideous results.

End of sermon.

For an affluent middle-class congregation I would possibly use a story by Langluth, which goes like this:

Matthew was the first of the disciples to write a book, and the first edition was

published shortly before the crucifixion, we should imagine. It was a great success and made him good money in royalties. Matthew, alone among the disciples had money.

At first he gave it all into the common kitty for food and accommodation, but eventually he decided he could afford to keep a bit for himself and still care for the disciples. But since Jesus was constantly talking about caring for the poor he was some time spending anything until one day he bought a new Saville Row suit, imported, made of the best Scotch tweed. Peter was the first to see him wearing it, and braced himself for a storm when Jesus found out. It was not to be.

"I say, that's a fine bit of rag you've got on today, Matt," Jesus said.

"Like it, Lord?" Matthew answered in surprise at Jesus's admiration.

"But what about all this giving to the poor?"

Peter blurted out.

"Be quiet Peter. You always say the first thought that enters your head. Consider it Matt's way. He's taken a new station in life these days. He's successful. He's an author. He wrote a best-seller. He's not like the rest of us now. He's got a station in life for himself, and it's only right that he should be dressed for the part he has chosen," said Jesus with a sagging smile.

"Sorry, Lord," said Peter, and he knew he had won an argument he wished he had never begun.

End of sermon.



John 14:15 — 31 — The Gospel for Whitsunday

THREE TIMES IN this passage Jesus tells His disciples that their love for Him must find expression in their obedience (vv. 15, 21, 23). Where there is no obedience there can be no love. He speaks about their "having" His commandments. They must come to grips with them, understand them, apply them to themselves and "keep" them by putting them into practice in their daily lives (v. 21). Augustine describes the person who does this as one "who has them orally, and keeps them morally." Failure to do this has constantly impeded the Church's witness.

There have always been professing Christians whose words have said one thing and their lives another. Such a person was Holy Willie who prayed:

"O Thou, that in the heavens does dwell,  
Who, as it pleases best Thyself,  
Art for Thy glory,

Sends one to heaven an' ten to hell,  
And no for onie guid or ill  
They've done afore Thee!

Bless and praise Thy matchless might,  
When thousands Thou has left in night,  
That I am here afore Thy sight,  
For gifts an' grace

A burning and a shining light  
To a' this place,

Yet I am here a chosen sample,  
To show Thy grace is great and ample;  
I'm here a pillar o' Thy temple,

Strong as a rock,  
A guide, a buckler, and example,  
To a' Thy flock."

Holy Willie was William Fisher, a farmer at Montgars Wood in Ayrshire and an elder of the parish kirk at Mauchline. He professed to be a burning and a shining light. He spied on people who broke the Sabbath and reported them to the kirk session for discipline. He set himself up as a judge of other people and as a pillar of the kirk. But he was himself a drunken reprobate who used his position as "the elder of the plate" to help himself to the collection, who brought ruin to more than one country girl and who finally died in a ditch in a snowstorm on his drunken way home from Mauchline. It was precisely this difference between his practise and his profession that infuriated Burns so much.

This kind of person does the greatest harm to the Church and to the cause of Christ. Dick Sheppard spent much of his time speaking in public and in the open air. On such occasions most of his audience were quite indifferent to Christianity and many were actively hostile. Always after he spoke he undertook to answer questions and to enter into discussion. After years of this he said that he had been forced to come to the conclusion that "the greatest handicap the Church has is the unsatisfactory lives of professing Christians."

But where there is a genuine profession the Father gives the Spirit (v.16). He is called "another Paraclete" because "the Lord Himself is their first and supreme Paraclete, Helper or Guardian." "Paraclete" was a legal term somewhat analogous to our counsel for the defence but wider in its application. "There might be more than one parakletos, and he was not necessarily a trained legal personage, in sole charge of the

conduct of the defendant's case. Any friend who would take action to give help in time of legal need might be called a parakletos." "A Paraclete was a friend at court.

But "the One who stands for us as the Friend at the heavenly court will perform functions that would not be required in any earthly court. Thus He will remind us of what Christ has said (14:26). For heavenly purposes in certain circumstances this may well be the most important thing that can be done. So with His teaching of us, of His bearing witness to Christ, His convicting of the world, and the rest. In all these things He is the legal helper, the friend who does whatever is necessary to forward their best interests. But it is impossible to find one English word that will cover all that the parakletos does."<sup>4</sup>

## study resource

And He is like no earthly advocate. He is called the "Spirit of truth" (v.17). "Emphasis is laid on the Paraclete, or Advocate, as not being one of the ordinary kind — the kind that takes up a client's cause, good or bad, and makes the best of it — but as being 'holy' (cf. v.26), and — which is twice repeated — 'a Spirit of truth'."<sup>5</sup> The Spirit gives expression to the truth of God and communicates that truth to those who will receive it (cf. 14:6 and 26). But the world, ruled as it is by the spirit of deceit (v.30; cf. 1 Jn.4:6), knows nothing of the Spirit of truth and is, therefore, unable to receive Him (v.17; cf. 1 Cor.2:8-14).

The world's unawareness of the Spirit is like its exclusion from the experience of the Resurrection. Jesus is almost certainly speaking of the Resurrection in verses 18 and 19 ("a little while," "in that day") although the fulfilment of the promise in these verses cannot be limited to that event. It "began at the Resurrection, when Christ's humanity was glorified; and the promise was potentially completed at Pentecost. The life of the Church is the realisation of the Pentecostal coming of the Lord, which is to be crowned by His coming to Judgment. No one specific application of the phrase exhausts its meaning."<sup>6</sup>

And it would mean for the disciples a new insight into the truth of Christ's relationship to God and their relationship to Him (v.20). It would also mean peace (v.27). "It is the peace of Christ, manifested in His opposition to the world, and sharply distinguished from that peace which is customarily desired in oft-repeated salutations and farewells (1 Sam.1:17) and which consists merely in the cessation of strife (Mtt.10:34; Lk.12:51), or in that false security which cries 'Peace, peace; when there is no peace' (Jer.6:14).

"The peace of Christ is manifested in unbroken union with the Father, maintained

in continuous strife with the world, in persecution, in humiliation, and in death for the glory of God. Such is the peace which Jesus leaves with His disciples, and offers to them as His supreme gift (20:19; cf. Mk.5:34; Lk.7:50; Num.6:26; Is.54:13; 57:19; Ezek.37:26)."<sup>7</sup>

This is the peace which Philo said was "the greatest good, which no man is able to provide."<sup>8</sup> But Jesus could give it because "He is our peace." He reconciled "us both to God in one body through the cross, thereby bringing the hostility to an end. And He came and preached peace to you who were far off and peace to those who were near; for through Him we both have access in one Spirit to the Father" (Eph.2:14-18).

The preacher could develop the theme of the Spirit's coming by drawing out the meaning of Paraclete and by drawing attention to his description as "the Holy Spirit" and "the Spirit of truth." "These two descriptions remind us that there is an important moral aspect to the work of the Spirit."<sup>9</sup> And they remind us too that moral conduct is looked for in those in whom he works. If any one loves Christ and has his Spirit this will be shown in the keeping of His commandments. Where the Spirit is there is obedience and peace.

1. Augustine, *Homilies on the Gospel of John*, LXXV.5.
2. E. Hoskyns, *The Fourth Gospel* (London 1940), 4.458.
3. L. Morris, *The Gospel According to John* (Grand Rapids, 1971), p.665.
4. L. Morris, *ibid.*, p.666.
5. E.A. Abbott, *Johannine Grammar* (London, 1932).
6. B.F. Westcott, *The Gospel According to St John* (London, 1882), p.206.
7. E. Hoskyns, *op. cit.*, p.461.
8. Philo, *The Life of Moses*, 1.304.
9. L. Morris, *op. cit.*, p.663.

— David Williams

## A book for Bible-readers

JESUS IN HIS TIME, edited by Hans Jurgen Shultz, SPCK, U.K. price \$1.25

"JESUS IN HIS TIME" is a collection of essays originally delivered as broadcast talks, and it deserves the wide circulation that this suggests. If you are a theological student, a lay-reader, the winner of a Th.L. 10 years or more ago, someone in the habit of reading the bible, this is a book for you.

The broadcast talks were given five years ago in Germany by some of her most high-powered academics. Almost never, though, do the authors zoom past pedestrian Christians; instead they offer lifts. Further, the translator has done superbly well in his share of the book.

Briefly, the book is made up of sixteen essays to give the ordinary reader some aroma of life in the first century. The political, cultural, religious atmospheres are all skillfully wafted round us. You will not get detailed explanations of particular passages in the gospels. You will get some appreciation of what the people who heard and saw Jesus were like, and so you will get a chance to see Him as they did. These essays help us avoid the "twenty-centuries'-churchified" Jesus (as well as the latest reaction to that Jesus, the rock-opera variant).

For a modern Christian does this tragedy remain? God, the Satanic Father figure is dead. Jesus is a real man. What is left?

Whatever we may think of the facticity of the resurrection, and no matter what status we give to the resurrection appearances, we are left with the fact of the Church and the fact of the moving and enlivening power of the Spirit of love indwelling the Church. Around us is the continuing tragedy of humanity, but it is within this tragedy that the meaning of the cross becomes apparent. With the death of God and the humanity of Christ we are left solely with the power of a disseminated love.

This is the breakthrough for the radical Christian. Our faith calls us to give ourselves utterly to this world, and to affirm the fullness and immediacy of the present moment as the life and the energy of Christ. We gamble that the experience of love is the full and actual presence of Christ.

Always and forever the historical Jesus, that pale enigmatic Galilean, will fade into obscurity and unimportance. We are left with the Christ of faith and experience — that is, we are left with love. The Christian message, which is emphatically not the message of "Superstar", is that Christ lives not in a disembodied or disincarnate super-world, but in the life of mankind.

— Geoffrey H. Stephens

— R.S. CHERRY

## book scene

TRUE RESURRECTION by H.A. Williams (Mitchell Beazley publisher) is receiving some enthusiastic reviews overseas. Trevor Beeson, writing in The Christian Century, rates it as "one of the most profound theological works of the present century."

The book contains "a wealth of rich parable drawn from the realms of music, literature, the visual arts and psychology."

The author's previous book *THE TRUE WILDERNESS* is now regarded as something of a masterpiece.

Interesting to see that Australian Frank Sheed's *WHAT DIFFERENCE DOES JESUS MAKE*, published at the end of November by Sheed and Ward, "has outstripped all previous records even for Dr Sheed's books."

The initial printing, despite being based on anticipated heavy demand, was exhausted within a few weeks.

Mowbrays seem to think they have something out of the ordinary with *JOHN WARD'S PURPLE PAPERS*.

Trevor Huddleston has compared John Ward's book to *SCREWTAPE LETTERS*. Publication is expected to arouse controversy for reasons not stated.

The *LITTLE WHITE BOOK* mentioned in this column some months ago seems to be selling well in Britain. The first printing of 30,000 copies has been sold by the end of December.

A second revised and improved edition is now in hand and is listed for printing this month. Here in Australia, of course, we are preparing to be deluged by the *LITTLE RED BOOK*. We seem set for a new stage of enlightenment.

On the subject of education, I would like to suggest that the February 2 edition of The Christian Century, dealing with the theme *THEOLOGICAL EDUCATION* 1972, is a "must" for anyone involved in the teaching of theology.

Some impressive articles are devoted to an examination of Claude Welch's *GRADUATE EDUCATION IN RELIGION* (University of Montana Press 1971) — a study devoted entirely to graduate education in religion.

The Welch Report, as it is now referred to, seems to have caused a bit of a stir in American academic circles. Australian theological colleges and seminaries please take note!

Jaroslav Pelikan, professor of church history at Yale University, is the first non-Catholic to be awarded the American Catholic Historical Association's John Gilmary Shea Prize since it was instituted in 1944. Dr Pelikan, a Lutheran, received the award for his book *THE EMERGENCE OF THE CATHOLIC TRADITION*.

Two important volumes by the late Christopher Dawson should attract the attention of serious history readers. *THE GODS OF REVOLUTION*, with an introduction by Arnold Toynbee, is his brilliant analysis of the French Revolution and concludes his series of books which deal with religion as a dynamic force in history.

*THE DIVIDING OF CHRISTENDOM* is based on a series of lectures given when the author was Professor of Roman Catholic Studies at Harvard.

Both titles are \$10.60 and come from Sidgwick and Jackson.

Tom Luscum

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## JESUS CHRIST SUPERSTAR — NEW VIEW OF JESUS

no God at all. He is Satan, and the sooner Christians make this bold but blasphemous identification the better.

The anti-hero in "Superstar" is that Satanic God who is falsely believed to be the director of the universe — the God who is the excuse for human brutality.

## MARY MAGDALENE

What about our heroine? It is by no means certain that Mary Magdalene was a reformed prostitute. Magdala was a town, large and prosperous, but with a reputation for vice. Mary is also described as being healed of seven devils, so maybe the two things together make up the origin of the story of her shady beginning.

Whatever her past was, her role in "Superstar" is that of the worldly wise woman who knows, unlike the disciples, what it's all about. Her constant and typically female refrain to Jesus is:

Sleep and I shall soothe you, calm and annoy you.  
Myrrh for your hot forehead, oh then you'll feel

Everything's alright, yes everything's fine  
And it's cool and the ointment's sweet  
For the fire in your head and feet  
Close your eyes close your eyes  
And relax think of nothing tonight.

Mary sees Jesus first and foremost as a man, and as a man who needs love and care. She sings:

He's a man he's just a man  
And I've had so many men before  
In very many ways  
He's just one more.

This is not that deep, spiritual love. It is not "churchy" type devotion to the Son of

God. This is pure female love. Jesus is just a guy whom this woman (of shady morals) has found fascinating. Here is the underplot. Here is the love bit. How far did they go? Did Jesus feel the same way about Mary as she did about him? Poor old Judas obviously felt it went too far, and he obviously felt excluded. He sings to Jesus:

It seems to me a strange thing,  
mystifying  
That a man like you can waste his time  
on women of her kind

Yes I can understand that she amuses  
But to let her stroke you, kiss your hair,  
is hardly in your line

It's not that I object to her profession  
But she doesn't fit in well with what you  
teach and say.

Jesus' love for Mary is open and accepting. He rebukes Judas:

Who are you to criticise her? Who are  
you to despise her?

Leave her, leave her, let her be now  
Leave her, leave her, she's with me now.

In "Superstar" all the apostles have women and we are to assume that Mary is Jesus' woman. From here we begin to learn something of the humanity and normalcy of Jesus. He was not the pale, pretty, sexless Son of God, but a full-blooded man who is represented as loving a reformed whore.

The American priest, Malcolm Boyd, wrote a prayer called "Jesus had a penis". This may be anatomically interesting, but it has little spiritual or theological value. What is more important is to consider how he used his body. Did he love like most other men, or did he die wondering what it is like?

The humanity and normalcy of Jesus is a big theme in modern theology. Where the so-called "Jesus Revolution" has turned to

the transcendent and supernatural Christ (partly in despair at the humanity of our race) modern theology turns from this remote metaphysical Christ to our revolutionary drop out of two thousand years ago, in order to understand his presence today.

This Jesus was not some demi-god, some "strange visitor from another planet, able to leap tall buildings in a single bound, faster than a speeding bullet". He was a man capable of love and passion. His divinity, whatever that may mean, is not something remote or even distinct from our humanity.

## JESUS CHRIST SUPERSTAR

Christians have revelled in the social unacceptability of the death of Jesus. We have been less happy about the hint of a socially unacceptable birth. But, after all, in both birth and death Jesus must be numbered among the less respectable. Also his life isn't what could be described as "model". He gave up a good job and became a Palestinian bum. A mock "Police Notice" gives a fair interpretation of Jesus' life and how it must have appeared to the respectable first century Jew.

Wanted: Jesus Christ. Alias: The Messiah, the Son of God, King of Kings, Lord of Lords, etc. \*Notorious leader of an underground liberation movement.

\*Wanted for the following charges: practising medicine, winemaking and food distribution without a licence.

Interfering with business men in the temple. Associating with known criminals, radicals, subversives, pros-

titutes, and street people. Claiming to have the authority to make people into God's children. \*Appearance: Typical hippy type — long hair, beard, robe, sandals. \*Hangs around slum areas, few rich friends, often sneaks out into desert.

\*Beware: This man is extremely dangerous. His insidiously inflammatory message is particularly dangerous to young people who haven't been taught to ignore him yet. He changes men and claims to set them free. Warning: he is still at large.

One recent theologian (John J. Vincent) has written of Jesus:

He was a working man who would have given anything for an electric lathe, who sweated along these dusty roads and ignored the beggars as you have to now, who saw the cruelty of man to man and scarcely lifted a finger against it, who went out of his way to be problematic and even hostile to his family, his friends, his elders, his pastors, his rulers, and least acceptable of all, to his own mother and to the 12 men, who after all, had left everything and followed him.

Another writer has described Jesus as "a defeated, muddled, superb and violent man, who some people thought was a little too fond of the bottle".

Maybe these are overstatements, but in "Superstar" the character of Jesus is passive and difficult, and his whole life and death seem to be empty and meaningless.

Judas wonders what the death of Jesus means:

Tell me what you think about your friends at the top

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Who d'you think besides yourself's the pick of the crop?

Buddha was he where it's at? Is he where you are?

Could Mahomet move a mountain or was that just P.R.

Did you mean to die like that? Was that a mistake

Or did you know your messy death would be a record breaker?

Finally the choir chants over and over again the question that has haunted men all down the Christian ages:

Jesus Christ Jesus Christ

Who are you? What have you sacrificed?

Jesus Christ Superstar

Do you think you're what they say you are?

And then in the opera the final despairing and tragic finale comes. The rock music fades away into the lush and slushy chords that end most Hollywood epics. It is a musical meditation of John 19:41. Perhaps here is the clue to the whole miserable tragedy. Perhaps here is a message of hope!

But no — "Now in the place where he was crucified there was a garden; and in the garden a tomb wherein was never a man yet laid."

All through Christian history men have searched in vain for the character and personality of the historical Jesus. The result is always a reflection of themselves and their own age. "Jesus Christ Superstar" is yet another attempt to produce a living Christ for the rock age. It is fabulously imaginative, it is a provocative picture, it is good drama and even for some good music — but it is a tragedy and therefore bad Christian theology.

The crowd sings:

— Geoffrey H. Stephens



