

THIS IS A SPECIAL
HOLIDAY
DOUBLE ISSUE

12 Christian leaders won't give evidence to apartheid commission

S. African churches back defiance, pay

A civil disobedience issue involving 12 Christian leaders in South Africa has won the public support and financial backing of the South African Council of Churches.

The twelve have defied orders to give evidence to the government's Schibusch Commission investigating groups opposed to apartheid.

Ecumenical Press Service reported last week that the Council of Churches has voted to pay defence costs of those who, for conscientious reasons, refuse to testify at the government's order.

Initial costs for defending the twelve will amount to \$23,000.

Dr Beyers Naude, director of the Christian of South Africa, and staff members of the institute, are among those to be prosecuted.

Last month the Natal director of the Christian Institute, Dr Manas Buthelezi, was banned for 5 years under the Suppression of Communism Act from taking part in social, political and educational activities and from meeting with more than two persons at a time.

Dr Robert Selby Taylor, Archbishop of Cape Town, said he was "disgusted" by the ban. It will confirm many people in many countries in their opinion that South Africa is a totalitarian state, he said.

The Roman Catholic Archbishop of Durban, Mgr. Denis E. Hurley, O.M.I., termed the banning order "nothing short of horrifying."

"It is abundantly clear", he said, "that we are now in a situation in which anyone with a Christian concern about South Africa must stifle his conscience or risk government reprisal."

Dr Buthelezi, a black Lutheran theologian and advocate of non-violent means for achieving social change, was a black African member of the World Conference on Salvation Today at Bangkok.

Dr Beyers Naude, unrepentant in his opposition to the commission, said in a hard-hitting sermon last month that "so many

of our racial laws are in direct conflict with the law of God that many Christians, if they seriously wish to be obedient to God, are forced to be disobedient to the state."

The executive committee of the South African Council of Churches said objectors to the Schibusch Commission deserved the support of fellow Christians.

Floods hit four Armidale parishes

Armidale — an Anglican diocese particularly vulnerable to the misfortunes of its primary industry — appears to face difficulties after the serious floods of this month.

"We really don't know very much about property damage that might have occurred to church premises in the areas", Dean Peter Newall told CHURCH SCENE last week.

"Telephone calls into the isolated areas are not possible, and all we can know comes from a few outgoing calls which are allowed. Also quite a few people who might otherwise tell us are away on holiday, we understand.

"Wee Waa rectory has been four feet under water, but apart from that we don't know yet what has happened.

"The bishop did remark that he expected Mungindi, Wee Waa, Narrabri and Collarenebri parishes would be badly hit. Apart from the damage to property the stock losses seem to be enormous. And we don't know what will happen when the sun comes out and we get problems like fly-strike."

Brisbane, whose far-west areas were also flooded, had had no reports of damage last week. Bathurst diocesan offices, like Brisbane's, had heard nothing.

As one wit quipped: it seems ecclesiastical pioneers not only built upon the rock, but on high ground too.



Photo by courtesy, LeDawn Studios, Wangaratta

50 years a minister, and he serves on in "retirement"

Archbishop Sir Philip Strong, former Anglican Primate of Australia, celebrated the 50th anniversary of his ordination to the priesthood on December 21 with 200 people at a special eucharist in the Wangaratta Cathedral.

The present Primate, Archbishop Frank Woods, was there, and so were Bishop Ravner (Wangaratta), Bishop Hunter (Riverina), and Bishop Winter (recently retired from St Arnaud).

Archbishop Woods preached at the special eucharist, and the congregation shared lunch in the cathedral grounds immediately afterwards.

Archbishop Strong was Brisbane's diocesan and Queensland's metropolitan from 1963, and Primate from 1967, but he earned his special place in Australian church life as Bishop of New Guinea from 1936 when he coped with the traumas of war and reconstruction and the Mount Lamington disaster.

Officially retired, Sir Philip continues an active ministry, travelling widely, conducting retreats, speaking at a range of public occasions. He lives in the cathedral close at Wangaratta and helps in

parish ministry there, particular at St Philip's Church, Yarrunga.

JOHN MAY LEAVES MORPETH

Canon John May, M.A. (Oxon.), M.B.E. (Mil.) has resigned as warden of St John's College, Morpeth.

His resignation was accepted by the college council on December 8, after 10 years as the warden.

An official diocesan release from Tyrell House noted:

"The council expressed the strong hope that the Canon might continue to share his

many gifts within the fellowship of the Diocese, and subsequently he has been invited to accept a senior appointment in the city of Newcastle.

"During the 10 years of his wardenship the registrations have fluctuated between 20 and 64 students and over 40 men have gained honours in the Th.L. examinations.

"Canon May came to St John's after a period as warden of Christ College, Hobart, and has served throughout the period as a canon of Christ Church

Cathedral, Newcastle."

In the period from the 1930's to well after World War II, St John's was the nearest thing the Australian Anglican Church has ever got to a recognised national college for clergy training. Under the late Bishop Burgmann, who was warden before consecration for Canberra and Goulburn, it won a unique reputation. By post-war years it was training men for dioceses as distant as Perth.

EDITORIAL

MODEST GOALS MAY BE ATTAINED

For two generations Anglicans have lived with ecumenical responsibilities. Our most able churchmen have figured in all faith-and-order concerns of the Christian community. Locally Anglicans contribute to inter-church activities deliberately — with conviction that the good estate of the Church and its effective mission in the world cannot be left to the men at the top. But fraternal encounter wanes for lack of realisable goals.

Since mid-December inter-church life has been enlarged by the release of the agreed statement on ministry in the Church from the international commission of the Anglican and Roman Catholic churches. Time was, when theologians of these two

churches faced each other from their entrenched positions to snipe and probe for possible weakness. It is reason for thankfulness that they have re-entered old battlefields, poked from the onslaughts of invective and anathematising, with cause joined.

The eighteen theologians of the two churches have found a basis for talk about ministry. Taken with the commission's earlier accord on the Eucharist, we must recognise how generously the aim of Pope Paul VI and the Archbishop of Canterbury has been served: to establish a "serious dialogue" between the two churches on aspects of the faith.

The commission has found areas of

agreement and ways of conversing that will be used in the continuing dialogue. The accord on ministry has also been a preparation for the third concern in the commission's program, consideration of authority in the Church.

Some have been disappointed that the ministry agreement did not take a position on the validity of Anglican orders. The commission is working to a program of limited tasks in series, and the evaluation of any one ministry was not its concern at this time.

The commission's method suggests a way forward for us. Anglican leaders are not agreed on the ultimate goal of the unity movement; it does not seem, however, that

we are headed for organic union with any church in this generation. To grow in unity concerns we need a deliberate program of modest goals in inter-church dialogue. In this way every church involved will intensify its confessional self-consciousness and recognise itself in relation to others — just as we are doing with the Roman Catholic Church.

It could be taken as a cue, just at the time when the Australian doctrine commission sets about planning what we will talk about, and how, when Anglicans approach the Uniting Church. Our basis for these talks is to be ready in time for next General Synod, and work on it is about to start.

WHERE WILL THE "SOCIAL CONSCIENCE" REALLY LEAD US?

From GERALD DAVIS

Pursuit of a proper community care for Australia's underprivileged citizens has been a mark of the social interests of Australian Anglicanism latterly. Readers of CHURCH SCENE will realise that this newspaper has enthusiastically provided a platform for those many Anglican leaders who wanted to voice their opinions that the Australian Government should make a deep and full study of poverty — in all its forms, and the importance of that all means a lot — and that we have been glad to articulate an Anglican social conscience on those occasions when opportunity and conviction have coincided.

It is no retreat from that concern, either, to look further ahead and wonder about the various destinations to which contemporary social conscience can lead.

The ideal of socialism is one destination. Its protagonists talk of two expressions of this: general community control of the means of production, distribution and so

on; and "from each according to his ability to each according to his need." There happens to be a logical inconsequence, there, but socialism is at least theoretically one means of making sure the poor are poor no more. It requires, however, not only redistribution of income, but eventually the redistribution of capital, too. Now, as the people who say the Magnificat every Sunday night, that last part should not bother us from any kind of personal concern. (A "most likely theory" at best; "vigorously held pending more discovery" the quote from student days continues.) One wonders how many of us are really prepared to be "sent empty away."

Another approach, of course, is the one of enlightened capitalism. You discover the manifestations of hardship or inequity before they become acute or scandalous, and prescribe "hand-out" remedies. This has the obvious advantage of being immediately possible (in theory at least: the

methodology is known). It has the disadvantage that the causes of the cycle of deprivation are not confronted: poverty continues, is relieved, but still continues *ipso facto*, because nothing is being done to prevent it.

But systems such as capitalism and socialism are ultimately doctrinaire ones, and like all doctrinaire systems which address themselves to the human condition they fall down. Man is capable (and Australian men and women are capable) of heights of glorious unselfishness and depths of arrogant insensitivity which can turn either system — whether benevolent socialism or enlightened capitalism — into caricatures.

The crunch is that any approach is one where arrogant insensitivity (surely the combination is the height of anti-social irresponsibility) can be acutely hurtful; yet, given the human condition, irresponsibility must be anticipated, both in the

community, its most privileged members, and its least privileged members.

Where should social conscience be pointing? What is an approach for the 1970's — not the 1950's or '60's — which offers the best satisfaction for under-privilege and equity all round, including those people who are not underprivileged just yet?

Are the consequences for *everyone* inherent in socialism acceptable? Would they include the stifling of creativity and initiative? Would the very benevolence of enlightened capitalism be as insufferable as the insensitivity of the unenlightened variety?

And what about the world dimensions of under-privilege and deprivation? Anglican social conscience has barely acknowledged that poverty in India is the same as poverty in Australia, perhaps?

The future of the Bush Brotherhoods

From MAX TIMBRELL

There is a crisis of numbers in the Bush Brotherhoods (The Company of Brothers). At the beginning of 1973 the Brothers had the oversight of eleven major outback areas, two boys' schools and a university college. Seventeen brothers were engaged in pastoral work in the areas, two in administration of the Brotherhood, nine in educational work, and four were engaged in theological studies.

At the beginning of 1974 the work has been reduced to nine areas, and the involvement in educational work has been reduced. For 1973 there are thirteen brothers available for pastoral work, three or four for educational work, two continue with administration, and three or four do theological study.

Unless priests come in during 1974 or for 1975 onwards, the number of Brothers available for pastoral work will probably reduce to nine, although some of the present Brothers would stay on to help out for a time. As four of these Brothers would be inexperienced, the Brotherhood would have to reduce its work to four or five areas. Already a priority list has been drawn up.

Bush Brothers have disappeared from many areas in which they were known and loved for years. Fifteen years ago there were about twenty-two districts staffed by Brothers. The reduction has not been to

the disadvantage of the Brotherhoods or the Church. The Brothers were everywhere working singly and quite a number of them had been 'drafted' into the society by keen bishops who believed that young men ought to start off that way while they were still single. This was destructive of the real value of 'brotherhood' and sometimes had ill effects on the men. Many of the parishes had benefitted from the post-war economic boom, and could now afford to maintain a priest sent by the bishop at the diocesan stipend.

But the nine districts still staffed by Brothers are some of the most difficult church areas in Australia — the huge areas of Tennant Creek and Katherine in the Northern Territory, the vast area west of Winton, Quilpie and Cunnamulla, and the still huge districts surrounding Bourke and Brewarrina. Four of these districts will never be able to pay the full expenses of an adequate pastoral ministry. That an adequate ministry is provided is due to the willingness of the men of the Church who have been game enough to offer themselves for Brotherhood life and to the considerable number of church people in the cities who by real interest and generous giving enable the Brotherhoods to survive as a society.

But the nine districts still staffed by

been a cheap ministry. Any person believing this is ignorant of the financial set-up of the society and the parochial areas worked by the Brothers. It also reveals ignorance of the religious disciplines of the Brothers. For religious purposes the brothers themselves do not want to have much private money to spend. This is their business and the amount that they receive for personal purposes has no relationship whatever to the costs of their ministry within the areas.

The parishes which are served by Brothers may give to their limit for their ministry. What is remarkable is that never at any time has any Brotherhood district been subsidised by the diocese in which it is found. The heavy expenses over and above what the members of the parish have been able to raise has been supplied by the generosity of workers for the Brotherhoods in Sydney, in Melbourne, in Adelaide, in Brisbane, and elsewhere, and by the kind people who through their bequests enable the Brotherhoods to work on a secure budget.

The Brothers then are concerned mainly for the bush people who will find that the bishops have great difficulty in providing and sustaining a ministry in difficult western areas.

The movement's appeal is to the

volunteer with a sense of freedom to be adventurous and unhampered by family ties. The peculiar thing about the Brothers' call to others to come and help is that when anyone answers this call he finds that he has to put up with being a Bush Brother. If the Company of Brothers was simply an employment agency there might be not so much difficulty, but to call people into a religious association which has its own special demands and enlightenment complicates the matter.

The Brothers believe that if more men of our church were even aware that such a thing as a Brotherhood existed, then the Church would 'throw up' a sufficient steam of men to maintain the vocation and the work. The Brothers do in fact spend quite a deal of time visiting the cities to let others know, but there is a limit to the time men with a demanding job can spend away from the job.

The crisis for Brotherhoods is in fact not a crisis brought about by affluence, television, marriage of the clergy, or improving outback communications. It is a crisis of religion within the Church as a whole. A Church which ceased to throw up men and women who would venture to do anything needing doing for Christ no matter what the pay and conditions is a Church which has a crisis.

Great diversity in reactions to ministry agreement in England

The CHURCH TIMES, London, editorialised on the subject under the heading "Nettle Ungrasped." (Dec. 14, 1973.)

"This document marks a degree of progress towards reunion which, though important, is restricted. The two sides have agreed on what a priest is meant to be and do. They have not yet agreed on the question by what authority he must be ordained priest. Doctrine has been dealt with. The practical question which divides Rome and Canterbury has yet to be faced."

Although the editorial recognises the "great matters of doctrine" where agreement was reached, it qualifies its welcome: "Great emphasis is laid on the fact that publication of the document does not commit the Roman Catholic Church in any

degree to its acceptance; it is published merely for discussion, as an academic exercise, among interested theologians. It is not cynicism but mere common sense which will lead observers to conclude that, even with that limitation, publication has in fact only been authorised for the very reason that the document, for all its merit and importance, stops far short of coming to the crux of the matter."

The Rev. Julian Charley, viceprincipal of St John's College, Nottingham, and an Evangelical among the Anglican members of the international commission, published a theological commentary on the agreed statement on the doctrine of the ministry late last month. (Grove Booklet on Ministry and Worship No. 22.)

He said in his theological commentary that the present document was a building upon and advance from the earlier Eucharistic agreement, and that together they provided a hopeful contribution to ecumenical progress.

He gave three reasons why the commission had not alluded to the papal bull *Apostolicae Curae*. Discussion of the authority of the encyclical would have taken the commission off on a tangent. Further, the commission had determined from the outset to get behind the juridical debate about "validity" with which the encyclical had been preoccupied. And the third reason was that the commission was engaged in a broad doctrinal task, and did not see its role as that of making premature judgements upon canonical questions.

Canon Bernard Pawley of Canterbury, formerly liaison in Rome for the Archbishops of Canterbury and York, writing in the CHURCH TIMES, said this, among other comments: (Dec. 14, 1973.)

"This document, following the guidelines laid down by Pope Paul VI himself, has begun from the very foundations, with a blank sheet of paper, to build up a new understanding of basic ministry on a common agreement about the terminology involved. And for method it has followed the traditional Anglican model, now generally restored in Roman Catholic discussions, of a primary reference to Scripture, to the teachings of the classical Fathers and to the practice of the primitive Church.

"Readers of the document should bear in mind the circumstances under which both Churches have to approach the subject. For they are both heavily involved in ecumenical discussions on many fronts, and do not wish to compromise either their

own integrity or the possibility of expanding relationships in a large number of directions by easy accommodations in what is admittedly (especially for the Roman Catholic Church) a small part of the area involved.

"That being so, it is highly commendable that so wide a field has been surveyed and so many options still left open. In fact the whole study seems as objective as it possibly could be under the circumstances."

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Canberra and Goulburn works for Impact '74

Concerted parish involvement in a diocese-wide programme has been planned for 1974, in the Diocese of Canberra and Goulburn.

Parishes have already entered "the awakening phase" of the scheme known as Impact 74, which will culminate with a diocesan pilgrimage to the cathedral in Goulburn on March 17.

The Impact 74 committee has worked out a plan of "stopping points" en route to Goulburn for the whole diocese. Some parishes will receive busloads of guests, others will be guests. Even before Goulburn is reached new friendships will have been made.

The programme in the cathedral grounds will begin at 2 pm with Archbishop Geoffrey Sambell of Perth as the speaker. It will conclude in a great Evensong inside the cathedral.

Following the Stewardship Phase (March 17 to May 10) the parishes will enter the Pastoral Care Phase, aimed at giving a new look to parish life.

This will start with a clergy conference from May 20 to 23 concerned with forming and operating small groups.

Bishop Cecil Warren, in commending the programme to the diocese in his "Newsletter" last month, spoke of his hope that the parishes would seize the opportunities for renewal through involvement in Impact 74.

"We want to be more sensitive to people and

more committed to their welfare. We see the local church becoming the saving, healing society that is implicit in its origins," Bishop Warren said.

Australian Churches helping Chile's political refugees

Refugee aid amounting to \$15,000 has been promised from World Christian Action in Australia to assist the 13,000 political refugees in Chile seeking to emigrate.

The aid division of the Australian Council of Churches agreed to this assistance last month after an urgent request for support from the World Council of Churches in Geneva.

The communique from Geneva said: "Unquestionable and massive evidence points to the precarious arbitrary situation to which Chilean nationals

and foreign exiles are exposed in Chile at the moment."

Last October, the churches in Chile, with the help of the World Council of Churches, established the National Refugee Committee which has been granted official status by the Military Junta.

The committee's immediate function is to provide and accelerate the means by which refugees can seek asylum outside Chile.

Thirteen reception centres have been set up in Chile to receive refugees.

Of the estimated 13,000 foreigners, mostly Latin Americans living in Chile, in need of asylum, 2,600 have already been processed at refugee centres in Chile, but only 1,700 places of refuge have been offered.

When the Chilean refugee problem first arose, the Australian Council of Churches asked the Prime Minister and the Minister for Immigration "to make a decision to accept at least 500 Chilean refugees and to implement the decision without delay".

The Minister for Immigration responded by stating that "the Australian Government has already informed the United Nations High Commissioner for Refugees that it is ready

Tom Gee, MBE, has been around

The Rev. Thomas George Gee, vicar of St John's Church, Toorak (Dio. Melbourne) from 1955 to 1968 was awarded the MBE in the New Year's Honours lists.

Mr Gee, who moved from Toorak to Ocean Grove, last year returned to suburban Melbourne to St Cecilia's, West Preston.

He is, or certainly should be, well-known around the eastern States of Australia. He trained at Melbourne Bible Institute, Moore College and the University of Queensland; was ordained in Sydney in 1932, and has served at various times in Sydney, St Arnaud, Gippsland and Melbourne dioceses, and held a "permission to officiate" licence in Canterbury and York, as well as a service chaplaincy for nine years to 1958.



Pictured is Mr John Moss, originally from England, now registrar of the Diocese of Carpentaria. Until three years ago he was a member of the building brotherhood and prefers an outdoor life. He took on the registrar's job "because there was no one else", and Carpentarians will tell you he does it very well. In Carpentaria, accountancy is only a part of the registrar's job.

Carpentaria has just said farewell to Archdeacon Maurice Fox and his wife who have completed a two year stint in which Fr Fox re-drafted and re-worded the ordinances and canons of the diocese, whose former archaic language was a problem to Islanders. Many European Carpentarians are also appreciating the simplification. Fr Fox is a trained lawyer.

CHARISMATIC CONFERENCE FOR 1976

EPS, Geneva, reports that preparation began in California recently for an international conference of charismatics to be held immediately prior to Pentecost in 1976.

A 30-member committee was named including representatives of the old-line Pentecostal groups, Roman Catholic charismatics and those in the major Protestant denominations who have recently received the so-called baptism of the Holy Spirit.

Among those at the first planning meeting were Lutherans, Episcopalians, Baptists, Presbyterians, Roman Catholics, Pentecostals and members of several renewal communities.

As presently outlined, the two-week conference would include one week of theological discus-

sion on the Holy Spirit and a second week in which various national charismatic conferences would be held leading up to a large gathering on Pentecost Sunday to express unity in Jesus Christ.

The planning committee also suggested that the annual Roman Catholic/Pentecostal Dialogue might be held in Southern California the week afterward. These dialogues are organized by the Vatican Secretariat for the Promotion of Christian Unity and leaders of various Pentecostal and charismatic groups.

Gippsland's bishop, Brisbane's registrar to retire this year

Two leading figures in the national life of the Australian Anglican Church have foreshadowed their intention to retire in the course of 1974. They are Bishop David Garnsey, Bishop of Gippsland, and Mr R. T. St John, Brisbane's diocesan registrar.

Bishop Garnsey in a note in his diocesan newspaper late last year said he expected to retire during 1974, but did not expect he would leave Gippsland before September.

His resignation, which for official purposes will take the form of an advice to the Metropolitan of Victoria (Archbishop Woods), has not yet been made. It is not likely to be made until close to the time.

Bishop Garnsey, a former Rhodes Scholar, is a graduate of Sydney and Oxford Universities, and trained for the ministry at Ripon Hall. He served in England before returning to Australia where he worked in the Diocese of Canberra and Goulburn as rector

of Young and later as headmaster of Canberra Grammar School. In the 1940's he was Australian general secretary of the Student

Christian Movement for three years. He has been Gippsland's diocesan bishop since 1959.

Mr St John has been many years in Brisbane, and has acquired a unique reputation as a strong and capable manager of the business affairs of the diocese, as well as being a significant figure in successive General Synods and the General Synod standing committee. He is one of the four of Australia's delegates to the Anglican Consultative Council. He is not expected to retire until the end of the year, by which time he will have completed 28 years as registrar. He holds primary university degrees in Arts and Economics, and is a qualified accountant. He is 59.



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ADELAIDE

HAND, the Rev. David, has resigned as priest-in-charge, All Saints', Seacliff, from February 18, and has accepted incumbency Minlaton, Dio. Willochra.

JOBBS, the Rev. Boak, assistant curate, Dural, Dio. Sydney, is to be licensed as assistant curate, Holy Trinity, Adelaide, from January 18.

HOLDEN, the Rev. Ralph, to be instituted and inducted rector, Church of the Good Shepherd, Plympton, and priest-in-charge, Mission District of Richmond, on January 12.

DAW, the Rev. A. G., appointed canon of St Peter's Cathedral (Short Canonry, which carries membership of the Incorporated Chapter). He is rector, Grange.

CHITTLEBOROUGH, the Rev. W. J., appointed canon of St Peter's Cathedral (Russell Canonry, with membership of the Greater Chapter). He is rector, Glen Osmond.

MELBOURNE

RICHTER, Rev. M. C. From incumbency St Luke's Frankston East to Chaplaincy Brighton Grammar School 16th April, 1974.

PRENTICE, Rev. H.K. From assistant curacy Holy Trinity Adelaide (on leave from Diocese of Melbourne) to St Andrew's Hall, Melbourne early March 1974 for a year's training then to missionary service for C.M.S.

WOODBIDGE, Rev D. J. From Martyrs School (on leave from Diocese of Melbourne) to senior

chaplainship M.C.E.G.S. January 1974.

JOHNSTON, Rev. D. W. From chaplaincy Brighton Grammar School to assistant chaplaincy M.C.E.G.S. January 1974.

LETTS, Rev. K. J. From assistant curacy St Stephens Mt Waverley to chaplaincy Grimwade M.C.E.G.S. January 1974.

OLIVER, Rev J. R. Date of induction to Aberfeldie, 13th February, 1973.

OLIVER, Rev. P. N. From incumbency Lane Cove (Diocese of Sydney) to General Secretaryship C.M.S. Victoria, February 1974.

SHAW, Rev. Bruce to be ordained to the priesthood 20/12/73 by Bishop Grant at St Paul's Bendigo.

THORP, Rev. H. J. From incumbency St Barnabas, Balwyn to incumbency St Margaret's, Caulfield, May 1974.

WHITESIDE, Rev. P. From headmastership Choir School, Lincoln, England, to Wadhurst M.C.E.G.S. January 1974.

CHRISTIANSON, Rev. C. E. To incumbency St James' Kilsyth with St Peter's Montrose, 21 January 1974.

DEARNALEY, Rev. F. A. J. From incumbency Holy Trinity, Lara to incumbency St Mark's, Sunshine, 6 February 1974.

As from the 1st January the parish of St Matthew's, Prahran transferred from the Rural Deanery of Caulfield (Archdeaconry of Malvern) to the Rural Deanery of St Kilda (Archdeaconry of Brighton).

ROCKHAMPTON

LINDEN, Rev. Gilbert, from rector St Peter's, Barcaldine, to vicar, St

Stephen's Anglican Centre, Blackwater.

EZZY, Rev. Gregory, from vicar, St Stephen's Anglican Centre, Blackwater, to director, B.C.A., C.Q., and Organizing Sec., I.T.I.M., Gladstone.

WORTHINGTON, Rev. Bruce, from curate St Saviour's Gladstone to vicar, St Peter's, Barcaldine.

PERRY, Rev. Graham from curate, St Luke's, Wandal, to curate, St Saviour's, Gladstone.

CAMERON, Rev. Ross, from diocesan assistant priest to priest assistant, St Paul's Cathedral, Rockhampton.

SYDNEY

EASTWAY, Rev. David From Blacktown to Castle Hill as Curate from 1st February 1974.

PAWLEY, Rev. Duncan, from Guilford to Punchbowl (St Saviour's) from 16th December 1973. (as Curate).

THOMSON, Rev. James, from French's Forest to Normanhurst, as Curate from 14th February 1973.

JOHNSON, Rev. Kevin, from St Philip's, Church Hill, to Denham Court as Curate from March 1974.

BYRNE, Rev. Peter, Parish of Lawson (formerly C-i-C Prov. Parish of South Granville). Induction date to be fixed.

BLANCH, Rev. Allan, Parish of St Barnabas, Broadway. (Formerly C-i-C Prov. District of South Turramurra). Induction date 15th February.

ASH, Rev. Ronald, Parish of Holy Trinity, Millers Point. (Formerly H.M.S. Representative on South Coast (Wollongong). Induction 8th March 1974.

MYERS, Rev. Milton, Parish of St Andrew, Summer Hill, (formerly Rector of Soldiers' Memorial Church, Cabramatta), induction, 29th March 1974.

OLIVER, Rev. Philip (formerly Rector, St Andrew's, Lane Cove), from 18th January 1974. To take up post with C.M.S., Melbourne.

ROBERTSON, Rev. Harry (formerly Supervisor, Religious Education in Schools, Board of Education) from February 1974, to take up post as Chaplain, St Catherine's School, Waverley.

JEFFEYS, Rev. Graham, Formerly Res. Minister, New Housing Area of Tregear, to go out with S.A.M.S. from 1st February 1974.

IMISIDES, Rev. John, formerly C.I.C. Prov. Parish of Shellharbour, proceeding on leave of absence from 24th February 1974.

POWERS, Rev. Dr B. Ward, formerly Rector, St Stephen's, Newtown, resigned from 1st March for purposes of research and study.

JOHNSON, Rev. Denis, formerly Rector, St Aiden's, Longueville, resigned from 18th February 1974.

GARDNER, Rev. Glenn, formerly curate, St Philip's, Eastwood, has accepted

nomination as Rector of St Andrew's, Lane Cove, to be inducted on 22nd February 1974.

FELDMAN, Rev. Glenn, formerly Curate, St Philip's, Eastwood, has accepted nomination as Rector of St Alban's, Leura, to be inducted at a date to be fixed.

WHITE, Rev. Charles has returned from Kambalda, W.A. where he served with B.C.A. for four years and he has accepted a post as curate, St Clement's, Marrickville from 16th December 1973.

KNOX, Rev. Canon, Dr B. B. has been elected to the Sydney Standing Committee.

ORDINATIONS

At St Andrew's Cathedral on 15th December, '73, by the Archbishop of Sydney, the following were ordained priests: **BABBAGE, Rev. Malcolm; BECKETT, Rev. Gerald; BEGBIE, Rev. Graeme; FARIEY, Rev. Graham; FRANCE, Rev. William; HARDING, Rev. Roderick; THOMSON, Rev. James; PATERSON, Rev. John; CAMPBELL, Rev. John.**

At St Michael's Pro-Cathedral, Wollongong, on 16th December '73, by the Bishop in Wollongong: **CLIFTON, Rev. Gregory; RENNICOOK, Rev. Ian,** on 16th December, '73.

At St John's Pro-Cathedral, Parramatta, on 16th December, '73, by the Bishop in Parramatta: **HOLZ, Rev. Michael; PAWLEY, Rev. Duncan; WEBB, Rev. John.**

We appoint an associate editor

Mrs Alison Cobbett, pictured, has been appointed associate editor of CHURCH SCENE, in a part-time capacity.



Mrs Cobbett is mother of five girls aged from one to 11 years old.

Her husband, the Rev. David Cobbett, is vicar of St Faith's, Burwood, Dio. Melbourne.

Mrs Cobbett was schooled at Newcastle Church of England Girls' School while her father (now the Rt Rev. W. A. Hardie) was Dean of Newcastle. She took a B.A. (Hons.) in Literature and Dip.Ed. at New England University, and was president of the Student Christian Movement branch at that university in her second year.

Nearly two years on

the staff of THE ANGLICAN preceded Mrs Cobbett's departure, with her husband, for Korea in 1961 where they served as missionaries until 1965.

Mrs Cobbett began work on CHURCH SCENE staff in November.

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Inflation hits plans for evangelism congress

Increasing costs have forced a ten per cent reduction in the number of participants in the International Congress on World Evangelization, to take place in Lausanne, Switzerland, from July 16 to 25.

The administrative committee for the congress has decided that the number of those participating must be reduced from 3,000 to 2,700. Even with this reduction in numbers, the budget will be 12 per cent more than the figure approved in 1972.

Planning has been affected by rising prices generally, and by a ten per cent increase in airline fares. In addition, the buying power of several currencies pledged in support of the congress has declined seriously since initial budgets were approved in 1972.

In spite of this reduction, the Lausanne meeting will be twice the size of the 1966 World Congress on Evangelism in Berlin, which has 1,200 enrolled.

It is also intended to be much more representative of international evangelical leadership than the earlier congress. "Participants are being selected on a quota system that takes into

account all types of ministries, age, sex and lay or clergy status," the administrative committee said.

While some budget items were cut, the committee reaffirmed its earlier decision that priority would be put on extending the congress beyond those chosen as participants.

Among the areas of extension will be the publication of a series of popular study booklets as well as a more formal compendium of congress documents.

As part of the advance publicity for the congress, Dr Leon Morris, principal of Ridley College, Melbourne, has written an article, "Evangelise or Perish."

"The coming congress will focus attention on the importance of evangelism, and give all participants (and many others) a fresh vision of what might be if God's people gave themselves

unstintingly to this work," he said.

"And it will help with methods. Why do some Christians win many for Christ and others few or none? Why do some churches grow while others remain static or even wither away? There will be present at the congress men and women who have given a good deal of attention to

such questions. "They will be able to share their insights and the results of their research with the other participants and, through the congress publications with a multitude of others too," Dr Morris said.

Mr Warwick Olson, formerly Sydney's diocesan information office director, and now in charge of publicity for the congress, said recently:

"The purpose of the congress is to arouse the

churches of the world to a new thrust in world evangelisation. The planners believe that never before have the opportunities been so great to proclaim the Gospel and that men and women are more open to spiritual realities.

"But there was also a strong feeling that this should not be just a talking congress, but a working congress that would deal with practical issues and strategies, spelling the what, the why, and the how of world evangelisation."



The Governor of South Australia, Sir Mark Oliphant, speaking to the newly-inducted rector of Holy Trinity Church, North Terrace, Adelaide, the Rev. Paul Barnett and Mrs Barnett, and the Archbishop of Adelaide, Dr T.T. Reed, after the induction service on December 20. Mr Barnett, formerly leader of Sydney's inner-city parish group, replaces Dean Lance Shilton who was installed at the Sydney cathedral the same week.

'This man' ordained

Twenty-one men were ordained deacon for the Diocese of Melanesia in the cathedral at Honiara last month. One of them was the star of the award-winning A.B.M. film, "This Man."

The new deacons have all completed three years of theological training and some have the B.D. degree from the University of the South Pacific in Fiji.

The film, "This Man", was widely shown in Australian Anglican parishes, and was telecast nationally as well. It was considered somewhat controversial, as it set out to portray the traumas of culture clash for island people and the difficulties for the Pacific Islands churches of ministering effectively to people whose lives were vulnerable to distortion by the impact of Western tradition.

Canon Church new OGS prior

Canon Ivor Church, warden of St Francis' College, Brisbane, has been appointed provincial prior for the Australian province of the Oratory of the Good Shepherd.

Members of the society attended their annual retreat and chapter meeting early this month at the Retreat House, Cheltenham, where the appointment of the prior was part of their business.

Other appointments were of the prior for the Brisbane College of the order, whose members work in Queensland, the Rev. Barry Greaves, Rector of Chermiside; and prior of the Central College whose members work in PNG, Northern Territory, NSW, South

Australia and Victoria, who is Bishop K. Mason of the Northern Territory.

The Oratory, founded in Britain by a group of Cambridge dons on March 13, 1913 has now extended itself throughout the Anglican Communion to the U.S.A., South Africa and Australia.

It is a society of unmarried men living under a common rule, but occupying various spheres of work, especially in the wide range of the ministry and teaching.

This year's Retreat

conductor was a veteran Oratorian from Britain. He is Father George Tibbatts, who has been able to assist the Australian Province in its on-

going life and to deepen and strengthen its sense of vocation and to form a valuable renewal of the historical link of the Oratory with its sources.

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THIS ADVERTISEMENT WILL APPEAR TILL THE CLOSING DATE FOR APPLICATIONS, FEB. 15. INTERVIEWS WILL COMMENCE PRIOR TO THIS DATE.

FOR FURTHER DETAILS WRITE: "LODGE POSITIONS", CHRISTIAN YOUTH TRAVEL ASSOCIATION LTD., BOX 458 PO, STRATHFIELD, NSW 2135

SCEGS music director to Newcastle Cathedral

The Dean of Newcastle has announced the appointment of Mr. William Pierce F.R.C.O. as Cathedral Organist and Master of the Choristers at Christ Church Cathedral, Newcastle, from early February.

William Pierce is a distinguished musician and trainer of voices.

He studied the organ with Brereton Dudley and the late Dr. G. Faunce Allman in Sydney.

He was organist and choirmaster of St. Thomas' Church, North Sydney from 1948 to 1956 and was also on the music staff of St. Andrew's Cathedral Choir School.

In England, William Pierce studied at the Royal School of Church

Music and held the appointment of organist and choirmaster of Louth Parish Church, Lincolnshire.

Since returning to Australia he has been director of music at Brisbane Church of England Grammar School and over recent years at Sydney Church of England Grammar School.

He has given public recitals for the Council of the City of Sydney, the City of Wollongong Council and the Brisbane City Council,

and broadcasts frequently for the A.B.C.

As a conductor, he specializes in the choral and orchestral works of Henry Purcell, Bach, Handel, Britten and Vaughan Williams.

He has brought the standard of singing in the preparatory and lower school of the Sydney Church of England Grammar School to a high standard and the choir of this school recently sang Vaughan Williams' Mass in G minor for double choir.

The NATIONAL HOME MISSION FUND of the Church of England in Australia last year allocated

- \$7,000 to the Carpentaria Aerial Mission, keeping Canon Tony Matthews in the air serving the huge parish of Normanton;
- \$3,000 to keep Rockhampton's far western ministry in being;
- \$1,250 to help the Diocese of North Western Australia with its overhead diocesan expenses;
- \$5,382 to make possible the continuance of a ministry at Wyndham;
- \$500 to the ministry at Hughenden;
- \$3,000 to help North Queensland's ministry to the Torres Strait Islanders of Townsville area;
- \$6,800 for the ministry of St Mary's Village in the Aborigine work of Dio. Northern Territory;
- \$2,000 to help the ministry at Grove;
- \$2,000 to allow Alice Springs to have an assistant priest;
- \$2,000 to Dio. Bathurst's ministry to Aborigines at Brewarrina.

* * *

WHO WILL HELP THE NATIONAL HOME MISSION FUND THIS YEAR? Some dioceses will, and some won't

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Dutch Gov't grant to WCC fund against racism

The Dutch Government has allocated 500,000 guilders (\$179,000) to the Special Fund to Combat Racism of the World Council of Churches.

Although such a government gift is rare, there was a precedent in 1972-73. The Swedish Government then promised to match the sum raised by the Swedish churches for the same program and gave 100,000 kroner in each year.

Dutch Development Minister Jan Pronk notified the WCC that the gift was "related to our aim to give development and humanitarian support to people living within the liberated

areas of Southern Africa".

The World Council has asked that the gift be transmitted through the Dutch Inter-Church Peace Council, which includes all the major Protestant churches plus the Roman Catholic Church. This council has initiated the request that a grant be given to the Special Fund.

The gift will be part of the fourth series of grants from the Special Fund to be disbursed in February by the WCC

Executive Committee.

The Special Fund has already disbursed \$600,000. Over 60% of this went to the medical, educational and social service activities of liberation movements in Southern Africa, but other groups fighting

racism have benefitted as well.

These included the Korean minority in Japan, Aborigines in Australia, Indians in Colombia, Canada and the USA and anti-apartheid groups in Europe.



Pictured is the Very Rev. Lance Shilton, Dean of Sydney, immediately after his installation just before Christmas, with his wife and daughters Pauline (left) and Andrea.

ACC told of healthy N. Viet churches

The viability of the Christian churches in North Vietnam and their association with the Hanoi government were subjects raised at last month's meeting of the Australian Council of Churches by a consultant from the Church in Asia.

Mr Sam Isaac, an Indian living in Vietiane, Laos, is director of Asian Christian Service and secretary of Inter-Church Aid for the Christian Conference of Asia. He had just returned from Hanoi where he had assessed North Vietnam's reconstruction needs resulting from the Vietnam war.

"It's not a matter of the Church being allowed to exist," Mr Isaac said. "The government is convinced of the Church's identity in the national context. And the Protestant Church in North Vietnam recognises that the government is working for social justice and a fair distribution of resources."

The Evangelical Church of North Vietnam has 10,000 members in 26 parishes. The Roman Catholic Church has over a million members, he said.

Australian fund

The Australian Council of Churches has been committed to a fund "for Reconstruction and Reconciliation in Indochina" sponsored by the World Council of Churches, for the past year. So far member churches have raised one-fifth of their three-year target of \$150,000.

The Evangelical Church of North Vietnam arose out of an American missionary group, the Christian and Missionary Alliance which first went to North Vietnam at the turn of the century.

These Christians fought in the war of independence against the French and after 1954, when Vietnam was par-

tioned, a section of the Protestant Church moved to South Vietnam while the other section remained in the North and became the Evangelical Church in North Vietnam which today, is growing in numbers.

"This church elects a general secretary and other office bearers in the same way the churches here do and the general secretary is appointed by the government as a member of the National Assembly of North Vietnam," Mr Isaac said.

The clergy in the 26 parishes are totally supported by their parishioners and receive no help, financial or otherwise, from the government. "They are well looked after too", Mr Isaac added.

Mr Isaac stressed that the Evangelical Church leaders had not simply acquiesced in the political situation, but rather, had adopted their stance as a result of careful theological reflection.

"They believe the government is concerned and active in striving for social justice in that situation," he said.

The Evangelical Church has had little contact with Christians outside North Vietnam and, as Sam Isaac explained, "there was genuine joy when they met us; they were really pleased to see us."

At present the Church does not have any relations with the Christian Conference of Asia but recently the C.C.A. helped the general secretary of the church to attend a conference on Christian responsibility in Viet-

nam held in Italy, and while in Europe, the general secretary paid a visit to the headquarters of the World Council of Churches.

"However, although the Evangelical Church of North Vietnam has been isolated from other Christian Churches and from the ecumenical movement, it has developed good relationships with the Buddhists in North Vietnam", Mr Isaac said.

Mr Isaac also commented that the North Vietnamese had no feeling of ill-will towards the Americans. "They know that many churches in the U.S. took a stand against their government's involvement in Indochina, and they appreciate that," he said.

"The Vietnamese always draw a distinction between people and the government structure and they feel very strongly that Vietnam is one country with one people," Mr Isaac said.

Honors for Melanesians

Two church leaders associated with the Solomon Islands, Diocese of Melanesia, were named in the New Year Honours list.

The assistant bishop, Bishop Dudley Tuti, received the OBE. He has spent the whole of his 28 years in the ministry in his native diocese and has been assistant bishop for 10 years.

The CBE was awarded to Canon C.E. Fox, who was ordained 70 years ago and has been in the Diocese of Melanesia for the whole of his ministry.

Coming and going

After spending four years in England reading for the London University degree of Master in Theology, the Rev. J. Rodney Oliver has recently returned to Victoria to be vicar of St. Andrew's, Aberfeldie, in the Melbourne suburb of Essendon.

Anglicans to fight famine

Rob Buttenshaw 23, of West Pymble, a Youth Leader of St. Matthew's Church of England, West Pymble, Diocese of Sydney, has been accepted for emergency service in famine stricken Ethiopia.

Rob heard a few weeks ago that a civil engineer was needed to assist with water conservation.

In a short time he had been processed by the sending body (the Sudan Interior Mission) and left on December 15th.

Rob Buttenshaw was trained at Normanhurst Boys' High and the University of New South Wales.

Nurses Valerie Browning and Rowene Booker from St. Barnabas' Church Broadway, have also left to assist in the famine-hit area of North Ethiopia.

While in England he was involved in parish work in Bishop's Stortford, Diocese of St Alban's.

Prior to this study, he was chaplain and a master at Ballarat Grammar School, where he read for the Australian Th. Schol.

Departing for 4 months' English experience is the Rev. W.E. Weston, rector of Dee Why, Sydney.

He will join the staff of St Martin-in-the-Fields, London.

Fr Weston has had parish experience in three NSW dioceses. He is a prominent member of the Australian Church Union.

150 Years

The convict-built Church of St Thomas, Port Macquarie, will keep the 150th anniversary of its founding in December 1974.

Plans are already being made for a week of celebrations between December 1 and 8.

The church has "A" classification by the National Trust of Australia.

Archeologists make research post for top OT man

CHURCH SCENE understands that the Australian Institute of Archeology will announce this week that the Rev. Dr Frank Andersen is to undertake a research fellowship under their sponsorship.

Dr Andersen has been in Melbourne for some weeks, since leaving Auckland where the circumstances of his resignation as warden of the joint Anglican-Methodist theological college led to daily newspaper reports. The Auckland college said in the daily press that it has agreed to compensate him after he and its council had agreed to terminate his appointment less than a year after he took it up.

It is known that Ridley College were preparing to offer Dr Andersen the post of vice-principal for this year: he had held that post a decade earlier.

Dr Andersen had been in a senior academic post in America before moving to Auckland. He is widely regarded as a top Old Testament scholar.

We understand that an arrangement has been agreed under which by the time this edition is published, the Rev. Gordon Garner, director of the Australian Institute of Archeology, will have officially made an announcement. Mr Garner, an Anglican priest, has been on an overseas study tour in the USA since last August. He was due back in Melbourne last weekend.

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THE REVEREND

THOMAS HAROLD HENNING SLOMAN passed away suddenly with heart trouble on the

morning of Friday, December 28, while a patient in May Day Hospital, Croydon, Surrey. He was ordained in Sydney, and served there for some years but before leaving for England 10 years ago he had also served in the Diocese of Bathurst, Adelaide and Riverina. The only surviving member of his family is Marjorie, the wife of the Rev. Canon T.E. Whiting M.A., Rector of Boorowa.

BIBLICAL COMMENTARIES, particularly NT, sought by lay student. Restricted means,

but would be prepared to do a fair deal with someone wanting to clear an established library. No "way out" ancient liberals, please. Reply "Commentaries", c/- Church Scene, 196 Flinders Street, Melbourne, 3000.

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Beach mission in suburbia: CSSM future guidelines

The success of a new-style beach mission in Mt DrUITT (NSW) in the Christmas holidays will mean that CSSM missions in the future will take a new direction.

The Mt DrUITT mission was able to involve whole families instead of only the children, and there was much greater opportunity for follow-up.

Members of the beach mission team this month consulted with CSSM directors and evaluated the program.

At Mt DrUITT 38 young people, comprising the beach mission team and the musical group "the Followers" took a 10 day mission with the combined Protestant churches in the area. This is the largest housing commission area in N.S.W. with an expanding population of over 70,000.

Neville Carr, one of the team, described how the venture developed:

"The team was invited into Mt DrUITT by the Rev. Alan Whitham when he was told that the Byron Bay camping area was closed.

"We said we would be glad to come provided we could work alongside the christian folk of the community," he said.

The team led a Vacation Bible School at St

James' Church of England, a coffee shop at the Baptist Centre and dialogue meetings in local homes.

The team members slept at the Presbyterian and Anglican churches in Tregar. They had breakfast and lunch at the Baptist Centre and the evening meal and showers were provided by the Christian families in the district.

The Vacational Bible School contacted 261 children averaging some 140 children at each session. The team was assisted by 25 local church members.

"The Followers" provided a musical programme for the coffee house held each evening. Team members mingled with the young people sharing their faith.

Rick Sewell, leader of the coffee house team said that there were good opportunities for relationship and a number of responses were recorded.

"The coffee house gave us a new insight into methods for Gospel proclamation. Working

with experienced men, such as John Giles, has revolutionised some of our outlooks", he said.

The Rev. John Thompson, Pastor of the Mount DrUITT Baptist Church commented, "We were very apprehensive about the whole deal with only six weeks to prepare.

"The problems of organisation for this time of the year seemed unbeatable. But this mission has been an outstanding success.

"The teenagers in our own church group have had a wow of a time in fellowship with the team and this has meant consolidation in Christian living."

The dialogue groups and ladies' meetings served a vital function in gospel presentation.

The groups had a large non-christian membership and team members were able to add to the witness of local Christians with their own sharing of the Gospel.

Literature was prepared by the Rev. John Chapman of the

Anglican Board of Evangelism.

"The team has learned a lot about the problems facing families in our society," Neville Carr said.

"In relating with families we have had openings we have never had before to become involved in the life of a community. We were able to crack the veneer with many families.

"This has resulted in deep friendships and some healing relationships."

Mr Carr said that he hoped the team would be able to return to Mount DrUITT in 1975.

"Beach missions will continue to have a vital ministry but this new thrust into a community could become a model for a growing ministry in inner city and such areas as Green Valley or Campbelltown," he said.

"In the future we will need a greater content of older marrieds in the team to deal with the many family problems presented," Mr Carr said.



CMS house-party in bush setting

CMS's Victorian division of League of Youth again this year held a houseparty at Belgrave Heights, where it has an extensive property near the Keswick-style Belgrave Heights Convention.

The site has a central block with a large conference room, kitchens, dining space, and a number of cabins which have double-bunks in each of four rooms together with a lounge

for each of three cabins. This year League of Youth had 70 for their houseparty. Between convention times — Christmas and Easter — CMS makes the site available for parish

houseparties and a variety of conferences. Pictured are the central block (above) and one of the cabins (below), seen during the recent Christmas houseparty.



One solution to holiday nightmares for parents . . .

State should mind children

The Brotherhood of St Laurence has come up with a solution for parents' anxieties for their school-age children when husband and wife go back to work after the Christmas break.

The Rev. Peter Hollingworth, acting executive director of the Brotherhood, said last week the State government could co-ordinate a creative holiday program through its Education, Health and Social Welfare departments in conjunction with existing programs and voluntary organisations.

"The January holidays are a night-

mare for many low income families especially when parents have returned to work", Mr Hollingworth said.

"How can parents who have to work be expected to look after their children throughout the long January vacations?" he asked. "This is a serious oversight on the part of the Victorian Government.

"For years, it has allowed all schools and

kindergartens to close down for six weeks at the very time they are most needed by low income families"

Mr Hollingworth said important initiatives had been developed through the National Fitness Council with 70 holiday play centres in municipalities which were prepared to cooperate.

"This means it is left up to voluntary organisations to carry the can for schools and pre-school centres which have closed down."

Mr Hollingworth added "Many low income families find it hard to make relationships with people with whom they are unfamiliar.

This is a major reason why some of the external voluntary holidays play programmes are not fully utilized in areas of greatest need."

"The solution lies in the development of a total view of education that incorporates holiday periods for children of all age levels.

"For younger children this should not only include the use of school buildings and facilities (as proposed by Mr. Dixon, the Minister for Youth, Sport and Recreation) but also the use of existing teaching staff along side the community play leaders."



The new Anglican Chaplain General to the Australian Army is Bishop Frank Hulme-Moir, Assistant Bishop of Sydney. He succeeded Archdeacon A.E.S. Begbie in December.

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The Bible Society will bring the Rev. John Weller from New Zealand to speak at its annual demonstration in Kew City Hall, Melbourne, on Feb. 18.

Mr Weller last visited Victoria as guest of the society in 1970, when he was general secretary (overseas) of the Bible Society in London.

Mr Weller was born in China, a son of Ernest Weller, deputy director of the C.I.M.

As a serving officer of the Youth Department of the Council of Churches, Mr Weller travelled extensively on the Continent, and in Canada and the USA, and twice led pilgrimages to the Holy Land.

Further journeys on behalf of the Bible Society found him in Asia-Pacific area, Latin America, Africa and Europe.



Canon Milton McGregor, warden of St Mark's University College, (seated left) conducted the retreat for ordinands in Newcastle last month. Bishop Shevill (also seated) ordained the six men pictured here (reading from the left) the Rev. G.A. Rowney, the Rev. P.S. Robertson, the Rev. G.J. Rorke, the Rev. B.J. McAteer, the Rev. G. McLeod and the Rev. T.G. Frewin.

Christian education conference takes a look at family mores

An Australian Council of Churches conference set up to explore the future of the family has become the centre of a new debate on church attitudes towards sex, marriage and the family. Its subject was "The Family Today and Tomorrow."

The conference, held in Melbourne late last year by the council's Commission of Christian Education, released a controversial statement affirming homosexuality as "part of creation".

It urged state governments to repeal laws discriminating against homosexuals, and called for further critical examination by the church of Old and New Testament views on sexual morality.

Many church people have since protested the statement, and A.C.C. president, the Rev. Neil Gilmore, has issued a letter dissociating the council from the conference's view on homo-

sexuality.

Conference director and Education Commission secretary, the Rev. Cliff Wright, welcomed the debate that has been caused by the statement, but stressed that the five day meeting was concerned with the whole range of relationships between people in family life.

"The church seems to have become one of the main defenders of the nuclear family — parents and children too isolated from relatives and other people at significant levels.

"Once we started trying to test our present social values against the great Biblical values of human relationships,

debate was bound to follow," he said.

In the paper she read to the conference, Sydney educationist Mrs Marelle Harrison questioned traditional assumptions about Christian family life.

"The church has given the impression that family life is better than single, children are desirable in marriage, family stability is more important than individual happiness, and social institutions are more important than individual welfare", she said.

This meant that households outside this scheme — an image of family life "largely identifiable with that held by middle-class society — were labelled deviant by the church.

"Had the church taken a good look at Christian values, this might not have happened. The modern 'Christian' family encourages justification by work, success in

production as the goal, and competition between individuals", Mrs Harrison said.

She believed the church should show the intimacy, sharing and mutual aid of the true family, and set patterns for "co-operative relationships of respect, love and recognition of talents."

Discussion suggested ways the nuclear family unit was being exploited in the consumer society. Each family was expected to duplicate the resources, such as lawn mowers and washing machines, that neighbours had.

People at the conference began to ask how the church, the original community of sharing, could lend its weight to breaking down this pattern of artificial needs and help people share their possessions with each other.

Another question was why the Bible could not

be taken seriously in its teaching about hospitality. Why were not homes open houses? And to what extent did our affluent way of life cut us off from sharing homes with others, either because they would strain the resources or because they were encroaching on something that was "ours"?

The basic questioning of patterns of human relationships marked this conference off as a centre of controversy. Some have reacted that the church seemed to be abandoning the ideals of the family that it had always supported, Dr Wright said.

In fact, most conference delegates wanted to support the family as the basic unit of society, but not simply by saying that the church agreed families were a 'good thing'.

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UK Evangelical leader proposes union basis

A leading English Anglican Evangelical, Prebendary Peter Johnston, has urged that the Church of England should strive for a one-stage scheme based on that for the Church of South India in any future church union.

Prebendary Johnston, vicar of Islington, was giving the opening address for this month's Islington Conference.

The Islington Conference is an annual meeting of representative Evangelical leaders in the

Church of England. It is widely seen as a sounding board on which Evangelicals in the English church — and to some extent beyond the Anglican Church — publicly chart their course and determine attitudes.

Prebendary Johnston's address began with a warning that younger Christians were becoming increasingly impatient with denominational structures. The Holy Spirit, he said, was bringing about effective unity through house groups and house churches, and people were beginning to realise this.

He said he was sure that Evangelicals would not be alone

in hoping that any future unity schemes would be in one stage, in contrast to the abortive Anglican-Methodist scheme in two stages.

He also contrasted the CSI union proposal with the more recent North India-Pakistan scheme which provided for a corporate act of unification of ministry once the union had been made. While he found this less objectionable than the Anglican-Methodist UK scheme, he said many Evangelicals would welcome it less than warmly since the act of ministry unification was open to different opinion whether it be

episcopal ordination or not.

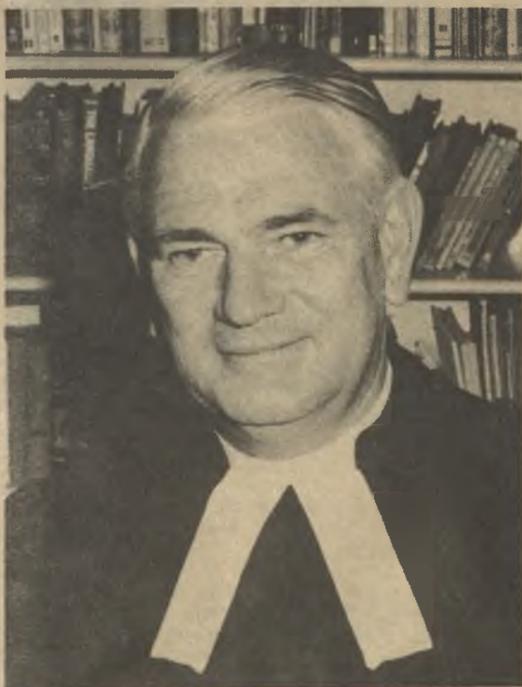
The advantages of the CSI scheme, he said, included its "inclusiveness".

Welcoming the Anglican-RC accord on ministry, he commented:

"The agreed statement seems to suggest that if the Church of Rome ever comes to recognise Anglican orders, it will be on very different grounds from those which have been argued in the past. In this, and the previous statement (on eucharist) we should welcome the real effort being made to get behind the controversies of the past 400 years, and to take

Scripture as the starting point for discussion. This augurs well for the future."

(The significance of Prebendary Johnston's urging of the CSI blueprint for union proposals in UK lies in the fact the recent Anglican-Methodist scheme would almost certainly have succeeded had the Anglican Evangelicals not opposed it. It may also be that by raising union schemes at the Islington Conference — without being negative about the principle — Evangelical leaders were telegraphing a message to the rest of the Church. — Ed.)



DEAN ERIC BARKER

Eric Barker to key new post in re-organised Newcastle

Dean Eric Barker of Bathurst has been appointed Canon Missioner in charge of communication and evangelism in the Diocese of Newcastle.

He is to take up his post in early June.

An official diocesan press release highlighted the significance of the appointment. This is what it said:

• The Bishop of Newcastle (The Rt. Rev. Ian Shevill) has restructured the administrative shape of the diocese and regards this as a key appointment for the future. He describes the work of the Canon Missioner as being the link between the church and the

media and as being the officer in charge of mission which is the chief business of the Christian Church.

• During 1975 the Roman Catholic Church and also the Methodists, Baptists and the Salvation Army are to make a special effort in the area

of evangelism. He says this appointment will allow the Church in the Diocese of Newcastle to plan to take its effective part.

• The Bishop hopes to develop around Christ Church Cathedral, a close in which reside Canons and other Church officers in charge of special portfolios whose expertise will influence the whole diocese. An architect has already been commissioned to begin work on the project.

Dean Barker, who is 52, has been at Bathurst for the past 14 years and has been chiefly responsible for the planning and building of the new Cathedral of the diocese. During this period, five young men of his parish have been ordained and vocations to the mission field and the priesthood have developed.

He is well known for his work as a missioner, having conducted many missions in parishes and schools in three states.

He is equally well known for his work in communication having contributed regular articles for newspapers in the diocese of Bathurst, prepared press and radio releases and produced many programmes for Channel 8 T.V. station at Orange. He was a foundation member of

the Diocese of Bathurst's T.V. committee which produces two, thirty-minute programs each month.

Drama in worship

In 1967-68 Dean Barker visited England and France where he made a special study of the dramatic and evangelistic content of worship at St Sulpice, Paris, St. John the Divine, London, and the famous Coventry Cathedral. He was a member of the staffs of these last two and actually worked in those areas. His former tutor at Coventry, now Dean of Bristol, is to visit

Bathurst in February next to conclude a mission-outreach programme which will be conducted during that month.

No stranger to Newcastle, the dean was ordained in Newcastle Cathedral in 1952. He served curacies in the Parish of Waratah and at the Cathedral, then for three years, was the Director of Stewardship for the diocese.

In this time he travelled throughout the diocese planning parish development programmes. He was also well known for his work amongst youth.

Another diocesan paper tightens its belt

The "St Arnaud Churchman", that Diocese's monthly journal, has been the latest of the smaller religious newspaper to fall victim to the price spiral.

It appears now as a single foolscap sheet, well-printed by offset, with the news condensed to brief form, and without advertisements. Distribution, apart from subscribers outside the diocese, will be the responsibility of the parishes which will receive consignments in bulk.

Normal cost increases across the board of wages and salaries have hit all

newspapers significantly. A year ago there was a big increase in printers' wages. Now those publications which pay journalists are facing big increased salary bills for them, too.

Postage doubles in March for the long list of publications registered for concessional mailing, and will increase twice more before 1976 under arrangements already announced

by the Post Office.

The big danger, only just beginning to be felt, is the world-wide paper shortage. Adding rapidly increasing paper costs, shortages of supply, and now difficul-

ties in shipping imported papers into Australia, to the other cost pressures raises a gloomy picture for publications not currently viable without subsidies.

New archdeacon for Gippsland

Canon W.J. Frawley, rector of Korumburra, is the new Archdeacon of Gippsland in succession to Archdeacon Elliot.

Bishop David Garnsey of Gippsland announced this on January 14. The appointment is effective February 3, when Archdeacon Elliott is installed as Dean of Sale.

Bishop Garnsey also announced that the acting general secretary of CMS in Victoria, the Rev. Frank McGorlick, has accepted appointment as rector of Foster. He recently returned after 30 years of missionary service in Tanganyika, now Tan-

zania where he served as archdeacon and education secretary.

The G.H. Cranswick Memorial Scholarship for 1974 has been awarded to the Rev. M.E. Purtell, rector of Leongatha. Mr Purtell will continue his part-time study at the Gippsland Institute of Advance Education in psychology and sociology for a B.A. degree. The award, made by the bishop, has been arranged by approval of bishop-in-council and the parish council.

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WHAT THE JOINT STATEMENT ON MINISTRY MEANS

"STATEMENT ITSELF A TOOL OF MINISTRY"

Fr JOHN SCULLION, S.J., leading Australian Jesuit theologian, gave CHURCH SCENE this comment:

"This is a very fine statement on the nature of the ministry in the two traditions.

"The statement must be taken for what it is: that is, the statement of a responsible group of men, appointed and approved by their churches, conscious of their responsibilities to their churches and to the Christian Church at large.

"The statement is firmly rooted in the witness of the New Testament. It gives careful attention to the development of the different forms of the ministry.

"While giving full weight to the doctrines of the priesthood of all the faithful, it states clearly that the 'ministerial' priesthood is not an extension of the promise of Christian priesthood but belongs to another realm of the gifts of the

Spirit' (Par. 13).

"The paragraph (16) which explains how the two traditions understand ordination in the apostolic succession is very well done.

"The statement does not solve, nor does it intend to solve, the problem of the mutual recognition of the ministries. It is essential that each church know how the other understands ministry before any further steps can be taken.

"However, the consensus in this document is clearly a positive contribution and is a point of departure for broaching the difficult problems of authority and primacy.

"It is to be hoped that prayerful consideration and discussion of the statement by the ordained ministers of both churches would itself, under this Spirit, be a ministry of reconciliation."



BISHOP ARNOTT

debate, I think, on the eucharist statement, some on both sides rejecting it, some finding new insights in it.

Casting back to the eucharist document, I don't think it was ever rejected by any official bodies within the two churches. But there are certain conservative Evangelicals who wouldn't accept it. There are also some rather old-fashioned Roman Catholics who have rejected it — they said it departed from the teaching of transubstantiation and the teaching of the Council of Trent. But on the whole it was accepted. The rejection was mainly by individuals, and other people said they couldn't accept this phrase or that phrase; but some bodies have officially accepted it, like the General Convention of the American Episcopal Church.

The English General Synod has given the eucharist document its general blessing too, and various episcopal conferences have approved it without underlining every word of it. In the Roman Catholic world, the groups that have been unhappy have mainly been what one might call the really ultra-Montane groups that have been equally critical of much of what came out of Vatican II.

Within the Anglican Church the disagreements and arguments have largely been those which we would have on any major statement we made within the Anglican Communion itself. As you often find, the extreme Catholics and extreme Evangelicals agreed together to disagree, not for the same reasons, just as they did over the Anglican-Methodist proposals in England which went over much of the same territory really.

But let's have a look at the actual document itself...

About the document itself

This is not a document meant to be an exhaustive treatise on ministry. It must be seen within the work of our commission which is essentially an Anglican-Roman Catholic one. Therefore while we've exchanged documents, and we've looked at the Anglican-Methodist things on ministry — it's proposed ordinal we felt was of great interest — we did not attempt to look at churches which do not have episcopal ministry or pass judgement on their ministries. The fact is, both the Anglican and Roman Catholic churches have episcopal, three-fold ministries, and we worked from that.

It is also important, as is made clear in the preface and the last paragraph of the statement, that ministry is tied up with both eucharist, our first topic, and also our third topic of authority.

Catholic Commission — really is. It arose out of the meeting between Pope Paul and the Archbishop of Canterbury in 1966 at the Sixtine Chapel. They thought there should be some sort of permanent meeting. Out of Vatican II on one hand and Lambeth 1968 on the other, the decision came to set up the commission in 1969. But a preliminary meeting was held — by people who were not necessarily to be members of the commission — in Malta. This meeting did a certain amount of planning about what was to be the function of the commission, and it was this meeting which decided that the most important areas of divergence between our two communities were authority (which involved infallibility and so on), the meaning of orders, and the eucharist.

The commission was established in 1969, and had its first meeting at Windsor Castle in January, 1970. We'd done a lot of preliminary work and it was decided that we should, in different parts of the world, concentrate on these various topics. England should do primarily the nature of authority, and ministry should be handled largely by North America and Australia. Then we had a second meeting at Venice, in September, 1960, to which I didn't go, as that was the time I was moving from Melbourne to Brisbane, which had a look at the pronouncements on moral authority, and who made moral judgements. While this was useful, I think we've pushed this on one side since then.

One at a time

But a very important decision was made at Venice. This was that instead of working on all three matters at once we should work on one at a time, and it was decided that we should work on the eucharist first, and the second Windsor meeting, in September 1971, we spent the whole conference on the eucharist, having worked very hard on it all year before we met, and produced the Agreed Statement on the Eucharist. This was reported back to the Archbishop of Canterbury and the Pope, through the Archbishop's council on foreign relations, and the Pope's Secretariat for Christian Unity. It was then published by Canterbury and Rome, for the study of our two Churches. Then we decided to work for the next two years on the nature of ministry, in groups. In September, 1971, we had a full meeting at Gazada, near Milan, and it was there we changed a bit the emphasis: instead of starting with orders and looking back to the New Testament, we decided we should work from the New Testament first and work out from there.

Then in May of 1973 there was a preliminary meeting of certain people in America at the house of Bishop Clarke, the Roman Catholic leader, and they prepared a preliminary document ready for our discussion. It was torn very much to pieces, we discussed it for the first three days, and then some of our members drafted a new statement and this was discussed and changed in groups and plenary session and out of that came what was published on December 13.

The commission's task

The document was sent to the Archbishop and to the Pope, and it was left to them. In a sense we were finished with it once we had delivered it, and it was to the next stage that we began to turn our minds. We have to make it clear therefore that we don't make pronouncements as a commission on what our ecclesiastical authorities ought to do. We can't declare Anglican orders are valid, or that Pope Leo was wrong in 1896. Our task is to produce a document which shows our common mind. And the Archbishop and the Pope have done what they did with the eucharist statement: passed it around for discussion. Just as there has been a very vigorous

Brisbane's Archbishop Felix Arnott is one member of the Anglican Roman Catholic International Commission, the only member resident in Australia.

In this article he discusses the meaning and background of the December released common statement on the doctrine of the ministry, issued by the Vatican and Canterbury, which was prepared by the commission.

Regrettably, reasons of length made it necessary for certain sections of his commentary to be compressed.

WHEN WE START to look at what the Statement on the Doctrine of Ministry is all about, we should make clear what the standing of the commission — the Anglican-Roman

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DAVID WILLIAMS on the ministry of reconciliation

This week, Dr Williams' Biblical study is based on II Cor. 5: 18-21:

"There is certainly no doubt in Paul's mind that God is the author of reconciliation. 'All this is from God,' he says (v.18), and from the tense that he subsequently uses (ariste), it is clear, moreover, that God's work of reconciliation is now complete. But then, in the next verse, Paul changes the tense (to a periphrastic imperfect) to show that at the time this work involved 'a lasting process of reconciliation.' That is to say, all that God did in Christ, the whole thing from first to last, was directed to this one end. Furthermore, what was done, was done for all mankind (v.19).

For we are all estranged from God, and we should understand that this is something 'infinitely more serious than a tragic misunderstanding on man's part. . .' Read it on Page 19.

Questions of primacy, and the Pope's place, and infallibility — obviously important to Roman Catholic ministry — we deliberately set aside. We quite deliberately excluded them this time. That was the right way to work, because until we have looked fully at these things — and we hope we might be able to find a consensus — we can't do much in this area.

The object of the study

Well, what was our object? To seek a deeper understanding of ministry which is consonant with Biblical teaching, and the tradition of our two inheritances, and find a statement we all — all of us — could sign. I think it's worth throwing in here that one of the accusations which were brought against some earlier Anglican-Roman Catholic dialogue was that they tended to be with an Anglican group that was naturally sympathetic. The commission, I think, has well avoided this. The general schools of thought in both communities have been fairly represented. Julian Charley, a top conservative evangelical as he would class himself, has been one of our most useful members.

One of the very interesting factors has been the very close relationship between Julian Charley on the one hand as one of our drafters and Jean Tillard on the other hand. There was always a feeling on the part of the Roman Catholic that we must be very careful to see that we didn't do something that seemed not to be "happy" to Julian. We didn't think there was much point in going over the old arguments, but rather thought we should try to see the whole matter in a much wider context.

Ministry is more than clergy

Both Churches would agree that one has to think of ministry in terms much larger than just the ordained ministry of bishops, priests and deacons. In both our churches there would be people who would be regarded as having certain rights of ministry — lay readers, members of religious communities, and the people of charismatic movement who have been having quite an influence in both our churches, and

other people like this. As in the New Testament, some of these have been given official blessing and some have just been allowed to go on.

Then we had to look at what ministry means. It comes from the Latin word which means to be a "servant". It would not have been possible, I think, until post-Vatican II days for both churches to agree that ministry was the following of Christ the servant. It is also established in the New Testament that this service of God and man in ministry is usually exercised in community. Ministry — diakonia — and koinonia — the whole business of living — goes on together. We were looking at the Church in mission, not the Church as an institution, and so we've said its mission is to be the reconciliation in Christ proclaimed, His love manifested, and the means of salvation offered to man.

Ministry pattern in the NT

When we came onto section 4, there was a fair division particularly in some of our earlier meetings, between some of us more committed to modern scholarships and those of more conservative view, on both sides, that the New Testament was fairly clear about what was meant by apostle — and that there was a fairly discernible pattern of ministry in the New Testament. But as we worked together I think nearly all of us became quite convinced that modern New Testament scholarship has shown that it is very difficult to discern any one pattern, and that even the term apostleship is a bit difficult. There is some tension in the New Testament about what is actually meant by apostle. I think it would be fairly widely agreed today that the apostles themselves were really unique.

When we come onto section 5, the important thing here is concerning ministerial functions. There is a sense in which ministry is as it was in the Old Testament — the ministry of the whole people of God. In the covenant idea you have the whole people of God a royal priesthood. So in I Peter you get the idea of the priesthood of all believers. Again this is something that would not have been as readily upheld in pre-Vatican II days, at least by our Roman Catholic friends:

they might have accepted it but they wouldn't have seen it to be very important as they do now. But within this community of ministry there is obviously a very special kind of ministry. Even within the New Testament — the pastoral epistles, I Peter, and even in that strange and difficult I Corinthians — you do see people being called to some sort of special function, or diakonia, or ministry, within this community. Out of this develops people called episcopi, presbyteroi. I think it would be agreed by both our communions that by the end of the second century the threefold ministry had become just about universal.

Apostolicity is more than just the apostolic line

Another important point comes in here. We ought not to see ministry just back in a line from the apostles. A new insight which both our communions would endorse is that you can't divorce ministry from the continuity of the preaching of the Word of God, from the guarding of this in the tradition, and the sacramental life of the Church. In a sense ministry has to be seen as only one thread of the four in this whole concept of apostolicity. Perhaps in the past both our Churches have not seen this. I think this is one reason we got into such a mess in the 6th and 7th centuries, because we saw apostolicity tied up only with ministry and not with the whole.

Having defined what we meant by ministry, we then began to have a look at the ordained ministry.

Section 7 I think is fairly obvious, but I might say in passing that all the way through, the drafters — and I don't take any of the credit for this myself — should be congratulated that they have avoided emotive words. We tried to keep

Continued on Page 12.

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Asian media group gets under way

An Asian organisation to develop locally-based programs using the mass media for Christian purposes was formally constituted last month.

It will be known as ECCE, Encouraging Contemporary Communications Enterprises, and will be centred in Bangkok.

The society plans to act as a detonator group offering assistance and expertise to encourage the development of Christian communications programmes in each of the

main cultural and linguistic blocks in Asia.

There is no desire to perpetuate a Western type organisation. ECCE aims to foster separate autonomous indigenous teams in each area.

The chairman of the board of ECCE is Dr Theodore Marr, a lecturer in journalism at

the New Asia College, Hong Kong.

Bishop A.J. Dain of Sydney, who was chairman of the steering committee, has joined the Council of Reference for ECCE.

Mr Leon Gold is area secretary working from Bangkok.

In India, Mr Colin Blair, consultant to the Evangelical Literature

Fellowship of India, is the local secretary of ECCE. He will be joined this month by Michael Pritchard, a cameramanproducer formerly with the BBC and Ken Anderson Films, and with his wife, Sally.

They will develop film projects already in the planning stage.

The Board asked Roy Baxter to continue as Project Co-ordinator. Besides the project in India, a pilot series of three Bible story features stems from liaison between the United Bible Societies and ECCE.

In addition, basic outlines are being discussed for the Philippines, Hong Kong and Thailand with exciting initiatives being shown by national Christians from the countries involved.

Part of the structure of ECCE comprises panels of consultants, and persons who have agreed to appointment to the Council of Reference.

Thomas More Medal for Graham Greene

British author Graham Greene has received the 20th annual Thomas More medal for the most distinguished contribution to Roman Catholic literature.

History search

Readers who have links with Christ Church, O'Halloran Hill, South Australia, may be able to help the present congregation to observe the 125th anniversary of the church's consecration.

Mr R.W. Barclay, the church warden, of 66 Main South Road, O'Halloran Hill, is collecting information and photographs of historic importance to the church, to feature at the anniversary, and would be grateful for any assistance.

Greene received the award for his novel, *The Honorary Consul*, the story of a man's struggle with God, whom he resents and tries to resist, but in the end cannot avoid.

The Thomas More Association honoured Greene 'specifically for his deeply Christian insights into the tortured and traumatic circumstances of 20th-century life and into men and women who populate this seemingly God-deserted terrain'.

He was praised 'for making thousands and thousands of his readers reflect and look inwards, behind their own

momentary pleasures and concerns'.

Greene had made people look for what was really vital... for such things as love, compassion and faith in one another. This was no mean feat in an age when it is not fashionable to mention such things.

Perth makes an early start for png pledge

Perth diocese last month paid its first installment in a ten year commitment to the Diocese of New Guinea. Bishop David Hand received \$24,000 from parishes in the Diocese of Perth at a cathedral service on December 2, the day after P.N.G. began self-government.

Over ten years Perth has promised to give \$57,000.

GREETING PNG BISHOP



The Premier, Mr Hamer, gave a reception to Bishop David Hand of New Guinea, when he visited Australia recently for the Garamut appeal.

In his reply Bishop Hand spoke of his faith in the capabilities of the PNG government. He made passing reference to the one or two much publicised dissidents, but then, "every government has its share of ratbags", he said. Looking towards the premier, he added, "with the possible exception of the Victorian government, of course."

WHAT THE JOINT STATEMENT ON MINISTRY MEANS

● Continued from page 11

off words like "validity" which immediately cause hackles to rise.

Section 8 dealt with the functions of the minister: preacher, teacher, steward, oversight and so on.

That led us on into Section 9, to the importance for Churches like us that have kept to the oversight of the episcopoi. You notice again how apostolicity is defined as fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. While this is particularly the work of bishop - and this is made clear in both our Churches - presbyters are joined with the bishop in this, and deacons are too.

Re-emphasis on the word

Section 10 goes back again to the point I made earlier about the importance of keeping ministry of word and general ministry running side by side. I think one of the factors that made this dialogue so much easier has been the great revival of Biblical scholarship in the Roman Catholic Church and their tremendous emphasis on the Word. I think we too, in the Anglican Church, have got away from thinking of the Word of God in terms just of the literalism of the actual text of Scripture, to see it as the revelation of The Word.

Sections 11, 12 and 13 need to be read very much together with what we have said about the nature of ministry, and our belief in the eucharist in the earlier document. I like the phrase in the second sentence: "in both word and sacrament Christians meet the living word of

God". They do go together, and I think in the past the trouble has been that the Evangelical has often seen the word as quite apart from the sacrament and not particularly related to it, while others have seen the sacrament as over and apart from the word. They must go together, though. Agreement between Anglican and Roman Catholics on a phrase like that is well worth underlining.

And there is a sense of authority for the minister that begins to come in here. Normally, for instance, he is the person who administers baptism, gives communion, with bishops pronounces the forgiveness of sins, and so on. All this links back with our original thinking that the ordained ministry relates to the whole ministry of the Church, Christ's ministry, the reconciling of the world.

"Sacrificing priesthood" uniquely Christ's

And now we come to perhaps the most ticklish part of the whole thing. Here we get back to the old controversies of the 16th and 17th centuries: does the Anglican Ordinal provide for the ordination of a sacrificing priesthood? Very skillfully, the statement puts all this in a much wider context. With the New Testament the sacrificing role of priesthood was confined entirely to Jesus. In the New Testament, ministers are never called priests, except in one rather odd passage. Christians, however, came to see the priestly role of Christ reflected in their ministers, and so use priestly terms in connection with ministers reflecting the role of the ministers as they carry out the mission of the great High Priest, Jesus. We get into some difficulties ourselves over this because our Prayer Book in English uses the word priest to speak of our ministers, and this sometimes we find a bit misleading. But I think

if you study this carefully, and look at the section about sacrifice in the eucharist agreements, you will see that we came to a position that both Roman Catholics and Evangelicals feel able to agree with. Notice that by using this priestly language to describe our ministers this does not imply any negation of the once-for-all sacrifice of Jesus, nor any repetition of it. Our Roman Catholic friends were entirely happy that this section should be in. On the other hand, the passage makes clear that in every eucharist there is an anamnesis, a real, vital bringing back of the totality of God's reconciling action as the minister presides at the Lord's Table. I see, therefore, that the central action of God's reconciliation is most clearly seen in the celebration of the eucharist.

"Priesthood of Christ can never be repeated"

It is made quite clear, therefore, that Christ's priesthood is unique, and Christians share not in His priesthood, but the benefits of His priestly work, as He offered Himself without blemish to God as a spiritual and eternal sacrifice. Levitical language about priests is not used in the New Testament to describe the work of the minister in the Church. The priesthood of Christ can never be repeated. This point has been made extremely well in Section 13, which has become extremely compressed, but is still quite clear. But the eucharist is no mere memorial but the Church's effectual proclamation of God's mighty acts by which they are made effective in the present.

We then come to the last section about vocation and ordination.

Both Churches maintain that the bishop is the central figure in ordination, and we should again point out the second sentence: "every in-

dividual act of ordination is an expression of the continuing apostolicity and catholicity of the whole Church". Again this section is fairly carefully brought out but I think it is worth noting that apostolicity is not set just in the laying on of hands.

What the commission set out to do was to disentangle the doctrine of apostolic succession from the mere process of tactile transmission. The presentation of apostolic succession in terms of the succession of local churches to the communion of all the churches I think has pretty important implications. I hope that after much thinking about the principles of this and after, perhaps, we have been able to agree on an understanding of authority later, it might be possible for the leaders of our two churches to take another look at problems like the one of validity of orders.

The authority issue

The next phase of the international joint commission's activity is a study of authority and primacy. CHURCH SCENE asked Archbishop Arnott if he had had opportunity to look at the Roman Catholic authoritative documents on this area. We particularly asked him if he could see that the Roman Catholic authorities had "much room to manoeuvre" within existing dicta. This was his comment:

Yes, they have prepared a whole lot of material for us of course, and it all seems to indicate to me that there is - quite apart from people who tend to be a bit radical, like Kung - a much more appreciative outlook, a much wider view of these questions than we might have thought. We need also to remember that these Anglican[Lutheran, Anglican]Reformed, Roman Catholic[Lutheran, Roman]Catholic]Reformed talks - to say nothing of the talks with the Orthodox which pose rather different questions - are all going on together at the same time. And these are helping.

I think it was fully 50 years ago that someone applied to Church Unity the saying that a cup is broken in a moment but it takes a long time to put it together again. I feel we need to take note of just how long we are taking.

I am convinced that Jesus intends the unity of His church. Two of my reasons are that I cannot understand the New Testament in any other way and also that the limited ecumenical involvement represented by the earlier membership of the World Council of Churches has become virtually universal with the Orthodox joining the WCC and with the ecumenical commitment of Vatican II. Universal phenomena in the church do not arise except by the authority of the Holy Spirit.

Bishop John Howe is probably in a better position than any other Anglican leader to observe and understand what is happening in the world-wide Anglican Consultative Council last July, he said the ecumenical movement was sick. In this special article, he explains why he said it . . .

“In the quest for unity what is not full-blooded is ailing”

—Bishop John Howe



Most attention has been given to big national or regional schemes for orderly union between separated churches, such as the South India scheme, the Consultation on Church Union in the U.S.A., or the Anglican-Methodist scheme in England. There is much to be said for this kind of procedure towards unity. It is responsible and leads to reappraisals in depth; it minimises crumbling and muddling and, despite assertions to the contrary, does not maximise structures. The accusation about structures tends to arise because in reports of negotiations the chapter on structures is widely read, but those — often impressive — on the faith and theology are not.

In the world picture Anglicans are probably involved in more discussions aimed at such negotiated unions than any other church. Some discussions are at a very early stage, others nearing the moment of decision. A few have reached their goal — in India and Pakistan.

However, there seems to be a tide in these affairs. The Indian churches, to their everlasting credit, caught the tide. Now we are allowing it to ebb. To achieve any union needs not only an ecumenical frame of mind, but great determination to succeed. There are many schemes, and also new negotiations being begun. Too often now I feel they are proceeded with from a sense of duty, and not in determination that something shall be achieved. There is no passion.

We are reminded, though, that much is happening at the local level, and so it is. As at the world level the denominations, once often antagonistic, now co-exist peacefully, so at the local level it is wonderfully true that collaboration and affection increase and multiply. But it is not yet anything like enough. Where collaboration exists it is still often confined to joint social action, and at the end of the day everyone returns to their denominational nook: there is nowhere else to go anyway. Where sharing is carried into the fields of sacra-

ment and ministry and a single gathered community (and in my experience this is still much more the exception than the rule) then sooner or later old problems of faith and order have to be faced — or waived.

My worry here is not that a certain amount is happening locally, but the existence of a comfortable assumption that what is happening is far more extensive and stable than I, at least, have seen, and that its path of further development lies clear. What is the way forward when the signs are that a general pattern of denominational Christianity is with us for a long time to come? The places with a greater measure of local union may become a sort of denomination of their own. Or the paths forward may lead into a welter of muddle, disorder and chaos. We must face the possibility. A little to my surprise (I flatter myself I am an orderly

person) I view that prospect as much with interest as dismay. If there is chaos then the basic characteristics of the church, and the raw gospel, are likely to emerge above the muddle, and that would do no harm. Also it could be that only when our well-meant structures of division have come all to bits that the way will be open for the Holy Spirit to reconstruct the church in unity.

A subject for sincere thanks to God is the improvement over the past few years in our relations with the Roman Catholic Church. Not so very long ago, it would have appeared foolish even to dream of such things, and I believe we can hope for much more to come. But the road is a very long one. We still tend to think of the Roman Church as essentially uniform and observing the same pattern everywhere.

Even if this ever was so, it is not so now, at least in ecumenical involvement. Local ecumenical involvement varies enormously from diocese to diocese across the world, from next to nothing and no nonsense to occasional, but publicized, situations where ecumenism sets the style. Diversity within a church, and the strains it imposes, we who are Anglicans have been familiar with for a long time, and (decreasingly, I think and hope) still are. For Rome the experience on its present scale is new and often deeply disturbing: we should be both sympathetic to their tensions, and realistic about its effects. There is a long road ahead of us.

In many places, at local level, much is now being done together: at family level the mixed marriage problem seems as deadlocked as ever. In the search for theological understanding there exists the marvellous and encouraging achievement of the joint commission's agreed statements on the eucharist (1971) and the ministry (1973). At the same time the Vatican Secretariat for Unity's pastoral instruction on admission to communion (1972) seems distant and cold. There is no indication of Anglicans having a "special place" (Vatican II). Without hopeful qualification, the Anglican Church is in the classification "communities whose eucharistic faith differs from that of the church and which do not have the sacrament of orders." This may seem sad but it must be seen against the background of the tensions that exist within the Roman Catholic Church today.

Our relations with Rome have an additional importance: they are between world churches. There are, of course, other world churches, too (or World Confessional Families as they are sometimes called). Relations between churches on a world basis have played a minor part in the quest for unity so far: but there are signs that this is changing fast. If there is to be a united church one of its marks must be that it is catholic — universal. In the years ahead we shall hear much more of this.

When the Anglican Consultative Council met in Dublin last July, I was fairly widely quoted as saying that the ecumenical movement was sick. I did say that. Writing this article has given me a chance to explain a little better what I meant. The quest for the unity of the church is of first importance. Simply being involved from a sense of duty in ecumenical schemes or programs is inadequate. There has to be determination that, under God, results shall actually be achieved. Where, on the other hand, some real progress is being made, it tends to breed comforting optimism too rapidly. In the quest for unity what is not full-blooded is ailing.

Bishop John Howe is secretary-general of the Anglican Consultative Council with headquarters in London.

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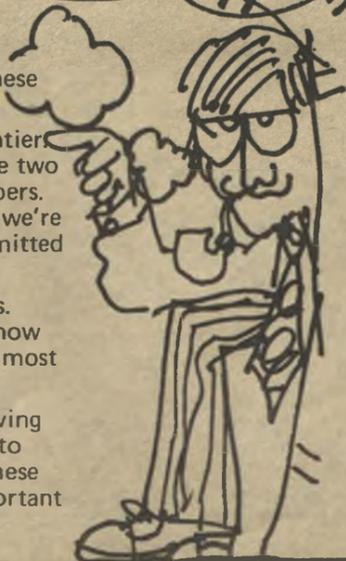
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CHURCH SCENE

And so we wave farewell to Wyndham!

Sir,
That doughty and intrepid character, Gerard Trower, first Bishop of North West Australia, described his initial visit to Wyndham, a town perched on the tip of his diocese, "It is", he wrote, "like entering the

crater at Aden. Only worse."
Had he worn shorts perhaps, rather than his customary garb of gaiters and frock tail coat, he might have found it a little cooler. A little, but not much. For those who know

such things are quick to point out that Wyndham has the highest all-the-year-round average mean temperature of any place in the world. Whew!

But the climate has done nothing to prevent the growth of Wyndham; it is still there, very much so. And still growing. Not at the rate of your Albury-Wodonga's, but its population is growing steadily. Much of it aboriginal. And Anglican aboriginal at that.

Alas however, the population is sadly to be decreased by five before 1974 is very much older. Sadly, because as things now stand, it is unlikely that these five will be replaced. Sadly, because the five people are the Rev. David MacDougal, Anne, his wife, and their three children.

David and Anne have been in Wyndham for five years. And in today's North West of moving populations, five years is a solid stint. They have stayed that long, first because they promised they would; secondly because the National Home Mission Fund has paid David's stipend.

The fact that the National Fund will cease meeting the Rector of Wyndham's stipend is due in part to that not so doughty and intrepid character, Howell Witt, third bishop of North West Australia. In October he attended a meeting of the National Fund with one of his brother bush bishops. The facts were simple and straightforward. There was not enough cash in the kitty to meet all the demands that were being placed on the fund.

After all, two dioceses provide more than half the wherewithal. The other dioceses... well, let's say that they're not quite so generous — yet, and leave it at that.

So, although the needs of Wyndham were urgent, especially at this stage when the status of the aborigine is changing, Bishop Witt could see that his brother's

needs were even more so. So he refrained from asking for the grant that would meet the stipend of David MacDougal's successor. So when

David and Anne and the family leave there will be no replacement, no Rector resident in Wyndham. Of course, if every

diocese were to support the National Fund; if every parish vestry did, we wouldn't be waving farewell to Wyndham with its largely

aboriginal population at all.
— (The Rt Rev.) Howell Witt,
Third Lord Bishop of North Western Australia.

Letters

'It would be lovely to see this more often!'

The Rev. Martin Payne, rector of Dacha's Nek, Lesotho, has written to the editor. This extract from the letter is self-explanatory:

"... I had a visit from one of the teachers from one of the isolated mountain schools of this parish. While spending some time with me the teacher read CHURCH SCENE, sighed, and said 'It would be lovely to see this more often!'

"Lesotho is a very young state, isolated within the Republic of South Africa. This makes it very difficult for our teachers to obtain a wider background of church and world events and to receive a paper like yours regularly would not only be a tremendous help to them to fill in on background events but also a great encouragement to them to know that they were not forgotten by the outside world, either."

The suggestion from Fr Payne is that Australian readers of CHURCH SCENE might agree to post recently discarded copies of CHURCH SCENE to him at The Rectory, P.O. Box 17, Dacha's Nek, and he will arrange distribution, but preferably, as a direct gesture to the teachers who want the paper, he would be happy to supply the names and addresses of these teachers to those who would like to send papers.

Incidentally, we often get letters from missionaries in remote places asking for subscriptions. We offer a concession price, but need to add on extra postage which applies to most overseas countries. When you get your next subscription renewal notice, what about adding the cost of a gift subscription to one of these missionaries? Details are on the subscription notice.

—Editor

'Majority opinions are not always right'

Sir,
An item in your last issue disturbed me.

This was the impression given that the Archbishop of Adelaide and those who, like him, are endeavouring to uphold the sanctity of marriage, are behind the times. CHURCH SCENE gives the impression that there is a certain virtue about bishops who advocate remarriage of divorced people.

In spite of what any bishop or his synod may rule, there is no provision in the Book of Common Prayer, which is a part of the Constitution of the Church of England in Australia, for the remarriage of divorced persons.

Majority opinions do not make any action right. The majority demanded the death of

Christ, and the majority reject Him today.

— The Rev. W.E. Weston,
Dee Why, NSW.

A "hunch" about stewardship and promotion campaigns

Sir,

For some time I've had a hunch that Stewardship and Promotion campaigns in churches are a waste of time and money. The churches I've known with the highest per capita giving to local church needs and missions didn't seem to major on special appeals or drives but on regular giving not dependent on a promotion campaign. On the other hand, groups whose activities seem perpetually focussed on fetes, stewardship dinners etc. were not so successful.

I've now come across some research which supports my "hunch."

In July 1973 issue of "IEEE Transactions on

Systems, Man, and Cybernetics" (pages 389 ff.) there's an interesting report of a 10 year study by Donald Mack. The church he selected was the "First Unitarian Society", Schenectady, New York.

This church decided to treble its expenditure for fund-raising, from \$2030 to \$6090. Result: the extra expense of \$4060 produced a \$14,000 increase in annual church income, netting an increase of \$9940. During another three-year period, the church increased its membership activity by 30%. Result this time: \$11,400 extra annual income — without any fund-raising — and, as a bonus, average Sunday attendances rose from 250 to 278.

But that's not all. The Church then lost its minister, and he was replaced by an office manager and visiting speakers for three years. Income and attendances began to decrease, markedly. After a period (Mack doesn't tell us how long) there was another spurt of increased activity (20%). Result this time (still without a minister): attendance drop of only 7%, and church income rose 3.5%.

Mack's conclusion is that "a 30% increase in membership activity is more effective in increasing income than the most expensive fund-raising campaign. If the membership activity is increased by 20%, a church can continue without a paid minister

and with little change in income and membership."

Sure, there are technical problems with Mack's model. For example, what other "input variables" may have affected the outcomes? Other questions are also unanswered. For example, how would an evangelical church with a strong missionary emphasis fare in this kind of situation? (Mack's Unitarian Society is a theologically liberal church whose "outside" donations go to charities).

I think, though, that his basic findings are valid. Any comments from your readers?

—The Rev. Rowland Croucher, Baptist Church, Blackburn South, Vic.

Homosexuality report was "received"

Sir,

It is not easy to keep pace with the Rev. G. Clarke's correspondence to newspaper editors on the subject of the Sydney Synod's Report on Homosexuality (C.S. 8.11.73). He has written at least four apart from the one quoted in the Sydney Morning Herald's review of the synod debate (26.10.73). He is particularly nervous about the notion of "endorsement" and wants it understood that the synod only "received" the report.

It may help to recall the following points:

1. The report was not received formally on the

first day of Synod along with other reports but was reserved for special debate in a separate motion.

2. The debate itself was deliberately extended a half-hour into the tea recess at the request of Synod in order to allow time for adequate debate and a decision to be reached.

3. The motion called upon Synod to receive the report and to recommend its publication in sufficient quantity for distribution to influential members of the community and for sale to the general public.

4. This motion was

followed by a further motion urging its immediate circulation to parliamentarians in the A.C.T. in the hope that it might prove useful in the debate in the House of Representatives due the following day.

5. Not only were these motions overwhelmingly passed but two amendments before synod expressing opposition to the report were soundly defeated.

Clearly not every member of the Sydney synod endorsed the Report on Homosexuality but the final vote suggested that the majority certainly did. The Sydney Morning Herald reporter was not technically correct when he spoke of the report's

'adoption' (18.10.73) but he was under no illusion as to what the debate was all about.

If I may close with some words from the foreword to the Report on Homosexuality by the Archbishop of Sydney: "The Synod of the Diocese of Sydney in October, 1973, voted overwhelmingly in favour of receiving and publishing this report. This action serves to underline its importance and encourages me to hope that it will be widely and carefully read."

(The Rev) B.L. Smith
Chairman of the Ethics and Social Questions Committee, Church of England, Diocese of Sydney.

"Discourtesy to a senior bishop"

Sir,

It is hard to know what "Churchman" is on about in his reference to my Archbishop on page 1 (I think you meant page 11) of CHURCH SCENE for December 20th.

Apart from the distressing uncharity to a fellow-Christian and the discourtesy to a senior bishop (the only bona fide scholar on the whole boiling bench), "Churchman" is guilty of a failure of political understanding.

Henry Bolte was an ugly kind of conservative. But he maintained his position as a conservative on the strength of Melbourne's "silent majority." In fact he was a bully-boy behind him. (Rob Askin is such another... and so until recently was Richard Nixon.) Archbishop Reed may

not commend himself to North Balwyn (or wherever "Churchman" functions): he certainly is a conservative; but he is far from being a bully, and very far indeed from believing as Bolte did (and "Churchman" does) that what 80 per cent of the people believe must therefore be right.

If "nobody" understands what the Appellate Tribunal has been asked about, then a great number of bodies need to do their homework. If it were to rule against the big dioceses which have passed the provisional canon we would have a situation no more Gilbertian than we would have if the High Court ruled a bill unconstitutional after both Houses of parliament had passed it.

Edgar Castle, Tungkillio, S.A.

"Australia '73": "They have taken away my Lord"

Sir,

There is so much to be grateful for in "Australia 73" that it seems wrong to cavil. The compilers, working in a committee-room atmosphere and aiming to "express a general consensus of opinion", naturally tended to overlook felicity of diction, euphony, the rhythm of a sentence, and sublimity of the prayers of the saints.

But when the lay worshipper comes to that part of "The Thanksgiving" which replaces "The Prayer of Consecration", if he is not caught up in the involved syntax of the discourteous reiteration of the harsh second personal pronoun (five times unnecessarily repeated) he can only inwardly sorrow with Mary, "Because they have taken away my Lord, and I know not where they have laid him."

L.C. Rodd,
Hunter's Hill,
M.S.W.

"Wagga isn't ours, as it happens"

Sir,

Regarding your article "Riverina takes on Compton, too", dated November 8th 1973, I would like to bring to your attention a factual error in the report.

It was stated that "apart from the areas of the Murrumbidgee Irrigation System, Wagga and the isolated City of Broken Hill (Riverina) it lacks major centres." Wagga, although geographically part of the Riverina is not in the Riverina Diocese. As Wagga is a major centre, and obviously a worthwhile possession financially, it seems to me that the readers of CHURCH SCENE may get an untrue impression of the Riverina Diocese's financial and population resources.

—Kerrie Sloan,
Deniliquin, NSW.

St Arnaud and Maryborough school

Sir,

I refer to a recent issue of CHURCH SCENE and write to ask you to rectify a mistake in the reporting of the Christian Community School, Maryborough.

At the recently concluded session of Synod, the Diocese of St Arnaud approved a resolution that through its Trustees it would stand as guarantor for \$3,000 to the founding of the

new school. You might also be interested to know that the first Principal appointed to the Christian Community College is Mr Peter Harris, B.A., B. Comm., B.Ed. — a member of staff of Haileybury College and a Tutor of Farrer Hall within Monash University.

—(The Ven.) J.A. Leaver,
St Arnaud, Vic.

"Evangelise, or we are just a social welfare agency"

Concern at "assault on decency"

Roman Catholic newspapers this month have carried major stories and statements arising from the Federal Attorney-General's decision to allow hard core pornography into Australia.

Melbourne's *Advocate* featured a statement by Dean Chamberlain, Episcopal Vicar for Communications and Mass Media.

The Dean said that the Attorney-General (Senator Murphy), was surprisingly naive if he thought pornography could be controlled once it entered the country. Dean Chamberlain was also surprised "to find Senator Murphy in the vanguard of the assault on decency".

Dean said:

"Once hard core pornography is approved by law the wedge is in the door and there will be mounting pressure to fling the door wide open. "Australian pornographers . . . with millions of dollars at stake . . . will not easily be brushed aside."

Dean Chamberlain referred also to Senator Murphy's action in over-ruling decisions of the Film Censorship Board and the Board of Review. In granting a public viewing certificate to a particular film rejected by both Boards, Senator Murphy seemed to suggest that he saw himself as the supreme and sole arbiter of public decency and taste in Australia.

In the same issue of the *Advocate* Mgr. Brian Walsh, a key figure in last year's Eucharistic Congress, said, "There is a need for immediate action by the Church, national leaders, the community as a whole and by youth to halt current trends and restore Australia to a Christian, decent way of living."

Mgr. Walsh has just returned from eight months abroad.

He saw many dangers flowing from unrestricted pornography overseas. Among the most common were trial marriages, people openly living together out of wedlock for convenience, abandonment of marriage without substantial reasons, easy divorce procedures, parental abandonment and heartbreaking misery for children, breakdown in services, and widespread community irresponsibility.

"If we are not careful we, like many other parts of the world, will be sick", he said.

welfare agency"

— Moderator warns

In a pastoral letter to his people the Western Australian Presbyterian Moderator (the Rt. Rev. Neil McGregor) said that unless the Church gets on with its task of evangelism it faces the very real risk of becoming just another social service agency among many others.

He was concerned that the church exercise proper stewardship of its resources for its real mission in the world.

Evangelism was not clearly understood. Christians are meant to be 'peculiar people' pointing away from themselves and to Jesus Christ. He is the One who is the Bread of Life and the Light of the World.

Mr. McGregor saw each parish placed by God in its own situation. Thus forms of evangelism would be many and varied. Every church administration and every parishioner must face the task of learning to be more effective. This was a major challenge at this present time.

\$5,000 for Nungalinga

The Women's Auxiliary of Methodist Overseas Missions Central Committee in South Australia has handed over a cheque for \$5,000 to the Nungalinga College Building Appeal.

The cheque was handed to the Rev. Dr. Keith Cole, principal of the combined churches' Training and Research Centre, Darwin.

The College will be a centre for Aboriginal leadership training, Bible teaching and lay training. It will also be available for community consultations.

Plea for delay on casino decision

The Social Committee of the Churches of Christ has asked the Victorian Government to wait two years before deciding policy to govern gambling casinos in Victoria.

Churches of Christ spokesman, Mr Alan Page and the Rev. John Westerman (VCC) have recently made the churches'

views known to the premier (Mr R. Hamer) and the Minister for Housing (Mr Dickie).

Mr Page said that the approach was not just an anti-gambling one. The main thrust was about sociological consequences and about social attitudes.

The two man delegation referred to reports from Tasmania that police linked a crime upsurge in Hobart with the West Point casino.

On this basis the delegation asked the Victorian Government to investigate the social effects of West Point for a two year period before committing itself.

Mr Hamer is reported to have said that whatever the Government's final decision on casinos is, he was able to re-affirm categorically that there would be no poker machines allowed.

Cardinal Newman to be beatified soon?

The Vatican's Congregation for Saint's Causes expects that John Henry Cardinal Newman will be beatified during Holy Year, 1975.

Announcing this, the prefect of the Congregation, Luigi Cardinal Raimondi said that work is in an advanced state.

A Rome report says that Newman was



England's most celebrated convert from Anglicanism to Roman Catholicism. As a priest and teacher at Oxford he was regarded as the foremost Anglican theologian.

His conversion in 1833 caused a sensation, the effects of which are continuing to be felt.

Newman was ordained according to the Roman Rite in 1847. He founded the Congregation of the Oratory the same year.

His essay "On Consulting the Faithful in Matters of Doctrine" put Newman under a cloud for almost 10 years. During that period he also published his most celebrated "Apologia Pro Vita Sua", a vindication of his personal religious beliefs.

Pope Pius IX invited Newman to attend Vatican I, but he asked to be excused. Nevertheless he defended the Council's statement of Papal infallibility in a public statement (Letter to the Duke of Norfolk) which contemporary and current reports say was warmly received by Anglicans and Roman Catholics alike.

A faulty translation into Italian resulted in further suspicion by the Vatican. He was successfully defended by his onetime antagonist, Westminster's Cardinal Manning.

Newman was made Cardinal in 1879, but continued to live the frugal life of an Oratorian priest until his death at 89 in 1890.

Racism deep but sharing power will help tolerance

"Racism is deeply entrenched in Australia" the Rev. John Brown, Superintendent of BOEMAR told South Australian Presbyterian Assembly members recently.

He said that Australia had traditionally tried to create a one-stream society despite the presence of so many migrants of non-British origin and of our Aborigines. He saw hopeful signs of change, especially in attitudes towards the latter at Government level. Even so the surface of the problems had been only barely scratched.

Mr Brown felt that we must empower minority groups to enable them to develop real economic and political power, and that we must welcome such progress. White Australians should strive to create tolerance, and counteract prejudices, injustice and every suggestion of white racial superiority.

The Church must stand behind Aboriginal and other cultural groups encouraging them to work for justice within their own structures and under their own leadership.

He said, "Our task is to gain the free and voluntary acceptance by the white power structure of the legitimacy and value of sharing power with black and other ethnic groups".

"Disastrous" limitations in human rights bills

Church workers with migrant groups are concerned about the scope of two bills introduced into the Senate on November 22 to ratify the international conventions on human rights and the elimination of racial discrimination.

"These attempts to combat discrimination and ensure human rights could be disastrous if there is not some further thought given to the legislation," the director of the Ecumenical Migration Centre, the Rev. Alan Matheson, said last week.

Both international conventions recognise the importance of community education and research in making this legislation effective. But our bills do not give the commissioners in both areas a mandate to implement community education and initiate research, he said.

"Fundamental changes in community and individual attitudes are necessary before discriminating practices are eradicated and human rights assured," Mr Matheson said.

"There is a critical need for the commissioners' functions to be extended to include the areas of education and research."



The concelebration to mark Cardinal Gilroy's 50th anniversary of ordination. From left to right: Bp Muldoon (Sydney), Abp Cahill (Canberra-Goulburn, (obscured), Cardinal Freeman (Sydney), Cardinal Gilroy, Cardinal Knox (Melbourne), Abp Gino Paro (Papal Nuncio), Bp Cremin, Abp Young (Hobart), Bp Kelly (Sydney), Bp Clancy.

Pope wrote sermon for Cardinal's jubilee

Cardinal Sir Norman Gilroy, former Archbishop of Sydney and Australia's first Cardinal celebrated his Golden Jubilee as a Priest on December 24th.

It was with typical humility that he requested that there should be no public celebrations.

However, the present Archbishop, (Cardinal Freeman), in consultation with other Bishops decided that the occasion should not go unmarked.

On December 22, a private Mass was held at the priests' retirement home run by the Little Sisters of the Poor at Randwick, NSW. It was concelebrated by three Cardinals, three Archbishops and four Bishops.

An eloquent and moving message from Pope Paul was read during the Mass.

The Pope began by reminding Cardinal Gilroy of his great personal love for him, and the high esteem in which he held the Cardinal as a pastor and as an administrator.

He said that as a young man Norman Gilroy had abandoned the warfare of this world in order to enlist as a soldier in the sacred warfare of Christ. God providentially honoured that enlistment in raising him up to be the fifth Archbishop of Sydney and Australia's first Cardinal.

Pope Paul said that Cardinal Gilroy had been an excellent Archbishop, publicly and privately loyal to the Papacy, holding his native land in great affection, and intensely loving his fellow men in all walks of life. By common consent all these things were joined together for the greater glory of God.

The Pope's message then asked, "How much dignity do you think you have brought to the priesthood of Christ since you were created a Knight of the British Empire, since you were recently nominated as the Australian of the Year, and since before that, you acted on numerous occasions as Legate for the sake of Christ? How many friends have you gained for the Gospel of Christ by your humble manner, by the kindness of your ways, and by the sobriety of your life?"

Now in retirement among fellow priests the Cardinal continued to provide an example of a solid and illuminated priestly piety, of an indefatigable and apostolic industry, the message continued.

P.O. Messenger boy

The Pope's message (dated November, 1973) said he would "think and ponder over these things with great consolation of

mind" until the actual day of jubilee arrived.

Cardinal Gilroy was born in the inner Sydney suburb of Glebe in 1896. He joined the workforce as a post office messenger and later became a telegraphist at Bourke. He served at Gallipoli as a junior wireless operator on the troopship Hessen.

He was ordained in Rome in 1923, and the following year returned to Sydney with a Th.D. to serve six years as Secretary to the Apostolic Delegation.

He was then Chancellor of the Diocese of Lismore (NSW for four years before being consecrated for Port Augusta (SA). Three years later he was back in Sydney as Archbishop Kelly's coadjutor, and in 1940 succeeded him as the first Australian-born Archbishop of Sydney.

During the first consistory held in Rome after the war the former post office message boy was made Cardinal.

Gilroy continued his predecessor's huge building programs. Unlike his predecessor he remained aloof from politics and worldly disputes unless he was convinced that something was sinful and direly wrong.

His statements on issues of capital and labor were always made in terms of moral philosophy. He steered clear of internecine political debate.

CROMWELL: "It all depends whose side you're on"

CROMWELL, OUR CHIEF OF MEN,
by Antonia Fraser (Weidenfeld and
Nicholson, London), srp. \$13.50.

"I was by birth a gentleman, living neither in any considerable height, nor yet in obscurity," Oliver Cromwell, Lord Protector of the Commonwealth, said of himself. He is not obscure now, nor has been in the 300 years since he provided the first and only interruption to English monarchical rule since the first King of England emerged.

And a gentleman? Nola Dekyvere, Sydney columnist, attended a gala charity premiere of the last filmed story of the Lord Protector and immediately wrote up in her social diary in the SUNDAY TELEGRAPH:

At interval I remarked to the Hon. Humphrey Fisher, "I always thought Cromwell was a baddie." His reply was, "Of course it all depends whose side you're on." Touche Humphrey!

Lady Antonia Fraser, who recently gave us a fascinating biography of Mary, Queen of Scots, has given us a 350,000-word study of Oliver Cromwell, which reached the Australian market late last year. I made it my holiday reading, and found it needed all of three weeks of long and careful reading. While many who read this work will do it for study, I would tackle another Antonia Fraser biography next Christmas if she could have one ready in time. Graceful language, generous judgement, careful ordering of material — not to mention her fascinating subject — made this holiday task a recreation.

Cromwell has been controversial since his entry into politics. He is a not unimportant historical figure for Anglican people and in a strange way I found myself thinking time and again that this remarkable man who tried to suppress the Anglican Church for a decade (or did he, really: was it stropby bishops and the catholic elements of the Anglican inheritance?) would have been quite at home in many Australian Low Church parishes of today, particularly those that combine an Evangelical imperative with a social conscience.

Oliver Cromwell was born on April 25, 1599. One of several sons in a large family with many sisters, he was the only son to survive. He fell naturally into the role of an Essex country gentleman. He made a controversial start in public life by support of commoners on questions of draining the pestilential fens of Essex, and was elected M.P. for Cambridge in the "Short Parliament" in 1640, moving from his former constituency of Huntingdon. The fortunes of King Charles I declined rapidly from then, while those of Oliver Cromwell rose.

Both King and Member for Cambridge were fascinating men. If the Disraeli/Gladstone coincidence of last



Oliver Cromwell, the miniature painted in his early fifties by Samuel Cooper, thought to be the master copy from which many later portraits were taken.

century contains multi-faceted interest, so does this coincidence. Their chief common points were an intense devotion to family, and a vast spiritual dimension. The King's religious devotion worked through the old Erastian pattern of a Church under the State, catholic and yet reformed. Cromwell's was, in fact, rather harder to pin down — "Independent" although he did not find, or apparently seek, a place in a "gathered congregation" which is what it was supposed to be about; deeply mystical, and yet drawing heavily at time upon the strictly methodical Calvin. The king was a schemer: he schemed well, if not quite well enough, and saw his case so important it justified his arguments, and his schemes. Cromwell, clearly a man of action more than intellect, looked for "providences" to determine his course. "Providences" could be seen where something was working, where there was success.

But Cromwell was a better civil war general than the king or the king's nephew Prince Rupert, and slowly, area by area, Parliament's forces were able to beat down the forces of the king. Cromwell's rise in this process began from his instinctive, untrained brilliance as an attacking cavalry leader in an age when war was more often decided by seige than by mobility and daring. (Cromwell, like Wellington, ushered in new ideas about war: Cromwell, unlike Wellington, had no formal military training).

Having beaten down the king and confined him prisoner, the Parliamentary forces split, and Cromwell found the next enemy to be the Presbyterian forces which included a large part of the Parliament. Cromwell was to fight them, physically, verbally, and politically, until he died; but he gained an ascendancy and held it.

Just why Cromwell and the Presbyterians could not agree is important. Essentially, the English (and Scots) Presbyterians stood for the overthrow of episcopacy, to replace it with the presbytery. Cromwell, as he would have told us himself, stood for liberty of conscience: "Nothing will satisfy them unless they can put their finger upon their brethren's consciences, to pinch them there", he said. This strange itch in the spirits of men repeatedly annoyed him.

But Cromwell stood for other things, too. Law reform — to make justice more accessible, cheaper, and less capricious — was a life-long aim (which he never attained). Equity in taxation was an early passion: although under the Protectorate, taxation was probably as discriminative as it was under King Charles. Above all, the peace of the land was Cromwell's yearning. He took up the sword when, as he understood it, "the king hath made war upon the Kingdom."

If Lady Antonia's well-made case is accepted, Cromwell as a man and as a national leader, would be quite hard to fault. Not unduly ambitious for the sake of power or position. He counted the pomp of even his own court for not very much. His ambitions for England were liberal, charitable ones, and much of his social policy (if not achievement) was far ahead of his time. Nor was he a typical "puritan", devoted to a ruthless kind of capitalism. And no allegation of corruption was ever seriously made against him.

History has tended to hold several pieces of inhumanity against him; massacres by his troops in Drogheda (Ireland), in particular. Lady Antonia's comment on a number of the occasions when Cromwell acted out of character with his normal civility and generosity is interesting. She notes that there was within him the capacity to suddenly "boil over", and act with no premeditation in a manic

frenzy. She says it was thus at Drogheda, when Cromwell's normally disciplined troops were not restrained, in the dissolution of the Long Parliament, and his further dissolution of Parliament in early 1654, when his patience seemingly snapped and the man of action struck out.

On other matters, Lady Antonia argues that he was indecisive, and looked anxiously and long for "providences" to guide him. He was slow to agree to the execution of King Charles, and can be argued to have been a convinced Royalist in principle for much of his life. On the question of his own assumption of the Crown there is evidence that had he lived longer he might possibly have agreed to the pressure upon him to be crowned, although Lady Antonia does not seem to think he would.

It seems clear his indecision was largely because he was unclear what would best serve the settlement of the nation: resulting in a half-way house of protectorate with many of the trappings of royalty contrivedly imposed for the status they promised to the settlement).

There is much in this biography that casts a fleeting shadow down the years.

Cromwell, clearly, must carry a part of the blame for Ireland's contemporary mess. Whereas Scots, Presbyterians, Levellers, Catholics, Jews, Quakers, and Royalists could all as people seek and find humanity and extensive tolerance from Cromwell, the Irish he seemed unable to accept as human. The reasonableness he assumed of others he could not impute to the "savages" in their "unhealthy clime". The justice he sought for almost everyone else he did not even envisage for the Irish.

His social conscience at home was impressive. While he saw success as the mark of God's approval, he does not seem to have adopted what became the standard Puritan corollary, that failure, or poverty, was a sign of moral worthlessness. But in social policy, he was no more successful than in economic policy, and one is left to wonder whether the two failures were related (as they often are today).

On the great issues of churchmanship and religion which dominated his day, he often seemed ubiquitous. Tolerance — of conscience, but not necessarily of practice — was his usual approach. He enjoyed the company and discussion of Quakers, Catholics, Jews and others whose liberty of religious expression was denied.

Extraordinary as this might seem in 1974, his sheer tolerance was far ahead of

the times. And while Cromwell's "Triers" turned many good Anglican clergy from their livings for their Anglican loyalty, the Great Ejectment of 1662 under the restored Charles II was a far more savage act of religious persecution (against the Independents, mainly) than anything Cromwell was responsible for in England. (But you never quite get away from the paradox of Ireland: what Cromwell tried, and what he achieved, there defy each other for potential callousness, inhumanity, and even stupidity).

A 20th century reader, of course, needs always to keep in mind that link between religion and community in the Tudor and Stuart periods which made nonconformity in religion a potential treason: it is tragedy that it did, but to say it need not does not, unfortunately, lead to any conclusion that it did not. And the ubiquity, the tolerance, is never better shown than that late in Cromwell's life he allowed his own daughter a State wedding using the banned Anglican rite, celebrated by a known Anglican divine with a record of defiance which pre- and post-dates the marriage.

How did this extraordinary Englishman stride into centre-stage, preside over the only regicide in the post-Medieval history of England, sack the Parliament that put him there (and then its successors), fail to bring about his "platform" other than the crucial item of a cessation of civil strife, steadily die of ill-health, and leave his mark as one of the great "captains of men" (as Montgomery has lately judged)? The answer can only be that a man of unusual integrity, tremendous depths of character and personal resource, buoyed up by a profound experience of the mercy and goodness of God about which he constantly spoke, walked onto history's stage at precisely the right moment.

We're far enough away from the time, now, to accept the embarrassment that "our man" of the same era, "St Charles, King and Martyr", was the losing combatant on the same stage. Cromwell believed Charles' execution was forced upon the country by "providence and necessity." The *Mercurius Pragmaticus* comment of the day still vies with Cromwell's for the ultimate last word: "Stamp, stamp! on Royal Majesty," it said, just before the royal trial, "and as you stamp him down, stamp your own image in his dust". Humphrey told Nola it all depends who side you're on. Touche Humphrey.

— G. C. Davis



An imaginative Dutch engraving of Cromwell's dissolution of the Rump of the Long Parliament in April 1653.

For parents and educators

"Your Child and Religion." Johanna Klink. S.C.M. \$5.50.

Don't expect to find all the answers here. The writer would not claim to have them all. This book is a revelation of a different kind.

Here we find adults listening to children, appreciating the way they think and the things they think about. By using hundreds of quotations from adults with insight, and hundreds from children in the process of being brought up in the Christian faith, the writer builds up a picture of what can be hoped for.

One outcome of this approach is to show the irrelevance and indeed dangers in the old methods of instruction. What was actually learned is contrasted with what the teachers thought they were imparting. The weight of the evidence given here becomes a serious criticism of the attitude that childhood learning is a storing-up of preparation for adult living, that one should gather "religious knowledge" against the day when it will be needed.

The task for parents and educators will be to keep listening, in the way this book listens. Then they may be able to provide

for, and not inhibit, the child's response to God at each stage of his development. This sort of growth throughout childhood is seen to develop into sturdy adult faith.

Pastor Klink is a minister in the Remonstrant Church of Holland. Her book went through four impressions in a year in Holland when it appeared two years ago. It has been available in English since 1972.

Good value in Bible stories

"The Bible for Children." Octopus Books. Aust. distributors: Rigby Ltd. \$4.95.

All the great stories of the Bible are retold here in brisk and readable fashion for children from school-age onwards. The story-tellers are both mothers of young families, to whom story-telling is obviously an art and for whom the religious education of the young is most important. The book is lavishly illustrated in colour.

S

HOW TO ANSWER YOUR CHILD'S RELIGIOUS QUESTIONS

Herald & Joeg Zink

\$3.00

This refreshingly simple and practical treatment of moral questions gives an insight into a child's question-world and shows how our response to this world effects the formation of a child's conscience.

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William J. Dalton \$1.50

The author turns solely to Biblical sources in order to discover the basic and real role of Mary in salvation history.

Available February '74

THE HUMAN SHAPE OF PRAYER

Anthony J. Kelly \$2.70

This book seeks to evoke the deep meaning of prayer, as man lives at the final frontier of his existence, and embarks on his greatest adventure, the exploration of God.

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Women and ordination: the Roman Catholic position

"Women Priests in the Catholic Church?" A Theological-Historical Investigation. Haye van der Meer SJ. Temple University Press, Philadelphia, USA. (Released Jan. 10, 1974.) \$10 US.

Fifteen years ago, the ordination of a woman to the priesthood in the Church of Sweden, a church with which the Church of England was in intercommunion because it had retained the apostolic succession, brought the issue of women priests to the fore throughout the Anglican communion. Since then an incredible number of commissions, Anglican and ecumenical, have argued the biblical, theological, traditional, biological and psychological reasons for and against. From this beginning national Anglican churches in some countries have accepted in principle the possibility of ordaining women to the priesthood, and Hong Kong has two priests who are women. In the Age of Women's Lib. and with current movements against every sign of discrimination within society, the issue is likely to continue a lively one to its conclusion.

The Church has just been presented with the Anglican-Roman Catholic agreed statement on the doctrine of ministry for consideration. Against this agreement on basic doctrine, the issue of ordaining women becomes quite pointed. Where does the Roman Catholic Church stand on this question, formally? And what movements for change can be discerned among its theologians?

Dr Haye van der Meer SJ has been rector of the co-ordinated training of all Jesuits in Holland since 1962. Since then his studies on the position of women in the church have gained him great esteem throughout the Roman Catholic Church. In 1971 the International Synod of Catholic Bishops recommended that an international commission be established to study the situation of women in the church, including the possibility of ordination. It is in this context, of a general interest in the subject but before the production and discussion of an official report, that the present book has been published. It is certain that Dr van der Meer's work will influence the public at-

Missionary classic goes on inspiring

"Biography of James Hudson Taylor." Dr and Mrs Howard Taylor. Hodder and Stoughton. \$1.95.

Just as news is coming out of China telling of the survival of the Church, it is apt that there should appear once again a reprint of this missionary classic.

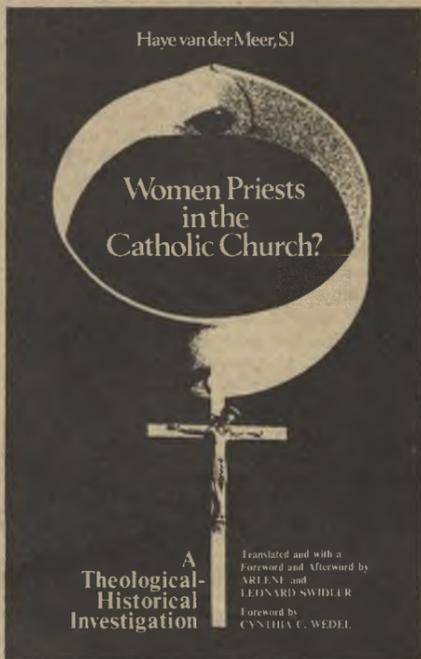
This is more than just the story of the foundation of the China Inland Mission over a period of 50 years. It is also the story of one man and his faith. But the man never replaces the One whom he serves. On being questioned as to the suitability of bothering God with minor matters in prayer, Taylor replied, "There is nothing small and there is nothing great: only God is great and we should trust him fully."

HAVE FAITH IN GOD was the motto of the mission and it is written on every page and in every life. The life of Hudson Taylor, missionary to China, has already been an inspiration to thousands of people. This book will help it to go on being so.



James Hudson Taylor

titude of the Roman Catholic Church in the future, and will be regarded as an important contribution to ecumenical thinking.



Looking for real answers

"What is Real in Christianity?" David L. Edwards. Fontana-Collins. 85 cents.

Explaining the world to the Church may seem opposite to the purpose in conventional theological writing. But Canon Edwards is concerned with the "credibility gap" between the Gospel as presented and the world to which it is addressed.

How are we to understand the resistance of people of the world to Christian ways of thinking? How are we to cope with an apparent loss of nerve among members of the Church in speaking of matters of faith at all? Can we with honesty speak of a real need among modern men for religious faith? And can Christianity provide "real" and "relevant" answers to their spiritual searchings? These are some of the concerns with which this book deals.

The writer finds that answers to "what is real" in Christianity and "how is it relevant" are given as the Church looks to find God at work in secular developments. Those outside the Church become allies in the Christian cause as their rebukes and criticisms are appreciated with fairness. Canon Edwards provides a basic statement of the faith with such an appreciation of the modern world.

NEW BOOKS RECEIVED

"Partners in Mission." S.P.C.K. 1973. \$1.50.

This is the report and resolutions of the Anglican Consultative Council meeting in Dublin in July 1973, referred to over the past months in the columns of CHURCH SCENE. This inter-Anglican body encourages and advises national and regional churches between Lambeth conferences. The next meeting will be in Perth in 1975, which fact should direct the attention of Australian Anglicans to this present publication.

"Gathered for Power." Graham Pulkingham. Hodder and Stoughton. \$4.60.

The rector of Redeemer Church, Houston, Texas, tells here in autobiographical fashion how parish renewal came to that inner-city area through the charismatic movement. The story recounts the early years of his ministry there, and the establishing of a pattern of communal life and piety.



Dr Evan Burge, (left), author of "Proclaim and Celebrate", the new study book on the Eucharistic rite "Australia '73", discusses the book with Bishop D. Robinson and Archbishop Loane at a luncheon to launch the book late last year.

"Australia '73" study ready for new year

Study material on the Eucharistic rite "Australia '73" has been published by the Anglican Information Office, in the form of a booklet "Proclaim and Celebrate."

Dr Evan Burge, a member of the Liturgical Commission and at present a lecturer at the Australian National University, Canberra, has prepared the booklet in a form suitable for parish study groups.

After an introduction on the rationale of revision, Dr Burge deals with "Australia '73" section by section, discussing the whys and wherefores, explaining the thinking of the commission, and how it tried to deal with various suggestions. There is often useful historical explanation, and each chapter ends with questions for discussion.

Bishop Donald Robinson, bishop in Parramatta and also a member of the Liturgical Commission, commended the booklet:

"'Proclaim and Celebrate' is quite an achievement. It is more than a mere description and explanation of "Australia '73". It gives a rare glimpse of how the work of revision of the Prayer Book is actually proceeding in Australia, and at the same time it provides a thoughtful, dispassionate, and stimulating introduction to the whole question of the meaning of the Holy Communion. No one is driven into a corner, and no debating points are scored. In an area where strong convictions are held, and divisiveness has been both ancient and deep, the spirit of openness and inquiry is refreshing.

"A study of this book by parish groups, young and old, could hardly fail to be both

informative and strengthening of real understanding. The effect of its widespread use within dioceses in Australia could prove eirenic and productive of real progress.

"'Australia '73' itself is, of course, quite an achievement. It is the product of a real and sustained encounter between all kinds of churchmen. It is not the last word on the way to order the Holy Communion, but it is a genuine word, and represents genuine agreement within the Australian Church", Bishop Robinson said.

Copies of "Proclaim and Celebrate" are available from the Anglican Mail Order, 507 Kent Street, Sydney 2000 at 85 cents each or 80 cents for five or more copies.

NEW AT THE CATHEDRAL SQUARE

BOOKSHOP

FUNERAL SERVICE (Series 3) A Liturgical Commission Report. 80 cents.

JERUSALEM PRAYERS FOR THE WORLD TODAY by George Appleton. A beautiful book from the Archbishop in Jerusalem very similar in vein to his 'One Man's Prayers' but doubly significant because it came from Jerusalem at this time. \$1.90.

EVERY DAY WITH WILLIAM BARCLAY A companion book to 'Through the year with William Barclay,' \$6.80.

MARCHING ORDERS, Daily readings for younger people adapted from the writings of William Barclay by Denis Duncan. A good companion for Barclay's 'Prayers for Young People'. \$1.00.

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C.M.S. BOOKSHOP

47 East Row, Canberra City
A.C.T. 2601 (48 5880)
NEW BOOKS just arrived

"AGAINST THE TIDE" by Angus I. Kinnear. The Story of Watchman Nee \$5.50

"I'VE GOT THAT HOPELESS CAGED-IN FEELING" by Hazel B. Goddard Foreword by Paul Tournier (Fear, despair, depression, addiction, loneliness, we all know the words well and many of us know the experience) \$1.95.

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Professor Norman Anderson is director of the Institute of Advanced Legal Studies in the University of London, and also chairman of the House of Laity of the general synod of the Church of England. He adopts the objective position of a lawyer, here, in respect to contrasting or conflicting theological attitudes, uncovers unsubstantiated assumptions, and attempts a dispassionate assessment of biblical evidence, as in "The Jesus of History and the Christ of Faith" and two chapters on the Resurrection. His final chapter, on "The Difference in Being a Christian Today", is in the result a critique of the New Theology as expounded by Bishop John Robinson.

A VIEW FROM THE BALCONY

THE PRESSURE OF THE PEER GROUP

It is mass production, in the judgement of Dean Inge, which has led to mass thinking. Modern man has become mass man. Aldous Huxley's *Brave New World* and George Orwell's *1984* are no longer mordant satires of tomorrow; they are lurid blueprints of today.

J. S. Whale analyzes the situation in which we find ourselves: 'Personal idiosyncracies of opinion, thought or belief, are steadily being ironed out, as mass suggestion — ceaselessly conveyed through radio, television, cinema, press headlines, and the vast apparatus of high pressure advertisement — does its menacing work of standardization.' The person loses his distinctive, individual significance. He gloomily comments: 'This darkness which covereth the earth is, over a vast area, gross darkness. Totalitarian systems leave no room at all for the dissident individual.'

We have discovered, to our cost, that dissent and deviation spell death.

A corollary to this compulsion to conformity, to standardization, is the belief that every man's opinion is as good as another's (an absurd view which no one accepts when it comes to travelling in an airplane or undergoing surgery), and the further assumption that, what everyone else does, we may do.

It is worth examining this point of view in relation to sexual morality.

Dr Kinsey, who exhaustively investigated the sexual behaviour of the human male and female, was largely responsible for the acceptance of views which, in relation to sexual morality, are basically behaviouristic. Speaking of premarital intercourse, he writes:

'The fact that the single male, from adolescence to 30 years of age, does have a frequency of nearly 3.0 per week, is evidence of the ineffectiveness of social restrictions and the imperativeness of the biologic demands. For those who like the term, it is clear that there is a sexual drive which cannot be set aside for any large portion of the population, by any sort of social convention.'

The late Dr Kinsey was a professional zoologist: he applied the statistical methods which he successfully used in the study of gall wasps to the study of the human male and female. However, he was unable to see that sexuality in man is different from sexuality in animals. There is a fundamental difference between what a man can do and what he ought to do, and this he was unable to perceive.

No one can read the reports without noting Dr Kinsey's references to what he terms 'normal' sexual behaviour. We ought to regard sex, he says, as 'a normal biologic function, acceptable in whatever

form it is manifested.' Is 'normal' behaviour, we may ask, the statistical average, or is it that which is in harmony with the true nature of man as a self-determining and morally responsible human being? Over and over again Dr Kinsey makes disparaging judgments about traditional morality: he equates what is 'average' with what is 'normal', implying that what is 'normal' is 'right'. It is the 'biologic', he says, which should determine moral conduct and behaviour. 'By English and American standards', he concedes, 'such an attitude is considered primitive, materialistic or animalistic, and beneath the dignity of a civilized and educated people.'

Millicent McIntosh, in a symposium that analyzes and evaluates the findings of Dr Kinsey, says that 'the Kinsey Report uses all the techniques to which Americans are especially vulnerable. Its pages and pages of statistics, while dull and very depressing, are equally impressive to the ordinary person.' A person's defences, she points out, can easily be broken down by the mere parade of these statistics, and their cunning exploitation.

'All boys and girls are pathetically anxious to be 'normal'. . . . They are especially vulnerable in the whole area of boy-girl relationships. Whatever is done by the crowd is

what they must do, lest they risk being peculiar, blue stocking, prudish, with the inevitable result in unpopularity. So if the Kinsey Report announces that ninety-one per cent of females have done petting by the age of twenty-five, and eighty-one per cent by the age of eighteen, the girl who is being pressed by a boy to go further than she thinks proper feels herself trapped by these statistics. If she is not erotically aroused, or does not wish to be, she begins to wonder if she is normal.'

The difficulty arises from the acceptance of the unspoken but implied assumption that what everyone does we may do, and indeed ought to do.

What the church and the community men and women of courage and conviction who are willing to court unpopularity by being different.

'Any dead dog', it has been said, 'can float downstream; it is only a live dog that can swim against the current.'

Confronted by the enormous pressures of a mass society, we need to withstand in the evil day, and having done all, to stand (Ephesians 6:13).

With Luther we say: 'Here stand I; I can do no other; so help me, God.'

Stuart Barton Babbage

Two robust books for 1974 reading

"The End of Man." Austin Farrer. S.P.C.K. £ 2.50 English

Few sermons can be successfully published without extensive editing, even of those that were excellent from the pulpit; so often they depend for much of their effect on the style of delivery. Austin Farrer's sermons were in themselves literary gems, tightly packed and closely organised to their conclusion. So when these were discovered written out in long-hand in a pile of manuscripts in the attic after his death, they did not need his own editing to prepare them for publication.

Most of the sermons in this collection were delivered during the last eight years of his life, when he was warden of Keble College, Oxford. They are eloquent celebrations of the central doctrines of the faith, though in the result it is Farrer's pastoral concern rather than his eradication that gives each sermon its incisiveness. He takes ordinary interests and human concerns and draws them into a context where the Gospel illuminates them.

Characteristic of his preaching style is a volte-face. He carries his "readers", now, to a certain point, and then he stops them in their tracks, for, behold, they are really looking from the wrong direction. It is very Anglican not to dogmatise and not to scold, but to lay the truth within reach.

In his introduction to the collection, John Austin Baker draws attention to one particular sermon, "On Being an Anglican". "Austin Farrer is so much in the classic tradition of Christendom that one thinks of him as not of a church but for all the Body of Christ," he says. "But he was what he was in a characteristically Anglican way; and he believed passionately in the rightness of belonging to the Church of England." Through his sermons we know the man, committed to the truth of God and striving, in Baker's words, "for the words which would help us to see all God's dealings as of a piece — in short, to understand not merely God's activity as we experience it, but God's nature, translucent, unified, and perfect. And the purpose of such understanding is worship."

"The Faith of the People of God." John Macquarrie. S.C.M. 1972 \$2.30.

"A Lay Theology" is the sub-title of this book. "Much theology has been addressed by specialists in the academic world to other specialists like them," says Professor Macquarrie. So he has undertaken a theology that will express for the people of God their engagement in the world, the beliefs that underlie their common life, and their understanding of their history and calling.

It is not easy theology, watered down for simple folk; not "lay theology" with patronage. But it is most definitely theology which compels the attention of all

members of the Church. "Theology, properly understood, is no luxury," he says. "It is a necessity if there is to be a true people of God. Theology is the people's understanding of its own raison d'être, and without such an understanding, there is not a people but only an uncertain, drifting, spineless mass of human beings."

This is not argumentative theology, though it does present Christian thinking on current secular issues, and takes account of trends in recent philosophy



A new sculpture of the Archbishop of Canterbury by Barbara Kulick is now on exhibition in London. Proceeds from the sale will be given to the agency "Help the Aged."

COLOURFUL HANDBOOK TO THE BIBLE

Husband and wife team in publishing field

John Robinson, Manager of ANZEA PUBLISHERS is enthusiastic about their recent release HANDBOOK TO THE BIBLE. But he assured us it hadn't been without its traumas. ANZEA PUBLISHERS in co-operation with their wholesalers Emu Book Agencies, had planned to launch it at a Book Look Luncheon in Sydney on November 11.

Instead all that arrived was a cable, "Handbook hit by strike of shopping clerks stop container is now being transferred to Liverpool to sail by ship at 6 to arrive in Sydney December 4 stop am most distressed this hit your launch stop hope that you will not have to delay publication until after Christmas." Most bookshops had their supplies by the New Year.

Perhaps the secret of this success is that it is basically the work of a husband and wife team. The idea for such a book came to David Alexander when he was working with Inter Varsity Press, London. He reasoned there were full-colour books on cookery, gardening and so on, that were immensely popular with the book-buying public. Even the not-so-keen readers were buying these. Why not something on the Bible at the same level?

He felt committed to such a project and he and his wife launched a new publishing house called Lion Publishers, and plans were soon finalised for an imprint by Eerdmans for America and ANZEA PUBLISHER for Australia, New Zealand and East Asia, as well as numerous foreign language editions.

David's wife, Pat Alexander, was commissioned to provide the main framework for the book-by-book outline, a major task. Into this would be slotted the specialist articles commissioned from 30 leading authorities among them Dr Leon Morris of Melbourne and Professor Blaiklock of New Zealand.

In between slogging at this David and Pat spent three months on an overland trip to the Holy Land in a VW Dormobile during which time David took 1250 colour pictures with his large format Pentax 6 x 7.

A theological team vetted all the material. The theological viewpoint was to be positive and orthodox, avoiding matters of only academic interest in favour of an emphasis on the content of the Bible. Over 60 maps were prepared, Pat doing the research, David doing the photography using relief models he had acquired.

Graphic arts were researched and initially visualised by David and then brilliantly taken up by a young free-lance artist Tony Cantale, who turned up in the nick of time.

The printers were Purnells, part of the British Printing Corporation. The whole book was designed to fit Purnell's newest and biggest web offset machine, about the size of a couple of London buses. The



machine can print 64 pages 8 x 6 1/4 at a time, which gives a compact-sized reference book. 10 point Plantin type was chosen for the text because of its suitability and legibility and the type was set in two columns to a page for flexibility of layout. All typesetting was done by filmsetting on a computerised machine. The galleys were proof read and returned to the printers who corrected them and returned them to the editors who read them again and pasted up a layout with headings, pictures, captions, maps and graphics.

FEATURES

David Alexander devised the layout for the whole Handbook which has several interesting design features. Across the top of each page is a colour-tinted stop which forms an ingenious colour-code to help instant reference. Each page opening has been designed as an entity utilising the various colours to the full to present an attractive display which immediately encourages reading of the contents.

One hundred and five tons of paper were needed to print the initial 100,000 copies of the Handbook. The paper goes on the machine from a reel and comes off folded as a 64 page section printed in colour both sides, at the rate of something like 25,000 per hour. Printing of the entire Handbook occupied the machine for about a fortnight spread over a period of several weeks. When the corrected proofs and page pastes-ups were returned to the printer the pages were assembled from the film of the setting, pictures and charts. Five layers of film were made — red, blue, yellow and black for the colour work and another black one for the text all in sheets of 32 pages. This ensured that all changes for the foreign language editions affected only the black plate for type.

Publication of the book marks the culmination of three years hard work by a remarkable husband and wife team.

Our ministry of reconciliation: answering the "unconsolable secret"

THE ANCIENT GREEKS thought of God as estranged from men. It was He who needed to be won over. The Bible, on the other hand, sees men as estranged from God, needing to be reconciled to Him, and God Himself as taking the initiative in bringing this about. Thus in 2 Corinthians 5:18-21 we are told that God "reconciled us to himself." We are also told something of the way in which He did it and something of the responsibility that it entails.

There is certainly no doubt in Paul's mind that God is the author of reconciliation. "All this is from God", he says (v.18), and from the tense that he subsequently uses (aorist), it is clear, moreover, that God's work of reconciliation is now complete. But then, in the next verse, Paul changes the tense (to a periphrastic imperfect) to show that at the time this work involved "a lasting process of reconciliation." That is to say, all that God did in Christ, the whole thing from first to last, was directed to this one end. Furthermore, what was done, was done for all mankind (v.19).

For we are all estranged from God, and we should understand that this is something "infinitely more serious than a tragic misunderstanding on man's part. The latter interpretation," writes R. H. Strachan, "carries with it an inadequate view of the place which human sinning has in the Divine heart . . . The essence of the faith of Paul, and of the New Testament, including the Gospels, is that God is stirred to the depths of His Being by the condition of men." Our estrangement, then, is not simply a matter of our sin, but

also of us sinners encountering the wrath of God (cf. Gen.4:11-16).

But if this is true, it is no less true that we are also met by the love of God in Christ. And this brings us to the second thing that stands out clearly from this passage: namely, that Christ is the agent of reconciliation. Paul says that "God was in Christ reconciling the world to himself" (v.19).

This verse has sometimes been understood primarily in terms of the Person of Christ, as though the apostle were saying that God was in Christ when He reconciled the World. But it is better to give the emphasis to the activity of God: "God was reconciling", and to see this as being brought about by the work of Christ. In other words, Paul is thinking more of the identity of Christ's purpose with that of God than of their identity of person (cf. v.18).

As for the means of reconciliation, Paul explains that "he made him to be sin who knew no sin" (v. 21); not to suggest, of course, that Christ had never met with sin, or never understood what sin really was, but that He had never known it in Himself. Sin was no part of His experience. He was not a sinner.

But God "made him to be sin." Not "a sinner", for that would have rendered impossible the very thing He came to do, but to be regarded as a sinner, so that He encountered the wrath of God and was Himself estranged from God "for our sake" (v.21). His death was taken for our death that our life might be His life, or, as Paul puts it, "that in him we might become

the righteousness of God" (v.21). "The New Testament", writes P. T. Forsyth, "cannot sever Atonement from Reconciliation. The greatest passage which says that God was in Christ reconciling says in the same breath that it was by Christ being made sin for us. The reconciliation is attached to Christ's death, and to that as an expiation. For reconciliation there means more than changing the temper of individuals; it means changing the relations between God and the race." So God opened the way for men, once estranged, to be reconciled to Him.

But with this privilege Paul makes it clear that there comes an obligation. "We are ambassadors for Christ", he says, "God making his appeal through us" (v.20). An ambassador, of course, "is at once a messenger and a representative. He does not speak in his own name. He does not act on his own authority. What he communicates is not his own opinions or demands, but simply what he has been told or commissioned to say." In our case, the commission is to the "ministry of reconciliation" (v.18), we have been entrusted with the "message of reconciliation" (v.19).

When Jesus told the story of the Lost Son (Lk.15:11-32), He knew what was in the heart of man: "The sense that in this universe we are treated as strangers, the longing to be acknowledged, to meet with some response, to bridge some chasm that yawns between us and reality", what C. S. Lewis calls our "inconsolable secret;" so the Lost Son represents the bitterness of man's estrangement and his longing to return. And in speaking of this, Jesus used the expression "he came to himself" (v.17). That is to say, he saw the reality of his situation, the consequence of what he had done in alienation and separation, and he repented and returned.

And this is the objective of the ministry of reconciliation. It lies in helping others to "come to themselves", to see the reality of their situation in estrangement from God, and to tell them that there is a way of return, for "God was in Christ reconciling the world to himself." Of this ministry it has been said that "there is no service to mankind more crucial and urgent . . . As God does not cease to be the Sovereign Creator and man does not cease to be His creature in desperate need of redemption,

Biblical study

and as all things are of God who, even while we were yet enemies, graciously acted on our behalf (Ro.5:10), this ministry with its message of reconciliation is, in the ultimate issue, the one thing needful for our world in all circumstances and in every generation." To all men, therefore, we say: "We beseech you on behalf of Christ, be reconciled to God" (v.20).

— DAVID WILLIAMS

1. A. Plummer, *SECOND EPISTLE OF PAUL TO THE CORINTHIANS* (Edinburgh 1915), p.183.
2. R. H. Strachan, *THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS* (London, 1935), p.118.
3. P. T. Forsyth, *THE CRUCIALITY OF THE CROSS* (London, 1948), p.68.
4. C. Hodge, *SECOND EPISTLE TO THE CORINTHIANS* (London, 1959), p.146.
5. C. S. Lewis, *TRANSPPOSITION AND OTHER ADDRESSES*, chp.2, quoted in *A MIND AWAKE* (an anthology of C. S. Lewis) (London, 1968), p.23.
6. P. E. Hughes, *PAUL'S SECOND EPISTLE TO THE CORINTHIANS* (London, 1962), p.206.

Light of the final fact of life

BOOKS with Alison Cobbett

"Man's Concern with Death." Arnold Toynbee and others. Hodder and Stoughton. Recommended price \$4.35.

It is Professor Arnold Toynbee who makes a special imprint on this book, although there are seven other contributors. Through his experiences of death and loss he has come to regard himself as a citizen of the Ancient World as well as a man of his own generation. He has contributed six diverse articles to this symposium, the most memorable being the Epilogue to the collection, written at the age of "seventy-nine years and three months" where he scrutinises his own attitudes to imminent death, and by extension those of many of his readers.

A wealth of talent has been enlisted in the production of this book. A. Keith Mant, reader in Forensic Medicine at the University of London, has written on the medical definition of death, a question of current interest in a world where transplants of vital organs are becoming more frequent.

Professor Ninian Smart, Professor of Religious Studies, University of Lancaster, has contributed articles on philosophical concepts of death, attitudes to death in eastern religions, and in the Judaeo-Christian tradition. He analyses the way death is spoken of, and the attitudes to dying that are there revealed. One notes his attentiveness to the Old and New Testament connection, not causal but "mythic", between sin and death.

Professor John Hinton, Professor of Psychiatry, writes on "The Dying and the Doctor", raising many pastoral problems of interest to clergy and doctors alike. Relatives, too, ask "Should he be told he is dying?" Professor Hinton suggests principles to guide decisions in such situation.

"Death in Twentieth Century Fiction" makes interesting reading, from the hand of broadcaster and journalist Eric Rhode. What emotions in the face of death, and in reaction to loss through death, do we accept as "authentic" in our day? Is there greatness in modern writing leading readers to see into the very heart of grief? Does the stoic stance of some modern heroes "hold up" at the last?

The late consultant pediatrician at a London hospital, Simon Yudkin, contributed to the symposium with an analysis of children's reactions to the fact of death. He is critical of the modern trend among parents to be secretive and avoid discussion of death with a child when he seeks it.

Two writers with an interest in psychical research, Rosalind Heywood and Professor H.H. Price, have written objectively about this special field, in the section entitled "Frontiers of Speculation."

This is an important book for Christians, though not every writer makes a "Christian" contribution. Some of the

writers suggest there is a modern conspiracy to exclude from our common and public concerns profound reflections such as those raised by this inevitable fact of life. Without doubt Toynbee is right in his suggestion, that man's ability to cope with death is bound up with his integrity of living as a person.

Enoch Powell for PM: "Well, why not . . ."

Diary of a churchman

CANADA has two quite different legal systems (Common Law and Old French), so it is particularly interesting that a visiting Canadian professor of law has expressed approval of the proposed Bill of Rights. Our Church's Social Responsibilities Commission has expressed doubts from family and religious angles, and I hope these will be voiced at the second reading; but approval from so qualified a source is interesting.

Such documents in the past, from Magna Carta onwards, have usually been exasperated protests against tyranny. (This present one, as a sort of free gift from the reigning government, is probably unique). None of them has been or could be absolute for all time; each is framed in a particular context, and when this changes — as it has changed since the Universal Declaration of Human Rights was agreed to in 1948 — the document to that extent becomes outdated.

A DISTINCTLY young RC deacon, recently assisting (for family reasons) at a wedding at St. Ignotus', was invited not by me to give the address. He explained at considerable length that marriage is a contract like buying a house or a car, but holier, purer, &c. Tut, tut; a contract is exactly what marriage isn't. Like parenthood, it's a relationship; and like parenthood it involves obligations, some of which are enforceable at law — but nobody would call parenthood a contract.

In French Canada when you marry you also, not at church, sign a marriage contract dealing with financial provisions and the like. This, by its separateness, emphasises that what happens at the altar is something quite different.

MY SCHOOL is probably unique in having produced a trio of famous bishops — Westcott, Lightfoot and Benson — who were friends from their school-days. But there has never been an Old Edwardian prime minister, so I am hoping that Enoch Powell, who was there with me, will get the job. Well, why not? England no longer

possesses the norm of personal responsibility that is needed for democratic government.

And she's had five Oxford prime ministers in a row. Enoch was at Trinity, Cambridge, when our Primate was chaplain there; and he's a brigadier from Monty's old regiment. Apocalyptic in vision, his answers to practical questions are clear-cut — in black and white, as one might put it. "It is generally a sign that you are on the right track", he says, "when you have the clergy with you and the bishops against you".

BY COURTESY of a granddaughter I have been revisiting the world of Beatrix Potter. One criterion of a classic is that it must excel in portraying truth, and this she does at two levels: English village life with its social nuances — the shabby-genteel *Mister Tod*, the ne'er-do-well *Tommy Brock*, Mrs *Tabitha Twitchit* (hot buttered toast, and I bet she does the altar flowers) — superimposed on the world of real animals lovingly and faultlessly delineated.

A jay scolds, warning that a fox is passing; the tip of a white cat's tail twitches as she watches goldfish in a pond; the duck "had very small eyes and looked surprised." One can forget these lovely tales, but surely one never outgrows them?

JUST BEFORE Christmas it was great fun to have Alf Garnet and Eric Butler, on the same TV station and within an hour of each other, both maintaining that Jesus wasn't a Jew. And that morning THE AUSTRALIAN had given us the front-page headline of the year, *Nixon abandons policy of candor on Watergate*.

WHAT'S AHEAD



THERE'S A NEW WORLD COMING

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HAL LINDSEY

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SCENE AND HEARD ...

From PETER HILL

73 WAS AN ODD NUMBER

While the Kohoutek comet's brief and almost invisible sojourn in the Australian skies brought the Children of God the promise of spectacular events at the end of January, its effect on the first half was distinctly anti-climatic.

Apart from the normal stream of reports of floods, earthquakes, bombs, wars, hi-jacks, mayhem on the roads, corruption in high places, S & H has to start the New Year without so much as the hint of its hoped-for scoop. Sp... here are some of the stories that made 1973 whatever it was. And whatever else it was, it had its hare of odd moments and odd characters.

View with a room

There was Kirby Hensley who dedicated the First Church of Universal Life of Berkeley, California. He claimed to have freely dispensed 2.5 million or-

dination certificates (including those requested "for dogs, cats, raccoons, and leopards") and, for a fee of \$20 each, 20,000 D.D. degrees in the past eleven years.

The semi-literate Mr. Hensley was welcomed to his Berkeley edifice by a well-dressed audience of 150 with the song "Hello, Kirby" sung to tune of "Hello, Dolly", and told them that his objective in establishing the Universal Life Church was "to show that there is no man up there running the show." "All I need is a little room," said Hensley. "I don't want to go to heaven or hell or be dominated by the church or the state... This is the day of the individuality of man against corporate structures."

He also wanted his D.D. ministers to receive the same tax exemptions as recognised ministers, and a "marriage for one year" he performed in Los Angeles to be upheld in court.

CHRISTIANITY
TODAY's correspondent, Robert L. Cleath, reported: "The service included reflections on Tom Paine's thought by a Unitarian, and good wishes from Mormon leader Curt Bybee. The service had begun with a folk-song rendition of 'There is a Balm in Gilead,' a balm for which loquacious Kirby expressed no need."

Witch's brew

There was Karla LaVey, 22, a witch in San Francisco's Church of Satan, who told her audience at a United Methodist College in South Carolina what her church believed.

She suggested that people should be kind only to those who deserve it, instead of wasting it in the name of Christianity, and that they should seek vengeance when necessary rather than turning the other cheek. Each person should put himself first and worry about others later, she said. The so-called seven deadly sins (greed, envy, gluttony, pride, sloth, lust, and anger) are ac-

tually life's motivating forces; they are natural to man and not wrong, she contended.

Miss LaVey was frequently interrupted by members of the rather stunned audience, reported the *Greenville News*. One man burst into the meeting with an uplifted Bible and cried, "In the name of Jesus Christ I cannot permit you to continue this!"

A woman wanted to know if the witch believed that Jesus Christ is the son of God. No one knows for sure if Jesus even lived, replied Miss LaVey.

Bishop's Blue

There was the bishop who opened his mouth and put his foot in it. He was Bishop Kenneth Carey of Edinburgh who preached in St. Giles' Cathedral at the first Anglican Communion service held there since 1689. The occasion was the observance of the World Council of Churches' twenty-fifth anniversary.

The usual contingent of demonstrating Protestants were outside to register their disapproval of all things episcopal, while inside the Bishop registered his disapproval of all things non-episcopal. "It is inconceivable," he declared, "that the Church of Scotland is the only Presbyterian Church in Christendom which is, at present, refusing to take episcopacy into its system."

The great ecumenist Lord George McLeod of the Iona Community publicly took the bishop to task for a statement that was "unhelpful" and untrue.

Recalling that the Church of Scotland has more than 1.1 million communicants, the Episcopal Church fewer than 50,000 another minister saw no difference between the bishop's attitude and that of a past visitor from Utah: "I'm all for unity," said Elder D.O. Mackay cheerfully, "providing everyone joins the Mormon Church."

Soft sell in Las Vegas

And then there was

Who was dreaming of a White Christmas?



"Love is the immortal becoming mortal."

None other than the AUSTRALIAN CHURCH RECORD judging by the Nativity scene which appeared in their issue of 13 December. We don't know what the two swarthy Arabs are saying (and there is no prize for suggestions!) but judging from their expressions the White Christmas must have come as something of a shock.

Jim — the Rev. Jim Reid. "Some of the best counselling I've ever done is with nude showgirls who would never come to church or my office," he told aspiring theologs who were feeling the call to a similar ministry.

Jim Reid is a Southern Baptist, 44 years of age, married with six children, and known in Las Vegas as the "strip chaplain." For three years he has ministered to the employees and stars of some twenty major hotels as part of a new thrust in resort ministries by his Church.

Activities include Bible studies on stage between shows, prayer therapy groups, as well as English and reading classes. Assisting are restroom attendants in the lounges and hotels; when they see troubled tourists they hand out copies of Good News for Modern Man and tell them to see the strip chaplain.

Mission Superintendent Robert A. Wells told correspondent Russell Chandler, "We discovered that there's a big revolution right now in how to use leisure time. We like to think of our ministry as a soft sell. It is unique, but it can be done in any resort area. Leaders of other denominations are saying, 'How can we tune in with you and help?'"

It is not true that S & H was the first to offer

"Oh, I say, do you remember when ..."



A funny thing happened on the way to the church (when the Province of Central Africa was inaugurated by the then Archbishop of Canterbury in 1955).

In on the mirth of an admittedly joyous occasion are the Bishop of Matabeleland (Hughes), Archbishops of Central Africa (Paget), Cape Town (Clayton) and Canterbury (Fisher).

SCENE and HEARD acknowledges gratefully the act of the South African diocesan SEEK for republishing this photo last year, but we wish we had been told what exactly it was that did happen on the way to the church. After all, 1955 was an odd number, too!



The Jackal (Edward Fox) takes delivery of the gun with which he plans to assassinate General De Gaulle.

HARD LINE IN LIBYA

But there was no soft sell for the sinners of Libya where the government resurrected a 1,400 year-old Islamic religious law that prescribes public flogging and possible imprisonment for adulterers and fornicators.

The law specifies now many lashes, where they will be applied, and when ("a pregnant woman shall be flogged two months after she has given birth").

Prime Minister Muammer el-Gaddafi, a devout Muslim intent on

making Libya a truly Islamic state (97% of its people are Sunni Muslims) banned alcoholic beverages, and closed down bars, belly dance night clubs, and gambling centres. He also shut down women's hairdressing salons.

Chaplains are redundant.

SCREEN SCENE

Film and book crits are not normally a part of this column's activities, but for holiday reading and cinema-going THE DAY OF THE JACKAL is a must, and S & H un-

reservedly recommends both as its New Year gift to readers.

Frederick Forsythe's story of a plot to assassinate De Gaulle is completely absorbing and guaranteed to hold all activities for the time it takes to read it. And having read, you won't be satisfied until you have seen the film. But whichever order taken, film first or book first, both are outstanding entertainment.

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