



We all know how some people voted, anyway!

The list of more than 70 clergy of the major denominations who signed a joint statement on the overseas aid policies of the major contenders at last weekend's election were mostly amazed at the fuss they caused.

At least some of them were also dismayed at the way the major news media reported what they had done.

The letter, which was handed out in many local churches on the Sunday before the election, claimed the Whitlam Government had made more progress towards meeting the hopes of the Action for World Development program than the previous LCP Governments.

It alleged the election policies of the LCP Government "are not good enough."

The Labor Government, the letter said, has been seriously tackling the "fundamental questions". "Progress has been made in many areas — Aborigines, migrants, women, pensioners, urban planning, education, trade policy, and overseas aid".

The letter noted that tariffs against imported goods from developing countries had been lowered by the Whitlam Government.

"We believe," the letter said, "it would be a major setback in many of these areas if Labor lost office. It is our conclusion that there is no choice for those Christians concerned for social justice but to vote for the return of a Labor Government. What do you think?" (Capitals were used in the last sentence in the distributed letter, but that last sentence was not included at all in media report extracts.)

It appears to have been pure accident that the letter was first reported in the media as main headline news on Sunday morning's national ABC news.

Only a few hours later, Archbishop Woods in Melbourne used his morning sermon to indicate his strong view that political opinions from the Church were more wisely confined to particular issues, rather than parties.

Bishop David Garnsey in Gippsland issued a pastoral letter, read in all Diocese of Gippsland churches last Sunday (the day after the election) noting criticism of Bishop Howell Witt for signing the statement, noting that Bishop Witt was to speak at a diocesan rally to open Gippsland's diocese-wide stewardship drive on June 2. In a masterfully tactful way — saying the issues Bishop Witt had espoused were above party politics; indeed vital to the very purpose of the Church — Bishop Garnsey backed the letter writers' social consciences but implied the Sale rally on June 2 would be no party political affair.

From Kilmore, where Bishop Witt was conducting a parish mission the same week, came reports that one or two people there had wanted to stay away from mission meetings in protest at the letter.

Signatories

The Anglican clergy who signed the letter were the Rev. George Garnsey, Ken Brewer, Dr John Neal, Peter Wellock, Keith Wilson, E.H. Arblaster, Barry Martin, Murray Johnson, Philip Newman, Dr Max Thomas, J.C. Howells, F.H.G. Brady, and W.J. Carter; Archdeacon Ronald Edwards; and Bishop Howell Witt.

There were also a considerable number of Anglican laymen, and a list of leading clergy and laymen of other churches.

In justice it ought to be said the letter bore no letterhead, just the heading "Christians for Social Justice" and the Canberra name and address of a leading member of the Student Christian Movement. It did not purport to be an official statement on behalf of anyone except "Christians for Social Justice", presumably the signatories.

FLOODS — SUNDAY SERVICES IMPOSSIBLE

Scheduled Sunday services were not held at Mooroopna (Dio. Bendigo) and a nearby rural outcentre of Shepparton (Dio. Wangaratta) last Sunday.

Major floods, affecting many parishes, were the reason. A few days earlier, Wangaratta itself, and Kyabram (Dio. Bendigo) had been badly affected.

Kyabram's Baptist minister, his manse ready for a new bride of last Friday, had to be married in St Andrew's Anglican Church,

Kyabram. A foot of water, covered the floors of the manse during the service.

Mooroopna, and its cross-river neighbour, Shepparton, were the worst hit. Most loss was in Shepparton, worst threat — particularly to the district's major hospital — was at Mooroopna. The chief reason no one could be at church services in Mooroopna last Sunday was that most parishioners were filling sandbags to save the hospital at the time: they succeeded.

Thursday of last week, many families had been evacuated from Wangaratta houses. One family of eight was accommodated in a church hostel. Many more were taken in by neighbours. Wangaratta's bishop and dean spent several anxious days in areas of flood. Soon afterwards, Shepparton's Archdeacon Stan Goldsworthy was in gumboots through the flooded homes of 45 of his parishioners. About 50 people spent three nights in an Anglican hall in Shepparton. As we go to press, 20 people had just spent a fourth (Sunday) night there.

New Primate evangelist

— "MORE THAN CARETAKER"

Archbishop Donald Coggan of York, the next Archbishop of Canterbury, was described by the Australian Primate last week as a worthy successor in a distinguished line, his own chief identity being as an evangelist.

Archbishop Woods of Melbourne said this in a comment for CHURCH SCENE.

"For myself," Dr Woods said, "I believe that we can thankfully look forward to Dr Coggan's occupancy of the chair of St Augustine."

Dr Woods also said: "Some, perhaps, would look upon Dr Coggan's appointment at the age of 64 as a 'caretaker episcopacy'. They may have thought the same of Pope John's election. Garbett became Archbishop of York at 70 and died in office at 80. In those years he became the undoubted spiritual leader of the English Church. Don't let us decide beforehand what sort of Archbishop Dr Coggan will be."

Paying tribute to previous English Primates — Davidson, Lang, Temple and Fisher: "each of these has, in one way or another, enhanced the reputation of the See of Canterbury" — Dr Woods added:

"There is every reason to suppose that Dr Coggan will maintain these high traditions and will, of course, add something of his own to them. Since he has travelled extensively all over the world there must be Church people everywhere who know him personally for the warm outgoing friend that he is.

"But a man who has a double First at Cambridge and who has since then been principal of a theological college is also a scholar. There is no doubt at all that the occupant of the See of Canterbury needs to have a first class brain.

"But I suppose that Dr Coggan has chiefly made himself known, and would like to be known, as an Evangelist, as someone whose burning desire is to make Christ Jesus known as Friend, Lord and Saviour.

"His leadership of the World Bible Society and his initiation of the 'Feed the Minds Campaign' is evidence of this, as is his identification not only with the traditional forms of evangelism but with the forms demanded by the modern world

through radio, television and "dialogue."

"Furthermore, Dr Coggan has shown himself to be well aware that one of the chief obstacles to evangelism is the disunity of the Church and has himself been deeply involved in ecumenical co-operation."



Archbishop Coggan



Sydney Bishop Jack Dain — in his role as executive chairman of the International Congress on World Evangelisation — at right, with Mr Warwick Olson, formerly of Sydney — in his role as media relations chief of the same congress — at a London press conference this month. The congress, to be held at Lausanne, Switzerland, from July 16 to 25, was not designed to transpose the Acts of the Apostles to the 20th Century, he said. The aim, rather, is to learn strategic lessons from present world experience.

THIS WINTER'S BIG CONFERENCE — LAUSANNE

It has been said that the July International Congress on World Evangelisation is a vitally important milestone in the 20 century life of the Christian Church. It has also been said, perhaps inevitably, that the expense of bringing 2700 delegates from all over the world to Switzerland for a 12-day meeting is incomprehensibly extravagant.

There are those who see Lausanne as a kind of conservative reply to the World Council of Churches' Bangkok, 1973, "Salvation Today" conference.

On Pages 8 and 9 of this edition, we reproduce the text of an interview, undertaken by Friedrich Schilling of Evangelischer Pressedienst (German Protestant

News Agency) with Paul E. Little, program director of the Lausanne Congress, and Emilio Castro, director of the WCC's Commission on World Mission and Evangelism.

LITTLE: "I gather there has been considerable ferment in the World Council as to whether Bangkok gave sufficient emphasis to the vertical relationship with God..."

CASTRO: "We are sure the results of the Lausanne Congress will be most beneficial to the total task of the WCC because they will come just in time to feed the ongoing process of discussion in relation to the Assembly ('Confessing Christ Today', Djakarta, 1975)."

SEE PAGES 8 and 9.

Bishops meet on remarriage

The Australian Anglican diocesan bishops met on Friday, May 3, in Sydney to consider the request from the Appellate Tribunal for advice. Bishops in the Appellate Tribunal itself did not take part.

As earlier reported in CHURCH SCENE, the Appellate Tribunal is meeting to consider certain questions relating to a canon provisionally passed at last General Synod to permit remarriage of divorced persons in church in certain circumstances.

No statement was issued after the meeting, and none had been expected. It is likely to be the later part of 1974, or even later, before anything public is said.

The General Synod-appointed board of assessors, a body of senior clergy, has also been asked to advise the Appellate Tribunal.

FORUM

AFTER THE ELECTION — RECONCILIATION, WE HOPE

From MICHAEL METTERS in CANBERRA

As I write, the votes have been cast and are being counted. The Government appears to have been returned with a reduced majority, and the Senate position is unclear. Clearly the Government faces difficulties, if it lasts. In particular, it faces serious economic problems to which no one has easy solutions. These problems would be much easier for a strong Government than for one with the support of

barely a majority of the people.

It is a position in which everyone concerned needs to be able to rise about the pettier considerations of party advantage. The Government, accepting the fact of its reduced majority, will need to be more conciliatory and avoid unnecessarily troubling people with peripheral adventures like disputes over the National Anthem.

The policies which the Opposition produced for the election offer the hope that bi-partisan consensus can be reached for some of the matters which the Government will tackle. Successful government is going to depend, to a large degree, upon the ability of the politicians to look for, and accept, reconciliation. The country has been heavily polarised for this election. Bogeymen like foreign corporations and socialism have been tossed around. Clearly

the insights of the Gospel about generosity in imputing motives, gentleness in triumph, and devotion to the common good under the grace of God would be very helpful in Canberra in the next few months and years.

The deaths of too many democracies have been seen in this century for us to be able to assert that it could not happen here.

KEY BISHOPRICS VACANT THIS YEAR

From GERALD DAVIS

Before this year is finished, a number of important Anglican dioceses will have lost their present bishops. Their replacements will introduce a significant number of new faces to the Australian bench of bishops.

The retiring bishops are Archbishop Reed (Adelaide), Bishop Richards (Bendigo), Bishop Garnsey (Gippsland) and Bishop Hardie (Ballarat). Each has been in his see for a lengthy period well beyond a decade. Each has been a significant figure in the national life of the Church.

Undoubtedly the most remarkable of these men as a church administrator has been Archbishop Reed. One of our few contemporary bishops to have earned a doctorate before his consecration, he has given the Anglican Church one of its acutest legal minds. Few people were significant in the development of the Constitution of the Church of England in Australia than he was, and his administration of the Diocese of Adelaide (which has a particularly complex legal structure) has been a piece of managerial wizardry. He has been so good an administrator, in fact, that his successor is going to merit a good deal of sympathy, because it is highly unlikely Adelaide will be able to elect another man of the same stamp.

But each of the other three has been a great man of his times. Bishop Hardie, like his episcopal brother in Adelaide, has been a major legal expert. Before his consecration, he had a

diverse ministry in which a period on the faculty of St John's College, Morpeth, in its great days, was outstanding. He is a self-confessed "conservator" in the life of the Church and, like Adelaide's archbishop, he has been a counterpoise in national Church life, balancing some of the more radical ideas of the progressives. His own people, actually, say he is less of a conservative than Anglicans outside Ballarat claim. They point to the fact he has always been notably open to the views and persuasions of his lay leaders.

Bendigo's Bishop Richards, who went to Bendigo from Ballarat where he was Vicar-General, has been less publicly seen, but won a place of affection in his diocese which must have made his task more bearable in recent years when his health has limited his capacities at times. A key man in the GBRE frame — and in the period of its recent great changes — it has been typical of him that he was an irenic figure, usually not on centre stage, appreciating tolerance, permitting initiative. Bendigo, in his time, has been one of the most truly comprehensive dioceses in the Australian Church. Perhaps we at CHURCH SCENE feel an especial appreciation of him: the present structure of the small, non-profit company owning CHURCH SCENE, was first suggested by Bishop Richards, and Bendigo remains one of the co-operating dioceses in the venture.

Gippsland's David Garnsey, the Canberra

Grammar headmaster who has been at Sale since February, 1959, has had the diocesan role of any bishop, had steadily acquired an elder-statesmen role in many General Synod functions by the middle of the last decade, and has since led the Australian Council of Churches for a term as its president. In fact, at the last primatial election, there was some suggestion that if precedent that the primate should be a metropolitan bishop were to be discarded it would be in order to elect Bishop Garnsey. Gippsland, like Bendigo, has stood as an extremely comprehensive diocese. A distinctive extra element of that diocese, however, has been the legacy of the questing, radical kind of purely Australian initiative often traced back to the great Bishop Burgmann of Canberra, whom Bishop Garnsey respects greatly.

Bishop Garnsey, in fact, is one of the last of the contemporary bishops who was identified with Bishop Burgmann's strictly practical kind of Christianity. The story is told, by Bishop Garnsey and others, of Bishop Burgmann asked to pray for rain in a drought. He replied that he would certainly pray for the people who might decide, before the next drought, to build more dams.

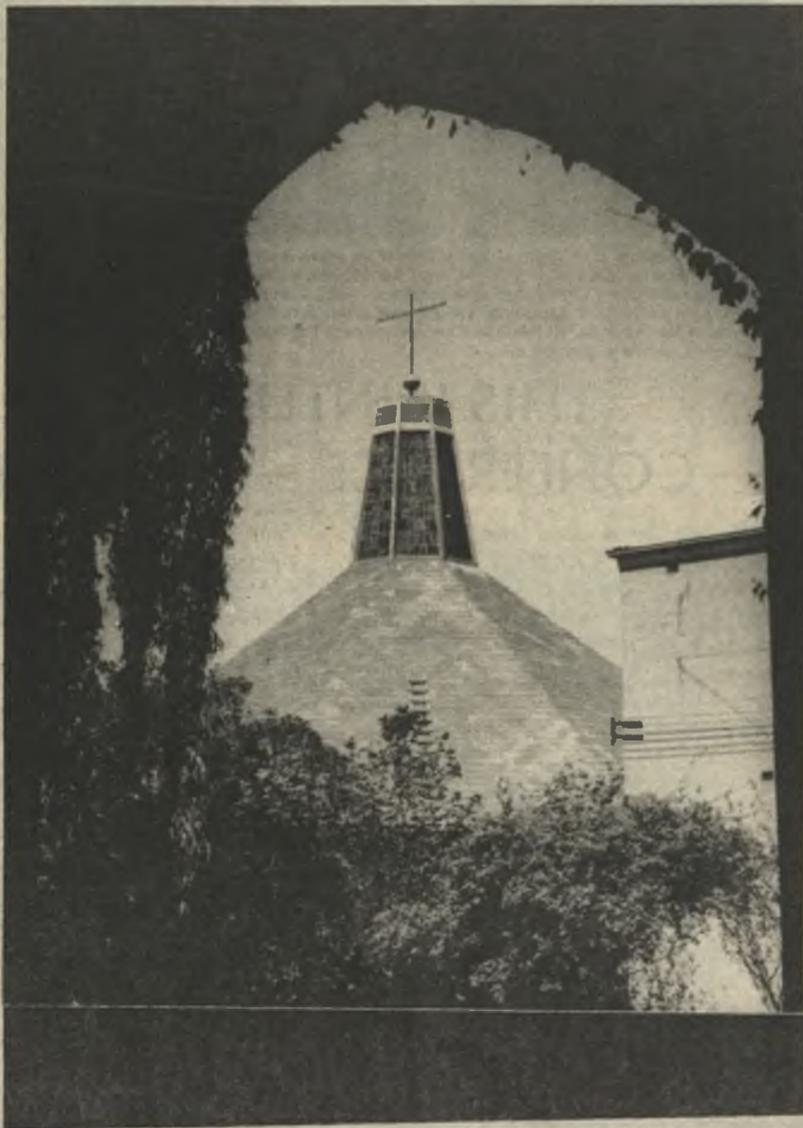
Four new bishops will have to be elected in the shuffle to fill the vacancies. It is not for a newspaper like this one to speculate on who the new appointees will be. But some very important decisions will be made in the four dioceses in the course of this year, with ramifications far beyond the dioceses

concerned. For instance, both Archbishop Reed and Bishop Garnsey will leave vacancies on the Appellate Tribunal.

Another gap about to be left by retirement of a bishop — with quite a different significance — is in Carpentaria. A decade ago Carpentaria was an enormous diocese, taking in the whole of the Northern Territory as well as its present large area of the Cape York peninsula. The creation of a separate Diocese of the Northern Territory took a lot of Aborigine people out of Carpentaria's umbrella, and left Carpentaria with an interesting mixture of white Australian, Aborigine and Torres Strait Island people.

The present bishop, Bishop Eric Hawkey, situated on Thursday Island, closer to Port Moresby than even to Townsville, has presided over sociological change in the Torres Strait which has no parallel in the past. The fuss over the sovereignty of some of the islands, the two-way tug for the loyalty of the islanders between the Queensland Government and the Australian Government, the sudden surge in Australian Government funds for welfare and development, and the growing sense of identity of the islanders added up to considerable tensions which have distressed Bishop Hawkey very much. His retirement is not particularly connected with all this — he had intended to retire at this stage for several years, anyway — but the background of rapid change makes the choice of his successor a thoughtful exercise for Carpentaria.

BE STILL AND KNOW THAT I AM GOD



In a world as confused as ours it is important that there be well trained clergy, men with flexible minds, well aware of the cross currents in their community. At the same time they must have a firm grasp of the great truths by which Christian men live. It is also important that some of our University students, even if not Christians, should spend time in an environment where they come to understand the relevance of the Christian faith, and feel its challenge.

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"Value comprehensiveness of Anglicanism"

— Bishop Garnsey's final synod charge

This month saw Gippsland's last synod under the presidency of Bishop David Garnsey. In his final charge he directed the diocese to value the comprehensive tradition of Anglicanism, while sharing in the common call of Christians to become, as individuals and as a body, genuinely Christian and more fully human.

The synod met in Sale from May 3, and important discussion took place on the remarriage of divorcees, church publicity, women in the ministry and Anglican challenges for church union.

The synod passed canons for the admission of members of other churches to holy communion and to allow lay people to administer communion.

The chancellor of the diocese, Mr Geoff Littleton, in a motion of appreciation of the bishop's episcopate of 15 years, noted that he had served as synodman under four of the five bishops of Gippsland.

"Leadership in the wider work of the Church, in theological and ecumenical affairs, and his reputation as a scholar have given Bishop Garnsey a place of honour in the Australian Church," the motion said. "His deep spirituality, compassion, regard for his people, friendliness and love for the Church have made him a true Father in God to us all."

In the debate on church publicity, Canon F. Lowe, rector of Morwell and editor of Gippsland Anglican Press Service, said that the Church must face a cost against it for publicity, and budget for disseminating information on the Church as widely as possible.

Lay representatives from Druin, Mr Housden and Mrs Foulkes, spoke against the Church compromising its Prayer Book principles on marriage. Mr Housden advocated the separation of church and secular marriage, with couples coming for a church ceremony after the legal one.

However, the Dean of Sale, Dean R. E. Elliott, said that his reading of the New Testament lead him to believe that our Lord taught love overrules the law. Jesus did not abandon his principles, but in dealing with people love was more important. The debate on the canon for remarriage which may come before the next General Synod, was guillotined.

"I value in our tradition the sound learning, the missionary zeal, the profound spirituality, the witness for social righteousness, the partnership of all its members, clergy and laity in shaping its policy, in making its decisions, its openness to self-criticism and its share in the movement for Christian unity," Bishop Garnsey said in his charge.

"Comprehensive"

"We are a comprehensive church, called to include people of different temperaments and emphases, in such a way that they worship,

witness and work together.

"We claim neither to be the whole Church, as large numbers of our fellow Christians in the Roman Catholic Church and the Orthodox Church still do, nor to be a strict sect, in which there is only one right way of believing, worshipping or behaving.

"Unfortunately we often succumb to the temptation to be one or other of these. Contempt or cheerful unawareness of other churches is too common among us.

"Partisan loyalties in absurdly small points, which often have no essential link with Christian faith, prevent many of our parishes from being the welcoming, reconciling, dynamic fellowships that they should be.

"If a new priest arrives, who does things differently from his predecessor, some officers and some families often fade out or flounce out (according to their temperament). Others, who performed that action earlier, come back. And the life of the congregation staggers on.

"And it is often the fault of the parish priest, who is too inflexible, too immature or too insecure to welcome or at least adjust himself to differences. One of the few unhappy memories I have of the Church here as elsewhere is this weakness.

"I plead with you, the people of God, to fight it as the very devil.

"Become a reconciling fellowship. Express your convictions, listen to the convictions of others, ask the Holy Spirit to enable you to learn from one another, and to work for the Kingdom that is so much better than any little empire we can build.

Worship

"Common worship is the best means to and expression of this deep unity and acceptance. Anglican worship should be biblical, understandable and shared in by all. It should have both a sense of mystery, or reverence, and of homeliness, or naturalness.

"It should also have both order and flexibility — order, so that

(1) great phrases have a chance to sink in and shape our lives — phrases such as "in love and charity with your neighbours", "that we may evermore dwell in him and he in us", "the blessed company of all faithful people" (and there are some new ones in "Australia '73") and

(2) congregations are not dependent upon one person's ability to compose services and to pray extempore in public; flexibility so that varying circumstances can be dealt with and varying needs met.

The Kingdom

On the subject of being fully human, Bishop Garnsey said:

"The salvation of man, his wholeness and unity, involve his corporate as well as his personal life, because our individual acts affect and are affected by the society in which we live.

"Therefore, we are bound to speak and act responsibly about the political, economic, social and cultural issues that have to be decided.

"Remember then that the Church is not the end and purpose of life. That end and purpose is found in the Kingdom of God. The Church is the servant of the Kingdom. With Bishop John Robinson, let us have as high a doctrine of the church as we can, so long as we have a higher doctrine of the Kingdom it serves.

"It is in that Kingdom that mankind will rise to full stature, when we will know the truth and the truth will make us free."

CMS Tasmanian secretary

The Rev. Rex Upton pictured, has been appointed honorary general secretary for the Church Missionary Society in Tasmania.

Mr Upton is rector of St Mary Magdalene, George Town. The CMS secretaryship in Tasmania is an honorary position, and Mr Upton will maintain parish duties.

Mr Upton replaces the Rev. Hugh Girvan, recently moved from Launceston to Bendigo. Interestingly, both Mr Girvan and Mr Upton hail from the same St Paul's Church, Chatswood, Sydney, a parish long associated with overseas missionary concern, particularly through CMS. Mr Upton was youth fellowship treasurer there when it had over 100 members, many of whom are today in full time service for the Church at home and overseas.



Missionary FROM Papua New Guinea

An induction service with a difference was held recently at Mornington Island in the Gulf of Carpentaria.

It was the induction of the Rev Ila Amini, the first missionary ever sent to Australia by the United Church of PNG for work among Australian Aborigines.

For the people of Mornington he was the first minister they had ever received — as distinct from missionaries sent by the Australian Church.



Union planner

Well known NSW Methodist, the Rev. Winston O'Reilly, has been appointed executive officer of the Uniting Church.

His role will be to act as liaison officer between the governing bodies of the three member-churches.

He will direct the publicity and information program relating to progress towards final inauguration of the Uniting Church.

Mr O'Reilly will also be executive officer for the Constitution Commission and the Constitution Council.

Canadian to lecture

"The scientific world view and secular outlook have created a situation where men are open to the Gospel at a deeper level." This is the conviction of Dr K. G. McMillan, who will lecture in three Australian cities next month.

Dr McMillan will deliver the first Oliver Beguin Memorial Lecture for the Bible Society in Canberra on June 10, in Melbourne on June 11, and in Sydney on June 12.

His subject is "The Authority and Relevance of the Bible in the Modern World".

He is general secretary of the Canadian Bible Society and a minister of the Presbyterian Church of Canada.

The lectures will be delivered annually, with an international lecturer being invited to Australia every second year.

The lectures will be a tribute to the late Dr. Olivier Beguin, a Swiss schoolteacher who, as General Secretary of the United Bible Societies for almost a quarter of a century, helped the scattered societies become a closely integrated, economically conducted world movement of 56 members operating in more than 160 countries and territories. Dr. Beguin died in 1972.



European Christians hail new Portuguese regime

The new Portuguese Government, whose advent to power was greeted by many European Christian spokesmen this month, was urged to grant colonial self-determination by World Council of Churches officers.

The WCC senior staff met at Geneva recently, and took the opportunity to congratulate the new Portuguese regime on initiatives and achievements achieved without bloodshed.

A statement from the WCC staff said the early decisions of the Spinola Government had been "outstanding examples" of the achievement and good faith of the junta which acted swiftly to oust the former dictatorship.

At the same time the WCC staff urged the Portuguese to take steps to see that the embattled Portuguese colonies in Africa were granted self-determination. The Spinola Government was also asked to prevent separatist moves by Portuguese colonists which could lead to strife and possible war.

The WCC staff noted that among the

distinctive achievements of General Spinoza in his first weeks had been:

- * release of political prisoners, both in Portugal and the African colonies;
- * the amnesty granted to political exiles,

including army deserters and draft resisters;

- * abolition of political censorship of news media;
- * restoration of political rights of citizens.

Pentecostal mass in cathedral

Hundreds of Roman Catholics, and large numbers of members of other churches, are expected to attend the first Roman Catholic Pentecostal movement conference in Melbourne on May 31 and June 1.

In spite of reservations many Roman Catholics feel towards the Pentecostal movement, Archbishop Cardinal Knox of Melbourne has authorised a closing mass in St Patrick's cathedral on Sunday, June 2.

Opposition to neo-pentecostals in the Roman Catholic Church is vocal. Dr L. Rumble has attacked it again in the May 2 issue of Sydney's archdiocesan journal, CATHOLIC WEEKLY.

U TURN



AUSTRALIAN CHRISTIAN LITERATURE SOCIETY

THE REALITY OF CONVERSION

by Bishop Donald Baker

(Church Scene insert 28th Feb 1974)

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NEW ST PETER FOR ST PAUL'S



A 12-foot high clay statue of St Peter, one of 12 statues which replace the roofline figures on London's famed St Paul's Cathedral, stands in the studio of Sculptor Edwin Russell and his wife Lorne McKean. If approved by cathedral authorities, work will begin on carving the figure in limestone as work progresses to restore the cathedral built by Christopher Wren in 1710. Restoration will take 10 years.

("Canadian Churchman" picture)

Australian delegates chosen for world conferences

The Standing Committee of the Anglican General Synod, meeting this month, elected its lay and clerical delegates to the Anglican Consultative Council, the worldwide body which holds the Anglican Communion together.

The delegates elected are Mr John Denton, General Secretary of the General Synod Office, and the Rev. Dr. John Munro, chairman of the Australian Board of Missions. Their appointment is for six years.

The other delegate is Archbishop Geoffrey Sambell of Perth. The next meeting of the Council is scheduled for August, 1975 in Perth, Australia. Previous meetings were in Dublin, Ireland, Kenya, and

Dublin, Ireland. Alternate Australian delegates will be Dr. Allan Bryson of Sydney and the Rev. Maurice Betteridge.

The Standing Committee also elected its five delegates to the World Council of Churches World Assembly in Jakarta in 1975. They are Bishop Gerald Muston of Melbourne, Archdeacon Donald Cameron of Sydney, the Rev. Frank Cuttriss of Sydney, Mrs

E. Appleby of Perth, Dr. G. Brennan of Canberra, and a representative of the Diocese of Papua

New Guinea. The Primate, Archbishop Frank Woods of Melbourne, will attend the Assembly as a member of the W.C.C. Central Committee.

Miss Janet Wyatt was appointed to the Doctrine Commission. Mr Gerald Christmas was added to the Hymn

Book Committee Management Committee. Mr Justice Jenkyn was appointed a Corporate Trustee.

Standing Committee ratified the appointment by its Missionary and Ecumenical Council of Mrs Elaine Cuttriss as Australian Church representative to a conference in Korea on the Mutual Responsibility and Interdependence programme; and of the Rev. Maurice Betteridge

as Australian delegate to a consultation of the Church of the Province of Tanzania.

The Committee received a report of its Liturgical Commission which emphasised that unauthorised printings of draft services threaten the value of the Commission's work and are a breach of copyright.

Plans for future revisions and services up until 1977 were outlined.

Church army founder dies

The founder of the Church Army in Australia, the Rev. John Samuel Cowland, died last month at the age of 83.

The society of Anglican lay men and women, on the pattern of the Church Army in England, perpetuates the ministry of itinerant evangelism to which Captain Cowland devoted his ministry.

Indian college trains by "exposure"

Exposure to the needs of the poor of Calcutta, and to the parish ministry in the city, is an important part of training for the ministry in the Church of North India.

Bishop's College, Calcutta, the ex-Anglican theological college which is now the Church of North India's official English-medium seminary, is bursting at the seams, and is having to move.

Four years ago there were only sixteen students and four staff members. "USPG Network", the newspaper of the United Societies for the

Propagation of the Gospel, reports that now there are 45 students and eleven staff. The college's existing buildings are no longer adequate and more rooms are needed for those taking post-graduate courses.

The plan is to move the whole college to the grounds of St Paul's Cathedral, base for Canon Subir Biswas's famous Cathedral Relief

Service. "To be physically attached to the very live cathedral unit cannot fail to be beneficial all round", said Ian Clark, Vice-Principal and Dean of Studies, who is a USPG missionary.

The principal is a Calcutta Anglo-Indian Richard Bowie, and half his staff are members of CNI.

But the college serves the Church in India as a whole (most of the students come from the Church of South India and the Mar Thoma Church).

So the other half includes a Belgian Jesuit, a Mar Thoma priest, a Syrian-Orthodox deacon, a Danish Lutheran, and a member of the American Methodist Church who had been a Baptist convert and was originally a Brahmin.

Because of its specifically "Anglican" past, the college is regarded with suspicion by some elements in CNI.

To encourage more North Indians to apply for training, a weekend residential course was arranged recently for potential ordinands, which resulted in two probables from Calcutta.

There was an enthusiastic response to a new two-year, one-and-a-half-hour-a-week theology course for laymen with a diploma — forty-five enrolled; more had to be turned away.

There are fears however that some men may be hoping to use it as a short-cut to ordination, which is not at all what it is supposed to be.

The stress is on the

TASMANIA

DOWNIE, CANON M.A., from Rector of Lindisfarne to Rector of Campbelltown and Ross.

NEWCASTLE

COALDRAKE, The Rev. K., from Dawson Valley, Diocese of Rockhampton, to Merriwa, Diocese of Newcastle.

SYDNEY

LORMER, The Rev. A. R., from Rector of Auburn to chaplaincy, Prince Henry's Hospital.

RICHARDSON, The Rev. D. S., from curacy at Berala, to chaplaincy, Royal Prince Alfred Hospital.

PLATT, The Rev. R. J., to the parish of Longueville.

GREENWOOD, The Rev. J. R., formerly Rector of Chester Hill, to be Rector of Randwick.

DOYLE, The Rev. H.E.S., died on May 1.

COWLAND, The Rev. J. S., died on April 15.

MELBOURNE

COCKINGS, The Rev.

N. K., From incumbency St Michael's, North Dandenong to incumbency Holy Trinity, Lara, May 23.

TWOHIG, The Rev. B., Permission to Officiate April 11, 1974.

LEAVER, The Rev. J. A., From Diocese of St Arnaud to Chaplaincy Peninsula Church of England School, April 22.

LLOYD, The Rev. A., Permission to Officiate April 18, 1974.

HORTH, The Rev. E. E., From Army Chaplaincy to incumbency, St Aidan's Parkdale August 7.

RESIGNATIONS

DAVEY, The Rev. G. R., From priest-in-charge St James' East St Kilda April 9, 1974.

GOOD, The Rev. J. K. R., From Chaplaincy St Michael's C.E.G.G.S end first term 1974.

ORDINATION

ISAACHSEN, The Rev. R. J., to be ordained priest on June 9.

PAPROTH, The Rev.

D. N., to be ordained priest on June 9.

BRISBANE

AILWOOD, The Rev. F. C., from vicar of Caboolture to rector of Goondiwindi.

BARRACLOUGH, The Rev. R. G., to assistant curate of St James' Toowoomba.

NAUMANN, The Rev. J. F., from vicar of pine Rivers to vicar of St Barnabas' Sunnybank.

ROPER, The Rev. J. R., rector of St John's Dalby as rural dean of Toowoomba.

SHACKLETON, The Rev. I. R., from curate of St James' Toowoomba to priest-in-charge of Milmerran.

SMITH, The Rev. R. R., from rector of St Peter's Wynnum to rector of St Peter's Southport.

PERKINS, The Rev. H., rector of Nanango, to retire at the end of July.

WARNER, The Rev. W. J. M., rector of Surfers Paradise, to resign on June 30.

Letters to the Editor No continuing Methodist Church

Sir,
I refer to the article on Church Union by Peter Hill on Page 16 of CHURCH SCENE (9.5.1974).

The statement that "five new Churches were brought into being" is both inaccurate and misleading in that it claims that there will be a "Continuing Methodist Church" after the inauguration of The Uniting Church. Such is not the case.

In all our planning within The Methodist Church, and in all our negotiations with the Presbyterian and Congregational

Churches, our intention has been made perfectly clear; i.e. The Methodist Church would accept the decision of its properly constituted Courts and in the event of an affirmative vote would ultimately give up its identity by entering The Uniting Church.

At the Special General Conference of The Methodist Church of Australasia on May 1, the voting was 160 in favour, 11 against union; thus reflecting the strong support of Methodist people at all levels of Church life.

It is true that individual Methodists

may exercise, what has always been their right to seek membership in another Church as a result of their personal reaction to the decision to proceed toward Union; but the great majority of Methodists rejoice in the coming together of three communions and pray that the new Church may be a more effective and more contemporary vehicle of Christ's mission in Australia.

Rex Mathias
President General
Methodist Church of
Australia

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(Mr E. J. Pickering, Programme General Chairman)

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Welfare, income policies priority for government

Welfare and income security policies of urgency for the government if it is serious about helping low-income people have been recommended by the Brotherhood of St Laurence in its current social issues statement.

"Our recommendations are of critical importance. They arise out of direct service experience with low-income groups", an associate director of the Brotherhood, the Rev. Peter Hollingworth said.

Some of the Brotherhood's recommendations are:

- * that pension and benefit rates should be increased immediately to 25% of average weekly earnings and adjusted quarterly,
- * that the seven-day waiting period for unemployment and sickness benefits should be abolished immediately,
- * that the Australian

Government should consider providing emergency benefit for people receiving or awaiting pensions, and other people in financial crisis situations.

Other recommendations for welfare services include housing measures, subsidies and grants for building aged persons' homes, 'total care' for the aged, and the development of Credit and Debt Counselling agencies.

There are also recommendations for pre-school services, a universal health insurance scheme and the development of preparatory programs and job training programs specifically to help low-income people unable to find or keep work.

Mr Hollingworth said ultimately it was hoped the government would introduce a guaranteed minimum income.

"There is an urgent need for such a universal scheme which is simpler and more redistributive than the present one" he said. The guaranteed minimum income would have to be adequate, regular, immediate and adjusted to different levels of need.

First Sth African for archbishopric of Cape Town

A new Archbishop of Cape Town, South Africa, has been chosen to succeed Archbishop Robert Selby Taylor.

He is Bishop Bill Bendyshe Burnett, the South African-born Bishop of Grahamstown.

He has been bishop of two dioceses very different in character, Bloemfontein 1957-67 and Grahamstown since 1969. For the two intervening years he was general secretary of the South African Council of Churches.

The CHURCH TIMES, London, reports that Bishop Burnett has recently become an enthusiastic supporter of the charismatic movement in South Africa.

Archbishop Selby Taylor resigned on March 11, after 10 years in Cape Town.

"Pluralism the future pattern in Anglicanism"

Liturgical worship, the community act of believers, must be suited to the culture of individual peoples. Anglican uniformity on a world scale has had its day, according to a world authority on liturgics.

Professor Massey H. Shepherd Jr., Professor of Liturgics at the Pacific School of Divinity, Berkeley University, California, expressed this view in Melbourne earlier this month.

Dr Shepherd has been lecturing throughout the dioceses of NZ, and paid quick visits to Tasmania and Victoria before returning home.

"We have to face the fact now," he said, "that the people of the church are no longer coterminous with the people of the area where the church is located."

When the English Prayer Book was put together, all England was presumed to be in the Church of England. So there were no particularly missionary prayers, for instance. What we must do now is recover the sense of the church as a community when it meets to worship — a church community."

Dr Shepherd, a native of North Carolina, took a Ph.D. AT THE Chicago Divinity School, and has been vice-chairman of the American Episcopal Church's standing committee on liturgy for the last 20 years. He has also been associated along with Canon Jasper with the Roman Catholic Liturgy Concilium which superintended the recent major change in worldwide Roman Catholic liturgical worship.

He has also been a member of the Anglican-Roman Catholic International Commission.

"No uniformity"

He said Australian liturgical reform experience, with which he was fairly familiar, dovetailed along with

Canadian, New Zealand, English and American experience. The Australian reformers, he said, had followed the same principles as the others of accepting the fact of pluralism, and allowing flexibility in liturgical use.

"We have got used now to the idea that there is no uniformity in Anglican experience of ceremonial in worship. Now we must get used to the fact of no uniformity in the use of words either," he said.

His interest in pluralism in the Church leads him to the position of a convinced ecumenist: "Ecumenism's goal must be the recognition of a mutually supportive pluralism in the Christian community."

"There will be more regional church unions, I believe," he said, "but people are becoming a bit frightened about the idea of a big single organisation of a church."

Ministry

"Anyway, ministry is still the toughest issue of all in church union talks, and all tied up with it is the issue of authority. There are three principles upon which ministry can be structured — episcopal, presbyterial?, and congregational — and there is no way of uniting people holding more than one of these principles happily.

"No Anglican church anywhere has ever agreed to enter a union except on the basis of episcopacy — nowhere in the world!

"The problem with church union talks is that everyone approaches them asking 'Who gives up what?', when really what it should be all about is the maximum common interest of the parties, not how to water the differences down."

NEWS IN BRIEF

Thursday Island says "Thank you"

The Thursday Island congregation has made a thank offering to the parish of Christ Church St Laurence, Sydney, for its prayers, financial support and missionaries from that parish over the years.

Bishop Eric Hawkey of Carpentaria presented the parish with a cheque for \$50, "a sort of M.R.I.", on his visit to Sydney last month.

Bells will ring as usual

Taree church bells will ring as usual, in spite of protests from a motor-inn that the sound was upsetting guests.

The health inspector at Taree, NSW, has investigated the complaint, to discover that residents find the ringing pleasant.

The bells are pre-recorded and played through amplifiers at 8 am each Sunday morning for 10 minutes.

Wangaratta's chancellor dies

Mr Louis Voumard, QC, chancellor of the Diocese of Wangaratta, and a long-standing member of the synod of the Diocese of Melbourne, died this month.

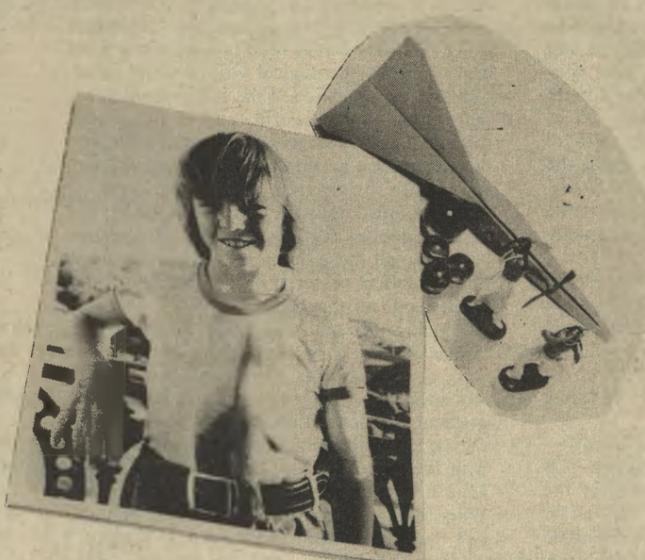
Bishop Keith Rayner of Wangaratta attended the funeral, which left from St Columb's Anglican Church, Hawthorn, Melbourne.

Art and music exhibition

The parish of Traralgon, Vic., is holding its third art exhibition and music festival from July 21 to 28.

The winning exhibit in the religious art section (prize \$100) will be judged by the architect of St James' Traralgon, Mr Blyth Johnson, and the rector, Archdeacon G. Ross.

The modern design of the church lends itself to an art exhibition, when paintings are hung on the walls throughout the whole church complex.



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“Anglican extremes learn and profit from each other”

In Zanzibar I coined a little epigram about theology. We will come to that in a moment. We are all aware that there are various theological traditions in the Anglican Church (as well as between denominations). On the whole, the followers of the traditions get on together now better than they used. This also makes it easier to reflect in a calm and general way about theology and theologians.

As I travel about the Anglican communion, I meet and share in the ways of all the traditions. Also I am present at synods and councils all over the Anglican world. I hear theology of all sorts; I listen to theologians. Inevitably one begins to reflect about these experiences.

To me a Christian theologian is a trained student and exponent of truth as it is revealed in the life and teaching of Jesus Christ. Without the understanding which theologians provide the church could scarcely hope to fulfil God's purposes. Unskilled plunging about is not enough. So let us be clear to begin with that we praise the Lord for the theologians.

DIVERGENCE

If all theologians agreed about everything that matters, that would be the end of this article. But they don't. Nor does God speak to a situation only through theologians.

The convictions of theologians are as much inherited as arrived at. When listening to an inter-church commission at work, one may observe and ruminate on that phenomenon. All the participants are theologians of conviction and integrity. Yet a man convinced about Lutherism is more likely to have been born in Germany than in England; or about catholicism if he was born in Ireland than if he was born in Korea.

Within our own communion, too, one must expect that followers of a theological tradition or school of thought will have conviction and integrity. They have tested it and have confidence in its principles. Problems arise if more than that is assumed for the tradition. Let us take an example. I have been present in more than one synod when it has been discussing the theology of a great project for reunion. Some, including able theological leaders, support the project. Others similarly, and perhaps equally predictably, reject it.

There is deep conviction, and appeal to matters of principle. Yet both cannot be wholly right. Both cannot have the whole truth that is in Christ Jesus. It is possible both are wrong. At best one party may have the main truth of the matter, but there is no infallible way of telling which.

Though the object of theologians' study — even one's own most favored theologians — is the gospel truth, it does not follow that the product of their labors is itself the very truth. What they produce is scholarly understanding and responsible interpretation of the evidence. Now we arrive at my epigram. It is this: “All

from each other”

— Bishop John Howe

The secretary-general of the Anglican Consultative Council, Bishop John Howe, distinguishes between “good theology” and “bad theology” in modern Anglicanism, as he considers how Evangelicals and Anglo-catholics find room, “without too much discomfort” in the Anglican tradition.

bad theology is bad theology. Most good theology is responsible speculation.”

First let me say that “responsible” carries at least as much emphasis as “speculation”.

BAD THEOLOGY

Now three things about “bad” theology. First and obvious, anything ill-informed or partisan is irresponsible. There is no place for persons who (as H. A. L. Fisher describes Phineas P. Quimby) “navigating the sea of knowledge without the charts and compass of education, end always by discovery to their own intimate satisfaction results that have eluded the wisdom of the ages”.

Theology is also bad when it is selective in receiving evidence — especially the biblical evidence. This is the ground for the charge which has reasonably been laid against a good deal of recent theological writing about salvation and social justice. What is there said about redemption in this world, and of this world, through Christ is largely good and overdue. But there is at least an implication that salvation to eternal life, forgiveness through the cross, or personal faith, may be left on one side. The gospel evidence requires that proper attention be paid to all these things. A comparable selecting of biblical material influenced the “debate about God” in the 1960s.

My third thought about bad theology, while similar, needs to be stated separately because there is an additional ingredient, and the consequences can be appalling. The additional ingredient is a conviction by the theologians that they speak with the authority of ultimate truth, with the voice of God. Schisms in the church have originated in confessional intransigence. Wars of religion have not been wholly political, and there have been theologians to support a battlecry of “Jesus, and no quarter.” Then there is the Inquisition. My log-book for a year

back in Lima reads “Visited Museum of Inquisition (which operated on this site until 1826) — a terrible display of cruelty and misery for which one feels the church can never make amends.” The Inquisition was justified by theologians — by bad theology. As I wrote in a recent article — it can be unwise to trust any theologian unless you are sure he keeps the whole gospel in view.

Good theology is a sparkling achievement — even when you do not agree with it. It may be directly interpreting the gospel, or relating the gospel to contemporary experience; it may be exploring spiritual mysteries or the depths of truth. Because it seeks it is not final. There was nothing derogatory in my use of “speculation”. In the welter of theological writing that surrounds us some enlightens and inspires, some does not. Some will quickly pass, some will grow and develop. It is not time that will tell. Surely it is the Holy Spirit working through the Church at large that determines these things.

COMMON FAITH

In my epigram, I referred to “most good theology”. What is the good theology that is not “responsible speculation” — this is universally assured? The Holy Spirit leads to “the complete truth”. That truth cannot be finally claimed when there are divergent schools of thought and conflicting traditions. Rather it must lie in great areas of common faith in, for example, the pattern of Christ-like life and of the doctrines of the incarnation and the trinity and the catholic creeds. Through traditions they have come to be the tradition. What makes them different is that they are virtually universally accepted — not wholly so for it is of the nature of the incarnation and the sending of the Spirit that they are given to an imperfect world.

Throughout Christian history there has been a strain of theological excess which has required

that Christians should be more orthodox than Christ.

Ruminations like these as I sit through this Synod or that lead me to set great value on the occasions when theologians of different traditions set out, not further to fortify their traditional ground, but determinedly to seek honest agreement together. This for me gave great significance to the undertaking of Dr. Mascall and Dr. Packer and their two colleagues in the first part of the book “Growing into Union”. From opposite wings of the Anglican theological scene they explored whether theological agreement was possible and they achieved it. That event merits further attention. Interestingly the second half of the book in which the authors already had common cause against a third theological position was not memorable.

MUTUAL PROFIT

Some theological differences go deep, but as we are happily learning in a dozen ways nowadays some traditions are much closer together than once upon a time their adherents would have dreamed. Recently I was in Tanzania where dioceses of anglocatholic and evangelical traditions now thrive together in one province, learning and profiting from one another. Reading the biography of one former bishop in those parts, I learned how in later life he still recalled how as a child at a gospel meeting he sang.

“Hallelujah! 'tis done:
I am saved by the Son;
I am washed in the Blood
of the Crucified One.”

Of that bishop's preaching as a young priest it was recorded he “leaned out of the pulpit and spoke of the love of Jesus, and there was a note of yearning in his utterance.” All very evangelical, yet the bishop whose biography I was reading was the great anglocatholic leader, Frank Weston of Zanzibar.

I thought about these things, not during a synod this time, but sitting in the shade of a flame tree in the courtyard of Zanzibar cathedral. Even at its most distinctive heyday, anglocatholicism deviated from mid-Anglicanism more towards congregationalism than towards papalism. And it never found much expression in fiestas with miraculous statues of the Virgin or local saints. The drawing-power of anglocatholicism was (and is) first and foremost as a way of common praise and personal dedication to the living Jesus Christ as Lord and God. The same can be said of the evangelicals. And that is perhaps why Anglicanism, without overmuch discomfort, finds room for them both — as long as neither starts building an ivory tower (without counting the cost).

Now I must put down this pen, and go to New Zealand and to another synod.



Historic “Kingussie” at 43 Mont Albert Road, Canterbury, was the venue for the second Camberwell Grammar School Art Exhibition last weekend.

Set in magnificent gardens, the old home provided the ideal atmosphere for an art show.

Over 1,500 paintings were on display and all were for sale. Many well known artists exhibited their work, and an ideal opportunity was provided for the public to purchase quality originals — both oil and water colour — at prices from \$18 — \$500. Total value of the Exhibition was in excess of \$100,000.

Camberwell grammar bought the property in 1973, and hope to use it as a centre for Asian Studies. The school is a pioneer in this field and is believed to have been the first school in the Southern Hemisphere to teach Chinese.

Pentecost message of W.C.C. presidents

The presidents of the World Council of Churches have written a message for Pentecost, June 2, to member churches on the Holy Spirit in the Church.

The six presidents are

Dr Kiyoko Takeda Cho — Tokyo, Japan
Patriarch German of Serbia — Belgrave, Yugoslavia; Bishop Hanns Lilje — Hanover, Germany; Dr Ernest A. Payne — Pitsford, England; Dr John C. Smith — New York, USA; Bishop A. H. Zulu — Eshowe, South Africa.

The message reads: In the letter to the Galatians St Paul writes of being led by the Spirit and walking in the Spirit. He gives a list of the fruits of the Spirit, all of them characteristics of our Lord. Contact with the Spirit through the fellowship of the Church may be described as “coming alive”.

“If we live by the Spirit”, says the Apos-

tle, “let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another.” (Gal. 5: 25-26)

St Paul was writing to the Churches of Galatia. His message was directed not only to individual Christians, but to Christian congregations also. His words apply to Christian communions.

In its liturgy at Pentecost one of the Member Churches of the World Council of Churches uses this collect:

“When the Most High came down and confused the tongues He divided the nations, but when He distributed the tongues of fire He called all to unity; wherefore with one voice we glorify the Holy Spirit.”

The World Council of

Churches seeks to respond to this call to unity. By the help of the Holy Spirit much has been achieved in drawing together the Christian communions and communities which lived formerly in isolation and which sometimes showed distrust and hostility to one another.

The New Testament presents the Spirit as a gift from God giving light, fire, freedom and fellowship. The Spirit guides to a fuller understanding of the truth. The Spirit makes men see visions and dream dreams; but these are always part of the Spirit's work of glorifying Christ. The Spirit's gift is vitality and power for a shared life of worship, witness and service.

We who address you in the name of the World

Council of Churches are citizens of different lands, and belong to different Christian traditions. We urge you to join with us at Pentecost in glorifying the Holy Spirit and in prayer for the unity of Christians and the renewal of the Church everywhere so that it may render its service for the world ever more effectively.

Bishop Bayne memorial

An endowed chair in ascetical theology at General Theological Seminary, New York, is to be established as a memorial to the late Bishop Stephen Bayne, former executive officer of the Anglican Communion.

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Don't migrate to S. Africa: British church campaign

British churches are to launch a national campaign to discourage the emigration of skilled workers to southern Africa.

The British Council of Churches at its spring meeting in London, April 23-24, voted to enter into discussions with the Roman Catholic Church, employers' organisations and trade unions to dissuade workers from going to South Africa, Namibia and Rhodesia because they support the apartheid system and prevent the advancement of blacks.

The resolution, which was carried unanimously, also asks the churches to set time aside at their regular meetings to discuss the issues. Pastoral guidance was urged for church members contemplating emigration.

People's misunderstanding about the World Council of Churches and the modern world generally pointed to a long-term failure by the churches in Britain, he said.

"We have to take much more seriously than we have done the task of communicating the real facts about life in today's world... so that British Christians will be able to respond maturely to the world at large and to the ecumenical movement today," Ecumenical Press Service reported.

Earlier, the Rev. Harry Morton, general secretary of the British Council of Churches, told the Council that the British churches were ill-equipped to help the nation to understand its present crises, and to respond to them with faith and hope.

Portuguese coup means freedom for churches

Portuguese church leaders have welcomed the coup which overturned the government of Dr Marcello Caetano last month.

"We have been waiting for liberation for a long time," Pastor Ireneu Cunha, the Methodist general secretary of the Portuguese Council of Churches, said in a statement to the Ecumenical Press Service in Geneva, where he was in conference at the time of the coup.

He predicted the coup would have an impact on the whole life of the country, and guarantee complete religious freedom. "I am hopeful we shall obtain official recognition for the Council," he stated.

Another Pastor, José Leite, director of the Ecumenical Centre at Figueira da Foz, said that pastors could preach freely for the first time in many years.

"The Church is not to be identified with the military but we can benefit from this historic situation and take up a prophetic witness," he said.

No official statement has been issued by the Council of Churches because the heads of the major Protestant churches are away from the country. But ecumenical circles in Lisbon rejoice in the liberation of the political prisoners, including progressive Roman Catholics, and the new liberty of expression.

African views

The Roman Catholic Church has been guarded in its comments. The Episcopal Conference, which was meeting as the coup took place, said the bishops hoped the military take-over would bring justice and

reconciliation to the country.

In Africa, the liberation movements have given their views on what is happening in Portugal. Frelimo, the Movement for the Liberation of Mozambique, said that the war in Mozambique will only end if there is recognition of the people's right to independence.

In a statement, the movement's executive underlined that it could not accept that democracy in Portugal should serve as a cover to prevent the independence of people in Mozambique. Welcoming the coup, the African Party for the Independence of Guinea-Bissau and the Cape Verde Islands reaffirmed its determination to continue the struggle against the Portuguese presence. This was the best way in which they could help the Portuguese people and the "healthy forces within the Portuguese army", their statement added.



M.U. vice-president Mrs Marcella Asor, president Mrs Jocelyn Wesley, and treasurer Mrs Magdalene Anataemo, after their election to the executive of Mothers' Union in the Diocese of New Guinea.

Archbishop Bloom quits as Exarch

Archbishop Anthony Bloom, metropolitan of Sourzoh, has been released from his duties as Exarch for Western Europe of the Russian Orthodox Church.

The London CHURCH TIMES understands that the metropolitan took the initiative some time ago; as exarch he has been for 12 years the personal representative of the Patriarch of Moscow in Western Europe, and this has involved him in constant travelling.

In future, while remaining Metropolitan of Sourzoh (a titular see), and keeping his seat in the Holy Synod of his Communion, he will concentrate on oversight of Russian parishes in Britain in the same manner as the Greek Orthodox Archbishop of Thyateira does.

An authority on Russian Church affairs told the CHURCH TIMES this week that Archbishop Anthony's attitude to human rights had not gone unnoticed in the Soviet Union, where his spirituality was held in high regard.

"People in Russia look to him as being one of the voices of integrity, and his resignation will be regarded as a tragedy among those in Russia who look upon him as someone who will speak out.

"His going means that something has been taken away from their outreach, for he is a person they have had to lean upon."

Local leaders chosen for PNG Mothers' Union

The leadership of Mothers' Union in Papua New Guinea is now entirely indigenous, in readiness for the country's independence, following the M.U. diocesan council's meeting last month.

The triennial meeting held at the Christian Training Centre at Jegarata near Popondetta brought 34 delegates from all over the diocese, including New Britain, the Highlands and Samarai on the eastern tip of the island.

The new diocesan president is Mrs Jocelyn Wesley, who replaces Mrs Ray Kendall. Mrs Wesley is also the new diocesan M.U. worker and so will be able to travel around the country.

She attended the Australian Commonwealth Council



Sir Paul Hasluck addresses the ARPA annual conference at a luncheon, on April 26. Seated at table, from left, are "Church Scene" editor Gerald Davis, the Rev. Br. Ben O'Grady of "Caritas", Adelaide RC "Southern Cross" editor Nicholas Kerr, Sir Paul Hasluck, ARPA president and Bible Society public relations director Bruce Upton, and SA "Central Methodist" editor the Rev. Tony Nancarrow.

Religious Press men organise against postal increases

The Australian Religious Press Association, at its first annual convention, organised itself into a cohesive force to fight postal rate increases, seek Government assistance, and improve the quality of the religious press.

Forty-five representatives of the 51 Catholic, Protestant and Jewish journals which are currently members of the association, met in Canberra from April 24 to 26.

Keynote addresses were given by Gerald Davis, editor of "Church Scene", and the Rev. Alan Nichols, editor of "Southern Cross", Sydney.

Guest speaker at the official dinner was Mr Alan McElwain, press officer to the Roman Catholic Archdiocese of Sydney.

The Governor-General, Sir Paul Hasluck, had lunch with delegates on April 26

and gave an address.

Sir Paul Hasluck said: "I have a very high sense of the value of what you are doing. I have a great deal of confidence that in saying these words I speak on behalf of the majority of Australians."

Veteran journalist Alan McElwain said it was time that the religious press in Australia set an example in investigative journalism.

"You should flush out the facts and give the public what they have a right to — objective truth. You will have to ignore the pious cluckings of what is called righteous indignation.

"You will also have to encourage dialogue between churches and acknowledge that there are people of God on the other side of the fence," he said.

The annual conference, while in session, sent telegrams to Mr Whitlam, Mr Snedden and Mr

Anthony asking them to declare the policies of their respective parties towards postal concessions for the specialist press.

A statement said: "The religious press, along with trade union and country newspapers, is in danger of being ruined financially by postal rates which are currently rising 200% in two years."

A constitution was adopted by the annual conference, establishing membership of religious press and kindred organisations, and associate membership of individuals. A membership fee of \$25 was fixed.

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Lausanne congress aims spelled out

Q: The forthcoming "International Congress in World Evangelization" in Lausanne has its own tradition. But don't you think that one has to see it as well in some relation with the Conference on World Mission which took place in Bangkok in 1973?

LITTLE: Lausanne is not a reaction to Bangkok but rather an attempt to get on with the job we believe was given by our Lord. It was inspired by the tremendous awakenings of the Holy Spirit and effective evangelization all over the world, the unprecedented spiritual hunger and openness in many parts of the world and the need to consult worldwide on how best to finish the evangelistic task.

Lausanne was conceived in early 1971, long before the Bangkok conference was held. Dr. Billy Graham polled a number of leading churchmen around the world who indicated that they did not feel the time was right for another congress on world evangelization. In early 1972, however, they felt the time had come. The purpose and basic thrust of the program of Lausanne was set before the Bangkok conference was held and its findings made public.

CASTRO: Of course there is no institutional relation between one and the other, but both of them are events within the Christian Church. For that reason they are inevitably interdependent. The discussion on Bangkok has been spread all over the world and surely the delegates coming to the Lausanne congress will have in their mind some of the concerns that were voiced in Bangkok.

We hope precisely that Lausanne can benefit from the Bangkok findings and at the same time will help to bring closer to the mind of the churches the essential relation between the growth of the Christian community and the commitment to obey God in all the areas of human life.

Q: The aim of both of these events was (or is) to conscientize Christians afresh of their commitment to proclaim the Gospel and to give new impulses for mission. What do you think will be the difference between Bangkok and Lausanne?

LITTLE: Not having been at Bangkok personally, I can only respond with my

PAUL E. LITTLE, program director of the International Congress on World Evangelization, to be held in Lausanne, Switzerland, from July 16 to 25, and EMILIO CASTRO, director of Commission on World Mission and Evangelism of the World Council of Churches.

talk about the possible results of evangelization congress.

impressions from what I have read and heard from those who were there. Lausanne will be much larger than Bangkok with some 2700 participants from as many countries of the world as will allow participants to come. It will be much more homogenous theologically than Bangkok since the planning committee has laid down the policy that only participants who are committed evangelicals are to be invited.

Lausanne is not an official church meeting as was Bangkok and, therefore, will not be involved in any legislative action. Lausanne will give attention to a whole range of evangelistic methods at a very practical level in addition to a serious study of theological papers. Twenty percent of the participants at Lausanne will be cross-cultural foreign missionaries. A significant number of these will be Asians, Africans, and Latin Americans, who are themselves cross-cultural foreign missionaries. There are now more than 200 non-Caucasian, non-European sending societies.

While not ignoring the Christian's responsibility for social action, the emphasis will be on man's vertical relationship with God as the basis for meaningful horizontal relationships. I gather there has been considerable ferment in the World Council as to whether Bangkok gave sufficient emphasis to the vertical relationship with God. There were some statements at Bangkok that could have given one the impression that all religious experience was equally valid and that Christ and the Bible were one of the many ways to experience God.

CASTRO: The difference, surely, is the starting point. While in Bangkok we were trying to discover the meaning of "salvation today" in the light of many different situations, Lausanne will try to concentrate its attention on means and ways to convey the Christian Gospel to all human beings. But without

making any prophecy, I think that once the delegates in Lausanne begin to discuss the world situation of today and the Christian privilege and duty to proclaim the good news of salvation, then many of the issues considered in Bangkok will come forward for their consideration. I don't think there will be much difference in the findings, because we all try to listen to the same Spirit and to be obedient to the same missionary God.

Q: Today there is a lot of discussion about a controversy between "evangelical" and "ecumenical" groupings within and outside the institutionalized churches. How would you comment on this polarization?

LITTLE: I don't think we can say that evangelical and ecumenical are opposite poles. Many evangelicals are ecumenical and many in the ecumenical movement are evangelical. I think the real controversy is between those whose views of the Bible and, therefore, of the Christian message differ. Evangelicals believe that the Gospel has come by revelation from God through His Word and by the incarnation of His Son, Jesus Christ. Whether they are within or outside the ecumenical movement, evangelicals will take issue with those who would not agree that the essential message of the Gospel concerns man's spiritual need of reconciliation with God and who would tend to downplay, if not discard, the message of the Gospel referred to by Paul in Galatians 1:8-12. He was very emphatic in saying he had gotten his message by revelation from Jesus Christ and that if even he or an angel from heaven were to preach any other gospel, he should be accursed.

The differences, however, hinge not on whether one is ecumenical or evangelical, but tend to hinge on whether or not one views the Bible as God's revelation and the only rule of faith and practice.

CASTRO: I think this polarization is a false one. Most of the delegates going to Lausanne belong to churches which are members of the World Council of Churches. Where will you classify them? Under which category? There are distinctions, theological differences and ideological divisions among Christians. But they are not so neatly classified as your question pre-supposes. Lausanne, in bringing together so many Christians, will fulfil a tremendous ecumenical service. I call your attention to the article written by Michael Cassidy on "The Third Way" (see *International Review of Mission*, Vol. LXIII, No. 249, January 1974). I think that Lausanne will point into that direction.

Q: Was there an "evangelical" involvement in Bangkok and to what extent do you think that "ecumenicals" will be engaged in Lausanne? Is there any identity of participants on both events?

LITTLE: There was some evangelical involvement in Bangkok. Dr. Arthur Glasser of Fuller Seminary in Pasadena was invited as an observer. Dr. Peter Beyerhaus from Germany spoke from the floor. Mr. Manuel Gaxiola was also a participant. No doubt there were other evangelicals as well. All of these men and others will be at Lausanne. It should be pointed out, however, that Lausanne is structured very differently from Bangkok. Everyone invited to Lausanne is coming as an individual and not as an official representative of any church body or mission society. Likewise, Lausanne is not limited to the member denominations of the World Council of Churches. Anyone at Bangkok in an official capacity, as I understand it, was there because one of the member churches sent them.

CASTRO: I cannot answer this question because I have never checked on the particular label of those who participated in Bangkok, and I do not have any list of the participants at the Lausanne Congress. But I am sure that many people who were in Bangkok will also be in Lausanne. And surely some of the findings of Bangkok were the result of the work of people who are now very active in the organization of the Lausanne Congress on World Evangelism.

Q: How do you now consider the 1961 decision to make the "International Missionary

Will the evangelical impulse benefit the whole Church?

Council" an integral part of the World Council Churches?

LITTLE: This question can best be answered by asking first whether history shows that this decision helped the World Council to be more evangelistic and missionary oriented and, second, whether the denominations connected with the IMC before 1961 were doing more in terms of missionary effort as measured by funds and personnel, than they are now in their connection with the World Council. The answer to the first question is no, and the answer to the second is no. Canon Max Warren clearly warned of the effect of the decision at New Delhi in 1961 at the time. His words were prophetic and his warnings have been tragically accurate. There seems to have been steady erosion since 1961 in the World Council of the biblical concept of mission. Likewise, the trend in those denominations associated with the World Council, and particularly the National Council of Churches in the United States, has been one of steady decline in both funds and personnel.

Someone has said that when everything becomes mission, nothing is mission, and I think there may be some validity to that statement.

CASTRO: To me it seemed a very wise movement, because it provided for the missionary circles a wonderful opportunity to permeate the life of the World Council of Churches with an evangelistic and missionary commitment. It is up to us, especially our Commission on World Mission and Evangelism, to profit at the maximum of this our chance, and we hope that with the documents and the inspiration of the people who went to Bangkok and of those who will go to Lausanne, evangelism will be seen more and more as a common concern of all Christian forces. We are very pleased that the next Synod of Roman Catholic Bishops will be consecrated to the evangelization of the modern world, and that the 1975 Assembly programme of the WCC has as its first topic "Confessing Christ Today". Bangkok — Lausanne — Rome — Jakarta, all ecumenical gatherings where we try to enlarge our vision and to stimulate our obedience in the most different situations.

Q: There is a possibility that the Lausanne congress will decide on establishing a worldwide Christian organization which would be in opposition to the WCC. What is your personal opinion in this respect?

LITTLE: In my view, if anything does develop, and it is not at all certain at this stage that it will, it will be positive in its orientation with a desire to get the job of world evangelization done as efficiently, cooperatively, and effectively as possible. This is certainly the consensus of the leadership of the congress.

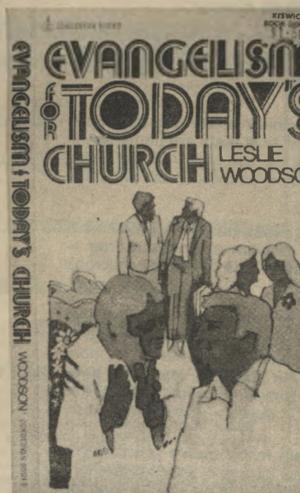
CASTRO: I do not believe it because I know many of the brothers and sisters who are struggling in faithfulness to organize this congress. Their main concern is not an intra-Christian debate, and even less a negative attitude in relation to other Christians or institutions. On the contrary, we are sure that the results of the Lausanne Congress will be most beneficial to the total task of the World Council of Churches because they will come just in time to feed the ongoing process of discussion in relation to the Assembly. Institutionally speaking the congress is independent of the World Council of Churches, but because most of our member churches will be involved in common dreams and plans that will emerge from that congress, this event should be carefully considered and followed up by our Commission.

Q: An essential part of Christian understanding of mission is the term "salvation". Could you give an interpretation of it from your point of view? And in this connection: Is there, in your opinion, any relation between spiritual salvation and the social commitment of the church?

LITTLE: Salvation as it is used biblically has at least three dimensions. First, it involves reconciliation with God through forgiveness of sins on the basis of the atoning work of Christ. In this sense it is used in Acts 4:12, "Neither is there salvation in any other for there is no other name under heaven given among men by which we must be saved."

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In this sense, a person who has received Jesus Christ personally as his Saviour and Lord, can say he's saved. John says we are to be sure of this salvation. "These things I have written to you that believe on the name of the Son of God that you may know that you have eternal life..." (1 John 5:13). It is not pride but rather confidence in what Christ has done which enables one to say with certainty that in this sense he's saved. In another sense, we are still being saved or sanctified. It is in this sense Paul uses it in Philippians 2:12 when he says "work out your own salvation." In a still further sense our salvation is yet future. This will be experienced when we come into the presence of Christ for all of eternity and will be made like Him in sinless perfection. It also involves the time when the whole creation will be under his authority and "At the name of Jesus every knee shall bow, of things in heaven and things in earth and things under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." (Philippians 2:10-11).

There is definitely relationship between spiritual salvation and the social commitment of individual Christians in the church. John says, "If a man says I love God and hates his brother, he is a liar, for he that loves not his brother whom he has seen, how can he love God whom he has not seen?" (1 John 4:20) Clearly, if one genuinely has spiritual salvation, his attitude must change toward those of other races, other classes, etc. James says, "What does it profit, my brethren, though a man say he has faith and have not works, can faith save him? If a brother or sister be naked and lacking daily food and one of you says to them, depart in peace, be warmed and filled, but you do not give them those things which are needful to the body, what does it profit?" (James 2:14-16) Here again, social implications are clearly stated.

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"One of the significant facts about Lausanne will be the presence of 1250 participants, ordained and lay, from Africa, Asia and Latin America. A Scholarship Fund has been instituted to raise scholarships of U.S. \$500 or A\$350 to assist in sending each one of these participants to Lausanne.

There will be 20 such representatives from Papua New Guinea and the Pacific, and 100 from Indonesia.

Readers who would care to have a share in this fund are invited to send their gift to the Billy Graham Evangelistic Association Ltd., Box 4807 G.P.O., Sydney, N.S.W. 2001, and designate it "For support of Third World Participants".

— Bishop A. J. Dain, Executive Chairman, International Congress on World Evangelization.

LOOK WHAT'S HAPPENED TO LEPROSY SINCE IT SCARED POOR OLD NAAMAN!



Leprosy has come a long way since it scared poor old Naaman!

Before World War II there was no very effective drug treatment for leprosy. Medical efforts to help patients were directing at minimising pain and suffering of what was usually an incurable disease.

But in 1942, Dr Robert Cochran introduced the use of the sulphone drug, dapsone. It proved a breakthrough, and remains to this day a sheet anchor for leprosy control around the world. Dapsone is inexpensive, readily available, and can be given orally or by injection.

International drug manufacturers, who originally made and developed dapsone are working further on it. At present now field tests are under way in an isolated valley in Papua New Guinea to see if it can be given, satisfactorily, in the form of a long-lasting, slow-acting deposit under the skin.

Dapsone, while still highly effective for most cases, has some problems. It has been found patients often develop a reaction against the drug — sometimes in the form of acute skin problems — and the leprosy microbe develops a resistance against the drug.

In the 1960's, CIBA-Geigy came up with an answer to that — a new drug called [®]Lamprene. This medication produces no patient reaction and kills the leprosy organism effectively. Its problems are that it is more expensive and causes skin discolouration. In societies where the give-away skin colour of someone in leprosy treatment would matter, this confines its use to hospitals.

Thiambutosine ([®]Ciba 1906) a drug originally for tuberculosis, is another alternative CIBA-Geigy has developed for the benefit of patients in whom a resistance to dapsone has become a problem. It is now being used for

patients in the second year of treatment.

Finally, CIBA-Geigy has [®]Rimactane (rifampicin) at this stage commercially available for the tuberculosis indication.

Leprosy is not quite the exotic, overseas problem that Australians might imagine. There are some hundreds of leprosy sufferers in Australia at the moment. Many of them are Aborigines in the north of the Northern Territory. Others are migrants who were not detected as leprosy sufferers when they entered the country.

Leprosy Mission leaders report that the Australian Government is coping with the local problem effectively. So are many foreign governments, but less than a third of the world's 15 million leprosy victims are within range of treatment at the moment.

Patients not being treated are almost entirely in countries where the infrastructure of government is not developed sufficiently to provide all the needed health care, and where medical missionary work has not penetrated yet.

Leprosy control has gone a long way, and the Leprosy Mission has been vitally associated with much of the progress. But two-thirds of the problem remains to be solved.

This report, to mark the centenary of the world-wide work of the Leprosy Mission, was researched by "Church Scene" and made possible through the generosity and assistance of

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Leprosy Mission has seen a third of the problem solved

In 1874, a group of Christian people at Monkstown, near Dublin, Eire, decided to back a young school teacher who was devoting his spare time at Ambala, India, to the care of leprosy sufferers.

The opportunity before him was such that it soon occupied his full time — within 12 years of his first work. Money to support his work, and similar projects, was quickly coming in from Christians in many countries. The Mission to Lepers was born. (It changed its name to The Leprosy Mission a few years ago.)

Today the Mission supports trained and dedicated nurses, doctors, physiotherapists and administrators. They work in India, Africa, Bhutan, Nepal, Hong Kong, Papua New Guinea, Indonesia and Korea in the Mission's own projects.

Additionally, it provides substantial help to the leprosy work of nearly 90 churches and missionary societies in many countries.

It is an inter-denominational organisation, headed up by the Anglican Primate of All Ireland, Archbishop Simms. The Archbishop is just the chief among a vast body of people in many Western countries who work to maintain the activities of the Mission.

It was 1931 when the first Australian auxiliary for the Mission was formed, and since then the work has been steadily reported back to Australian Christians. In fact, the first donations to the Mission from Australia date back to 1900.

This year the world-wide Leprosy Mission is celebrating its centenary. When its work first began, medical facilities to treat leprosy were inadequate. It was only in 1873 that a medical researcher, Hansen, announced the "mycobacterium leprae", the causative organism of leprosy. He had isolated it under his microscope the previous year. It just happened his announcement came the same year as the meeting in Monkstown, and the Friends' Meeting House, Dublin, from which Bailey, the school master in India, was given a commitment of support the following year.

Since then, medical science has advanced on a broad front, and leprosy is one disease for which a great deal can be done.

The advent of the sulphone drugs, first brought into general use in 1947, was the most important breakthrough. This inexpensive drug, which can be administered by mouth or injection, is now the most widely used treatment, and there are now other drugs which can be used when, for special reasons, that drug is not advised.

Yes, leprosy can be cured. Patients with a high degree of resistance can be cured fairly easily, and will not relapse. Other patients may take longer to cure, and infection may lurk in the body for some time after all symptoms are gone.

Further, the deformities caused by the infection can now often be eased or resolved by orthopaedic surgery (when bone deformities are

involved) and plastic surgery (on soft tissues deformed). Movement can be restored to damaged fingers by tendon graft.

The deformities are the sad, destructive legacy of leprosy and most of the work of leprosy treatment — at least in terms of manhours — goes into restoration, physiotherapy and complex restorative surgery. Extraordinarily, it is not the actual live leprosy infection that causes the damage. It is, rather, the dead leprosy germ; dead germs destroy nerve fibre. With nerves damaged, sensation is lost in limbs particularly, and a foot or hand can be badly burned with the patient unaware it has happened until the visible evidence appears. Similarly, nerveless limbs bruise, scratch and become infected tragically easily, and secondary infections, not directly related to the leprosy, cause the visible damage.

Nor is sensory feeling the only casualty. Motor nerves can be damaged, and then movement of parts of the body may be lost. Usually, it cannot be restored.

It is believed 15 million people suffer from leprosy in the world today. The disease is only slightly infectious (carried by droplet from the infective tissue in a patient's nose, usually, like the common cold). It usually requires extended exposure to a leprosy sufferer before the disease is passed on.

But of the 15 million patients, something like three million only are within range of present treatment facilities.

The Mission, therefore, marks its centenary with a job begun, but by no means half finished.

And, always, the Leprosy Mission and its staff have seen that the Gospel of Jesus Christ is not merely good news about a life after death, but God's statement of acceptance, liberation and healing. While the restoration of man to God is the highest purpose of the Gospel, the Leprosy Mission began from an acceptance that God's ideal for man is complete healing.

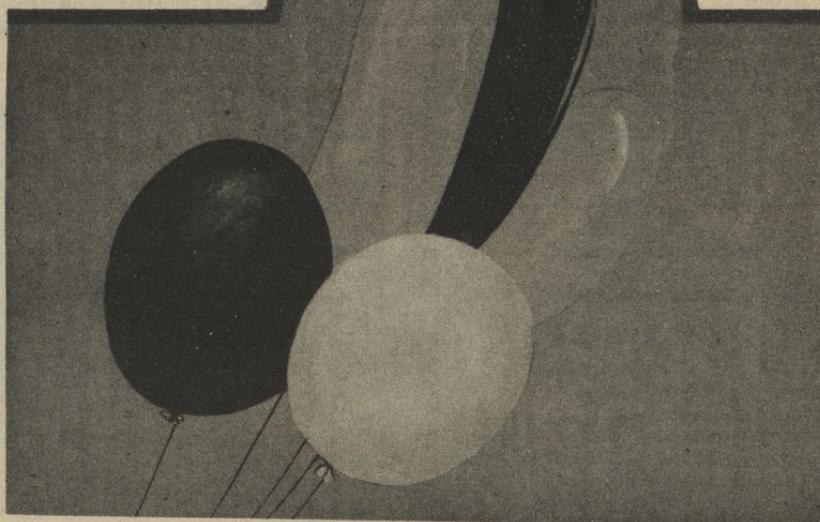


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THREE ADJACENT PARISHES: THREE DIFFERENT VENTURES

From GERALD DAVIS

The Christian Church today is a launching pad. It is the point where Christian people are to be equipped for ministry in the wide world, where they learn to see the dynamic of God at work.

It is not, repeat not, helpful to see the Church now — however helpful it may have been in the Middle Ages — as a ship forging to harbour.

That is the Rev. Peter Ferguson's reading of the challenge he sees in a suburban parish in Perth. He has been in Melville just about a year — in a post-war suburb between Applecross and Fremantle, an area of mostly hard-working, hard-playing wage and salary earners.



St John's Church, Fremantle, "grand enough to use as a cathedral".

Beer, skittles and overtime country; by no means the gin and Jaguar belt of Perth. But visually pleasant suburbia, nonetheless.

Melville was one centre in a multi-centre parish, and Peter is the first parson who has had just Melville to care for. He inherited a multi-purpose church/hall building, a pleasant, new rectory and a core of people not big enough to support a parish.

"Lay ministry"

He plunged into visiting, to use his own phrase. Archbishop Sambell says a relentless round of visitation has been the means of the phenomenal growth of the past year. Peter says the key has been an understanding of lay ministry. Investigation shows they are both talking about exactly the same thing.

Peter Ferguson, ex-Moore College, ex-South Africa, is one of those drivingly capable younger men who makes an awkward student. He boycotted Greek lectures at Moore because of a dislike of a lecturer, and took honours in the Greek exam. He was a marked man — one of a number of notable rebels (others of whom have since made a mark) — but he doesn't talk of it with any special pride these days.

Through a connection with the then Archbishop of Cape Town (he was born in South Africa), he was invited to work in the Province of South Africa after ordination.

"Where I was at Clan William we inherited 100 years of good Anglo-Catholic ministry — and I don't mean that sarcastically. We built seven community halls in seven different centres. We ran cinema shows, dances, adult literacy classes — 35 classes going at once at one time — and tried to teach birth control. We weren't very successful at that, actually. We also got in dieticians, and helped the people set up a food co-operative. The Dutch Reformed

people didn't like it a bit, the shop-keepers didn't like it either. The Roman Catholics put up a bit of minor opposition.

"We also worked at Christian development conferences for lay leaders. Each centre of the parish was run independently, and each had only two clergy visits a month," Peter Ferguson says.

By 1971, the Fergusons were ready to return to Australia. Archbishop Selby Taylor in Capetown did not agree. Peter was put into a university chaplaincy at Cape Town while an industrial chaplaincy was to be worked out, but in December 1972 South Africa's security police "pulled me in for a chat". It was clear that work in South Africa was not going to be possible any longer. The Fergusons headed for home soon afterwards. But all that's just by way of background.

"We're living through a period of radical revolution. Our job is to help our people to a total unitary view of life, with breadth, depth and height to it," Peter Ferguson says in Melville.

A young insurance salesman called on John Abrahams, the rector at Applecross, adjacent suburb to Melville, about four or five months ago. John, who ministers to one of Perth's leading Evangelical parishes, mentioned that Melville, where the salesman lived, had a young, new rector. Shortly afterwards, the insurance man and his wife happened to attend a baptism somewhere around Perth, and found it a meaningful thing. Then Peter Ferguson called at the home. "We were ready for it," the insurance salesman says. That insurance salesman was one of 100 people who attended weeknight Lenten study groups, led by lay folk, in the homes of 10 Melville parishioners this year.

"We're doing things in this parish," the salesman told me, "and younger people need to be doing things."

"New perspective"

A woman with a teenage son, 10 years in Melville, former parishioner of St Clement's Mosman, Sydney, had been a parishioner at Melville for four years then dropped out. A family tragedy disturbed her deeply. "Not long ago a neighbour called and said we had a new preacher. I said I wasn't interested. Then a fortnight later something snapped and I said to my daughter, I think we'll go to church. That was two months ago.

"Of course we're still going. What do I get out of it? A different perspective of life altogether. I don't know whether everyone has a lapse, but for me it was fight, fight, fight! David (the son) was in a wheelchair. The elder son came home from the Army in trouble with drugs. I lost my faith and I lost all the simple answers. I don't think there are simple answers any more."

That woman was another of the 100 people in the Lenten study groups — "studying the Bible, and Peter's theses, and things. Me! for an hour a day!"

The story could go on, there are many more families with stories like those.

Peter Ferguson works hard at two things — being a pastor (which for him means endless visiting, and urging people into activities like the Lenten studies), and solid preaching. He preaches with all the missionary drive of an old-time Evangelical, and a superficial reading of his sermons suggests a typical, good-quality, sensitive Evangelical. He has his sermons copyrighted, with a publisher lined up. But no label will fit Peter Ferguson.

Fremantle

Almost neighbouring Melville is Fremantle, perhaps the oldest parish in the West. Its church, St John's, is older than St George's Cathedral, and would be grand enough to use as a cathedral. The Rev. Brian McGowan, who left the Darwin cathedral recently, is the current rector.

St John's, Fremantle, has just won the respect of the West with a selfless move . . .

"It would seem that income from our parish properties is going to be in excess of the needs of the parish in the future," Brian McGowan says.

"The parish and the diocesan council have set up a trust to hold the income from the properties. First charge on the income will be the parish ministry's upkeep, housing the clergy and maintaining the buildings. The residue is made available for developing outreach here in



The Rev. Peter Ferguson, in charge of Melville

Fremantle, and elsewhere. The idea sprang from some thinking aloud in the parish and by diocesan leaders over the last year. The initiative was local, really.

"We own a bank building, a service station and a parking lot. We're not talking about huge sums, of course, just a few thousand dollars a year."

But there is another point at which Fremantle's property offers an outreach. The King's Square site, next to the church, is, in Brian McGowan's words, "a habitual meeting place for motorised youth". Now in recent months, various events have made the West quite aware of its bikie population. I am not sure whether the bikies of Perth are really any different from those anywhere else, but there has been some police concern about their holiday behaviour. St John's, Fremantle, have their eyes on this.

Pastoral effort

Yet another interesting parish near Fremantle in the Spearwood-Willagee group parish.

Early last year, the Rev. Michael Pennington was given the job of developing a group/team ministry in the areas bordering on the south of Fremantle and Melville.

Partly it is a matter of taking over parts of older parish areas, partly of joining new centres into the group.

Each area has the common characteristic that it has been a frustrating place for the Church, usually with unchurched blue-collar residents not at all interested in church life.

Four centres have been slated for development so far. Two are old parish centres, two are new ones.

The ministry is led by two clerics; Michael Pennington and the Rev. Tony Curtis. Michael sees his role in pastoral work, community development and counselling; Tony Curtis sees his in a more traditional pastoral ministry.

But there is also a third member of the team — Miss Evelyn Doswell, who has 12 years as a Church Army sister behind her, and is now licensed as a lay worker in the parish. Health and welfare are the particular interests she has been given to watch, and develop.

Michael Pennington has six years in the Adelaide satellite town of Elizabeth and then six years in Port Hedland behind him. Each would be seen as "difficult", as in Spearwood-Willagee.

"But Fremantle has a character quite its own," he says.

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Book reviews with A. Cobbett Book reviews with A. Cobbett Book reviews with A. Cobbett Book reviews with A. Cobbett

The Church in the inner city

"Built as a City." David Sheppard. Hodder and Stoughton. \$8.80.

"A timely book for Australians at the moment," is the judgement of the Rev. Peter Hollingworth, associate director of the Brotherhood of St Laurence, Melbourne.

"In the past most of the studies on the Church in inner city areas have come from the U.S.A. But the Australian situation has more in common with that of Britain. So Australians will find Bishop Sheppard's study of London's urban crisis of great help.

"He came to inner-city work with what he shows to have been some pretty slick suppositions: first that Evangelical preaching would establish a flourishing church; and also, that 'leaders' did not live in working-class parishes.

"Working first as a curate in Islington, then as warden of the Mayflower Family Centre, and now as Bishop of Woolwich, he presents a much more complex, weighty and sophisticated analysis of the needs of London's working classes, and of the capacity for leadership that can be drawn upon.

"For those who would relate the Gospel to social and political issues, Bishop Shep-

pard's book will prove immensely relevant."

Mr Hollingworth is himself the author of an analysis of the needs of disadvantaged Australians, "The Powerless Poor".

The problem to which the author has devoted his ministry and this book is this:

"The Church's life in big cities has been marked by its inability to establish a strong, locally rooted Christian presence among the groups that society leaves without voice or power. The questions that the world Church must answer relate to those who are enslaved by urbanisation and to those who, knowingly or unknowingly, contribute to that enslavement."

Historically, church influence has been towards making Christians respectable, failing to appreciate the ethos of working class districts. So adherents have been few, and have tended to move out of the district as soon as their industriousness made it possible. The bishop sees local leaders appreciating the neighbourhood characteristics and working within the situation for social justice. Education, housing and jobs are problems common to inner-city London, or Sydney, or

Melbourne. Bishop Sheppard's biblical perspective on these issues should be weighed for its application to Australian urban problems.

The book is also fascinating for its revelation of the way the writer, a product of an English Public School and a Cambridge graduate, known widely as a Test cricketer, has thought himself into work that lacked most of the satisfactions he had anticipated. The hard work of person-to-person, week-by-week, revisiting and revisiting relationships, and the small results statistically, he quotes against himself. Yet his admiration for his people is unstinted. "Endurance, expressiveness, humour, openness, solidarity and compassion" ... these are some of the qualities of the Londoners he serves that

make him confident that they can develop their own Christian strategy.

Meeting a real need

"The Gay Church." R. M. Enroth and G. E. Jamison. Eerdmans, about \$2.95.

Wm Eerdmans has a reputation for solid, conservatively theological material. To the best of my knowledge, they have never published anything which would not be acceptable in bible college libraries. I am, therefore, slightly puzzled by this book. It is simply, the story behind the growth of the Metropolitan Community Church churches on the US west coast. Now here in this little 144-page octavo paperback is a judgement, good or bad, made about homosexuals.

The clue, and the value of the work, lies in the fact it is about homosexual people, not homosexual acts, written by sociologists and not by theologians.

If you want to rake over the theology of the homosexuals of the Metropolitan Community Church — and this book gives enough of it to show you the outline — you will find it is a mess. Radicals and Evangelicals, fundamentalists and liberals, it appears, can no more agree on what the Bible teaches about them when they happen to homosexuals as they can for heterosexuals. But striking, to say the least, is the assertion that the majority of the "gay" Christians who argue a Biblical reason to accept their sexual orientation thankfully are Evangelicals and often very conservative at that.

If you are looking for a guide to Christian attitudes to homosexuality, you may well find this little book most stimulating — not because it overtly pronounces upon them one way or another, not because it really gives you much insight into the dilemma of the homosexual in a society which still ostracises him most of the time, but because writers find it possible to accept homosexual people as real people. It just might help you to do the same.

Between the lines, I think the authors' own position is that they deprecate lust of

every kind, are not finally impressed by the attempts to theologically justify a homosexual lifestyle, but find themselves attracted to the fact that a ministry of the Gospel to homosexuals such as the MCC churches offer seems to meet real need that nothing else has been able to meet.

A newspaper journalist I know used to work the minor courts for his paper regularly. Every now and then the list of the day would include a few poor wretches on "gross indecency" and similar homosexual offence charges. I can remember him saying that he had inevitably wondered what Jesus would do if the offenders had been thrust under His nose. The journalist speculates that He would probably be deeply embarrassed, invite the perfect man among the accusers to initiate an execution, watch while the accusers slunk away in a temper, then tell the offenders to sin no more. "Nowadays," the journalist remarked, "Jesus might well add — post St Paul — something about love, joy, peace, patience, moderation and so on. And I'm pretty sure He'd add something more about continence, but that's just not the same thing as ordering a reversal of sex orientation."

What a pity Jesus isn't around to ask Him some of these awkward questions. We could take all the tension out of faith then, which is probably why He isn't.

G. C. DAVIS.

Understanding the Bible

"Understanding the Bible." John R. W. Stott. Anzea. \$1.50.

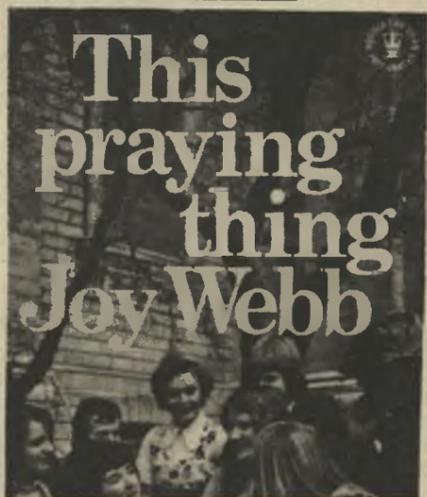
"Our Christianity is mean because our Christ is mean ... There is only one way to gain clear, true, fresh, lofty views of Christ, and that is through the Bible." The Rev. John Stott, preacher, author, and president of the Evangelical Alliance in Great Britain, thus prefaces this edition of his "Understanding the Bible".

His intended readership is the new convert, and the older Christian who has gone stale and failed to progress in Bible reading.

This book provides Bible background, a framework within which to read both Old and New Testaments, and chapters on the evangelical understanding of Bible inspiration and authority.

COMMENTARY

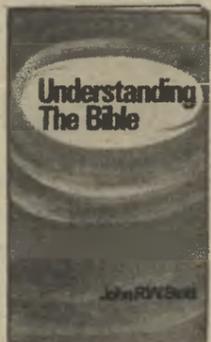
The second volume of SPCK's commentary on the new lectionary, Easter 4 to the end of the liturgical year, has now been released. It is particularly helpful in parishes using Series 3.



"This praying thing". Joy Webb. Hodder and Stoughton. \$1.20.

"You can't pre-package the spiritual life and preserve it beautiful and intact for Sundays. It won't be contained like this. It insists on spilling over into the real life and experience that is common or garden — everyday. And that is just where some of you have got to come to terms with it. Your life with God has to invade your every conscious moment ... and that's where this praying thing comes in" the author says in her preface.

This little book stemming from the Salvation Army brings prayer as close as yarning, or shouting. It is a book for young people, emotional in their reactions but with a capacity for spiritual insight. Major Webb has written, and performed, successful pop songs and these arrow prayers will ring as true with the audience she has in mind.



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A Christian Presence in the State Secondary Schools

From ALISON COBBETT

Many Christian teachers and headmasters in the state-run secondary school systems are wondering if the churches have "written off" their schools. The diminishing quantity of R.E. provided from outside the schools is taken as the sign of waning interest: the churches seem to be leaving the state schools to other influences.

Various opinions expressed through the columns of CHURCH SCENE recently had bearing on the situation in Victoria. So information has been gathered on state secondary schools there. How far the Victorian trends can also be found in other states the nation-wide readership will assess. However, the picture is far from dismal if one takes an over-all view.

The Religious Education program in Victorian state secondary schools is in the care of the Council for Christian Education in Schools. The number of children who have been provided for in that program has been diminishing over the years, to the point that for the year ending August 1, 1973, only 22.8% of secondary students were having R.E. ... some in class periods of instruction and some through periodic seminars. (The previous year 31.3% were catered for.)

PROBLEMS

The increases in numbers attending schools, and in the number of secondary schools throughout the state, create part of the problem in the Council's work. It is complicated by growing reluctance among many students to accept the subject as it has been traditionally approached, and insufficient willing and able people from outside the schools to conduct the sessions.

This particular aspect of the Council's work is under scrutiny at the present time. Two years ago, the council asked the Minister of Education for an enquiry into all aspects of R.E. in state schools and the "Russell Committee" will be presenting its findings in the next couple of months. In the mean time, the Council has been maintaining its existing services as well as it can.

Its major thrust in the field of secondary education has been the provision of 30 chaplains appointed to high schools and

technical schools. In the classroom they have, in the Council's view, achieved greater penetration than visiting volunteers from outside the school. They have also added to the teaching role that of pastoral care, of the students and often, unofficially and incidentally, of some of the subject teachers. Frequently Christian headmasters and teachers have helped build acceptance in the schools of the chaplain's roles, and not a few have indicated that they would be prepared to share in religious education teaching if such a program were introduced.

The learning situation has changed; the number of children has increased and the number of outside teachers of R. E. decreased; and clergy and laity alike are wondering where their efforts will be most usefully directed. It seems likely in Victoria that the recommended will not be to continue and fight to restore the system of instruction provided by church people from outside the schools.

STUDENT GROUPS

What is happening among the secondary students, in a largely self-directed fashion, may indicate an immensely profitable area for adult support as the education system grows in size and complexity. Student groups with a Christian purpose, associated with ISCF or SCM, are already providing a significant "Christian presence" in many state secondary schools. They avoid the problems of resistance to authority and establishment within the schools, and evidence a missionary spirit within the peer group that may be more effective in the long run than adult instruction and intervention.

In Victoria, ISCF groups are active in 150 secondary schools and the organisation has links with a further 50 schools. The groups offer opportunity for fellowship and study of the Bible to many children with church association, and try to reach more with programs of speakers and holiday camps. Evangelical in constitution, they use the motto "To know Christ, and to make Him known". Lunch-time Bible study and discussion at school often uses a sympathetic teacher as resource person. Printed resource material, and a central organisation with staff to cope with requests for advice and speakers, and to arrange inter-school programs, mean that this organisation is showing fairly rapid growth. The fact that such a group is often the only Christian group in a school means that it draws in children to its study and fellowship who were not evangelical from family and church tradition.

SCM work in schools is still not a strong aspect of the Movement's work. In Victoria there are branches in some 12 schools, though out-of-school activity has been made quite a feature. They have contact with another 100 schools in this way. They need resources for developing their work, particularly the stimulus of sympathetic teachers to encourage new branches and to provide year by year continuity.

WITH SENIORS

SCM is filling an obvious need among senior secondary students, with day conferences on issues arising in their courses of study. Some thousands of final year students have attended these conferences in the last five years, six schools at a time coming together for the conference. At its annual National Schools' Conference over six days, secondary students experience life in community and worship as the expression of that life, and look more deeply at the social implications of their faith.

Because the study-discussion tradition of these groups tends to attract students who are academically inclined, both ISCF and SCM have not developed programs for students with other interests, though ISCF is devising alternatives at the moment.

What both associations can attest is the fact that there are numbers of children at state secondary schools prepared to follow through their Christian commitment at a level as demanding as their school subjects. Their ef-

forts merit the applause and support of adults who can appreciate the needs that these groups are meeting — for self-direction, the expression of caring and fellowship within the groups, and the discovery, for themselves, of Christian responsibility in the community, that of the school and then more widely.

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WHEN THE DAY OF PENTECOST HAD COME

(Thoughts on the Epistle for Whitsunday)

What happened on the day of Pentecost has been likened to the flowering of a fruit tree. It was beautiful, it gave evidence of life and promise of things to come, but it could not last. The purpose of a fruit tree is to bear fruit, and like the blossom of a fruit tree, Pentecost was a necessary, beautiful, but transient phase of God's gift of His Spirit to the Church.

EVIDENCE OF LIFE

Jesus had promised that He would not abandon His disciples (Jn. 14:18). For a little while they would not see Him. Then they would see Him again (Jn. 16:16). But the world would not see Him (Jn. 14:19), and even they would not see Him as they had seen Him before (except briefly, after the Resurrection). Theirs would be a new kind of "seeing" — an experience, which must wait on their being baptized with the Spirit (Acts 1:5; cf. Mtt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33).

This came on the day of Pentecost. The sound "like the rush of a mighty wind" (Acts 2:2) and the appearance of what looked like fire "distributed and resting on each one of them" (Acts 2:3) left the disciples in no doubt that this was so (cf. Ezek. 37:9-14; Jn. 3:8; Mtt. 3:11; Lk. 3:16), while the Spirit Himself must have borne witness with their spirits that they were children of God (cf. Ro. 8:16). They described their experience as being "filled with the Holy Spirit" (Acts 2:4), and when it happened, Peter "remembered the word of the Lord, how he said, 'John baptized with water, but you shall

be baptized with the Holy Spirit' " (Acts 11:16). This was the Spirit of Christ (cf. Ro. 8:9). He was alive, and in Him there was life.

GOD'S GIFT TO THE CHURCH

The coming of the Spirit brought life to the Church. Indeed, it constituted the Church. There is a sense, of course, in which the Church had already existed, "but in the full sense of the Church in vigorous life, redeemed by the cross of Christ, invigorated by the divine power, set forth on the path of work and worship, the Church certainly did not come into existence until the day of Pentecost. The coming of the Spirit upon the little band of disciples galvanized them into action." It transformed them into the Body of Christ, and the Spirit has remained with the Body ever since.

What God gave that day He has never withdrawn. The Church's baptism with the Spirit, therefore, cannot be repeated. In saying this, however, we must recognize that something like Pentecost did happen on two other occasions (Acts 10:44-46; cf. 11:15,16; 19:1-6). But as far as we know, these were the only other occasions, and for that reason they are best thought of as extensions of Pentecost,

and not as entirely separate events which might be expected to happen again. "Jewish exclusivism was giving way to Christian universality, but this was accomplished in stages, and at each stage the great initial blessing was repeated until all types had been included, and then the work was complete."

But if the baptism cannot be repeated, it can be appropriated. When any one becomes a member of the Body of Christ, he takes to himself the gift of God's Spirit. His commitment to Christ is, as it were, his own personal Pentecost (cf. 1 Cor. 12:13). "No one may ask a believer," says D. G. Barnhouse, "whether he has been baptized with the Spirit. The very fact that a man is in the Body of Christ demonstrates that he has been baptized of the Spirit, for there is no other way of entering the Body."

PROMISE OF THINGS TO COME

R. B. Rackham describes the events of Pentecost in this way: "Every new beginning in thought or life is inevitably accompanied by disturbance. There is the struggle with the old, and the re-adjustment to the new environment. So the coming of the Spirit is followed by irregular and abnormal phenomena. Like Jordan, the full and plenteous flood of the Spirit 'overflows all its banks' (Josh. 3:15). At first the old worn-out vessels of humanity cannot contain it; and there is a flood of strange and novel spiritual experiences."

One such experience that came to the disciples was the gift of "tongues." This is marked by the partial or complete loss of conscious control over the speaker's words, and by their being uttered in a language of which, in normal circumstances, he has no command. Indeed, in the form in which it occurred in the Church at Corinth, it was uttered in a speech which no hearer could understand until someone present received the correlative gift of interpretation (1 Cor. 12:3ff; 14:2ff). In all its forms it was ecstatic utterance, what the NEW ENGLISH BIBLE calls the "language of ecstasy."

And for those who were given the gift, it was the language of praise, a means of expressing their adoration of God (cf. Acts 10:46). The Spirit "may mingle with man in three ways — with his body, and then you have what is called

a miracle; with his spirit, and then you have that exalted feeling which finds vent in what is called 'tongues'; or with his intellect, and then you have prophecy. In the case of 'tongues' men felt and could not logically express that feeling." It was the gift of responding emotionally to the mighty works of God.

And this was so, in particular, on the day of Pentecost. Possibly "what happened on that occasion was that the multitude of pilgrims heard the Christians praising God in ecstatic utterances; and were amazed to observe that many of the words which they uttered were not Jewish or Greek words at all, but belonged to the local languages of Egypt, Asia Minor and Italy." But it was a passing phenomenon. At least, it never became normative for the Church. As Rackham goes on to say: When the flood of the Spirit "has worn for itself a deep channel in the Church, when the laws of the new spiritual life are learned and understood, then some of the irregular phenomena disappear."

But the significance of the Pentecostal tongues should not be lost. The range of the languages in which the "mighty works of God" (Acts 2:11) were proclaimed is indicative of the Church's continuing task of preaching the gospel to all men, and an assurance that the Spirit will empower it to do so, as He did on that day.

DAVID WILLIAMS

Roman experience should teach us care in political pronouncements

THE PRIMATE showed himself to be a statesman — as opposed to a politician — in rebuking the President of the Australian Council of Churches and eighty-four co-signatories for their election statement in support of Labour. What strikes one about non-churchmen from Catholic countries is, too often, their sour, hostile atheism — so different from our home-grown live-and-let-live brand of paganism. This has little to do with Roman theology: 90% of it stems from the fact that, as the Primate bluntly pointed out, the vatican aligns itself with political parties, even to refusing absolution to Catholics known to hold the "wrong" sympathies.

oOo

THE UNFORTUNATE MEMBERS of the Appellate Tribunal, however liberal their personal convictions, are by law required to survey as jurists, and decide as judges, any religio-judicial conundrum that may in due form be put to them. No wonder they have called for such aid (CS 25/4) as they are entitled to receive from the bishops, and the board of priest-assessors, on the legality of the Draft Canon on Re-marriage! I don't know if they are also permitted, if they think fit, to consult the Primate's Canon Law Commission (a new body, not envisaged in our rather wooden Constitution).

oOo

ONE OF THE LESS DOCILE members of the Commission tells me that he is preparing, if the Draft Canon runs into heavy weather, to

Diary of a churchman

have fun with the Thirty-nine Articles, which as far as their doctrine is concerned are a statutory part of our Church, and cannot be substantially changed without the consent of the seven Parliaments. The requirement about new forms of service is nearly as strict: until covered by a canon of General Synod, any deviation from the 1662 Prayer Book can be permitted only in response to requests from individual parishes. Blanket permission to use "Australia 73", for instance, is *ultra vires*: each parish must call a special meeting (in a special way), and petition the bishop: who can then say, "Yes, but only you".

oOo

I WROTE to the Federal Attorney-General pointing out that the celebrants' marriage handbook contains no warning about marriages "dissolved" on weekend visits to obscure states and Caribbean islands that sell divorce. His reply states that a warning will be included in future issues; and encloses a copy of the Family Law Bill 1974 (which has already had its first reading in the Senate).

It clearly defines which foreign divorces are valid and which (as above) aren't. Among other sensible provisions, judge and counsel will not wear robes at divorce hearings, which will be without formality; and the contemptible trade of the evidence snooper is phased out.

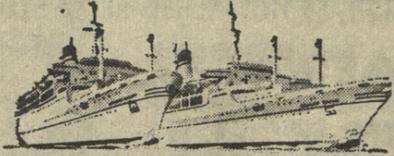
oOo

A CORRESPONDENT (CS 9/5) suggests, on a medical parallel, that clergy should have six years' training, three academic, three practical. I happen to know that the writer of the letter did in fact do some extra-curricular training in Papua, and some in a psychiatric hospital; and I certainly agree with him. It is worth noticing that in the Perth diocese men reside for their year as deacons at Wollaston College, working from there rather as Fr Stevenson suggests. In my paragraph, by the way, in the same issue on the same subject, I appealed for *professorial*, not professional, status for theology at our universities.

oOo

DEPARTMENT of well-earned promotion. I recently wrote to the Archbishop of Reims on nuclear testing. His reply begins, "Monseigneur..."





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SCENE AND HEARD ...

From PETER HILL

HE STILL LEADS

Hymns, hers, and hims



The Rector of St James's, Piccadilly, leads the Bishop of London into his church for a Palm Sunday service. The Bishop is flanked by his sister Mrs C. E. Lambert (the widow of a former incumbent of the church) and her son (John), both of whom are churchwardens there.

S & H's unfailing source of inspiration, CHRISTIANITY TODAY, has come up with some advance information on a new hymnbook shortly to be released by Van der Zon (Grand Rapids): "FUTURE Hymns of Planet Earth".

Writes the advance reviewer: "An example of the way in which imaginative new lyrics creatively combine personal psychological comfort with eschatological curiosity and reassurance about the unknown future is evident in a hymn chosen at random from the book's hundreds of new selections, 'Clock of Ages'":

Clock of ages, wound for me,

Let me time myself by thee.
May the frenzy and the fright
That disturb my sleep by night
Be dispelled by Scot-field's art,
We from Lindsay's lore take heart.

Not the doctrines of the creed,
Can appease our psychic need;
Though our faith be firm as rock,
There would still be future shock.
We to prophecies must flee,
Analyzed ingeniously.

Harris' plaintive, "I'm OK,"
Might have helped just yesterday;
But again our spirit fails,
Which promotes Zondervan's sales.
Clock of ages, wound for me,
Let me time myself by thee.
Amen?
Oh man!

April Fool?

The centenary of the birth of Ernest William Barnes, one time Bishop of Birmingham, on April 1, has been the occasion of much discussion in England both regarding his appointment in 1924, and the method of appointment of Bishops today.

There have been few more controversial figures in the Anglican Church than Barnes, of whom David L. Edwards wrote in the CHURCH TIMES, under the heading "Was Dr Barnes a Fool?":

"His stupidity in some matters is still astonishing. While he himself was living proof that the Church of England tolerated contempt for the Thirty-Nine Articles and a hair-raising attitude to the Bible, once he had to be overruled by the ecclesiastical court for refusing to accept an Anglo-Catholic appointed to a parish. Once he was sued for slander.

"On a lighter level, his sermons in parish churches could be memorably inappropriate."

The writer concludes that Barnes was a fool to become a bishop! But maybe the biggest fool is the English system by which bishops are appointed. Columnist, Rosamund Essex, quoted from a letter she has from J. Ramsey McDonald, Labour Prime Minister at the time of Barnes appointment:

"I did not know that anyone could have objected to the appointment of Dr Barnes to the Bishopric of Birmingham, and I have been told that it has been received with great approval.

"My only interest is to put men in high position in the Church who really believe in Christianity and who regard it as a spiritual power influencing thought and conduct. If any ecclesiastical sections object to my appointments, the only way out of the difficulty is for the Church to cut itself off from the patronage of the State.

"It is really impossi-

ble for me to enter into matters for which I have no genius. I am a good Presbyterian, and if any of my ancestors knew that I had fallen so far from grace as to take any part in the appointment of Bishops, they would turn in their graves! I do my best for the Church, however.

J. Ramsay MacDonald.

Commented Miss Essex, "What a historic letter! It raises again the question of ecclesiastical appointments which is being asked throughout the Church. Why should it be the job of a PM, be he Presbyterian or, as at present, Methodist."

While our own machinery for the appointment of bishops is much more democratic, it is unlikely to produce characters as controversial as Barnes who, in retrospect, probably did less damage to the cause of the Kingdom than many of the "safe" and dully orthodox bishops have done. An April Fool now and again helps keep us on our toes.

UP THE Middle Classes!

Apparently forgetting the Methodist Church's antecedents, a Mrs K. A. Watkinson has leapt to the defence of the middle-classes in a letter to the NEW SPECTATOR.

Taking exception to an article on the underprivileged, Mrs Watkinson wrote, "You would think that after 40 years in the ministry at the expense of the middle class, Rev. Hull (the author of the article) would have seen by now that if people are underprivileged it's entirely their own fault.

"Naturally it is our Christian duty to help them, but no-one expects us to have to be dragged down to their level or to suffer any personal discomfort to do it.

"We can all see the privations suffered by the likes of Bob Hawke every time there is a strike by the irresponsible rabble. Don't we read in the Bible "For unto every one that hath shall be given and he shall have abundance; but from he that hath not shall be taken away even what he hath."

"We all know that Jesus was born in a stable, associated with the sinners and died a criminals death but he did at least have friends in high places. Even during his earthly ministry

it was the industrious middle class who kept the church going."

Well, well, well! It's quite obvious that Mrs Watkinson doesn't sing the Magnificet every Sunday evening.

Down with the Governments

Bishop Fox of Sale, has condemned governments for building child-minding centres "where parents just dump their children while both go off to work."

Believing the women's place to be in the home looking after the children, the bishop says there should be greater financial assistance to enable her to do this. On the subject of Zero Population Growth the bishop said, "I am afraid that many people have forgotten the command of God to Adam and Eve, our first parents from whom we are all descended, 'Be fruitful, multiply, fill the earth and conquer it.'"

Not one of Rome's most progressive dioceses, Bishop Fox takes a hard line against "immoral and unnatural means" of family limitation.

And Up With The Men!

Of the 45 Australian delegates to the International Congress on World Evangelism to be held in July at Lausanne, only two are women. But if this is bad news to the women's libbers, it isn't to Matron Phyllis Davis who is one of the lucky two.

Hope For The Women

The United Nations has declared 1975 the

Year of the Woman, and Pope Paul's Commission on Women has been at work for nearly a year. So take heart you members of the fairest sex.

And a little advice too from Heather Hartshorne in South Australia's SOUTHERN CROSS. Unaccustomed as our Roman sisters are to Parish Councils, Mrs Hartshorne issues these warnings:

- If you're not saying something sensible and relevant you're wasting time.
 - When matters come up about which you know nothing, you can usually learn a great deal by listening attentively.
- But she also maintains that meetings tend to be livelier, shorter and more fruit-ful when women are present. "The most successful parish councils I have seen in action have had a good proportion of women, but not a dominance, present."

Ah men!

THE CANTERBURY BOOK DEPOT

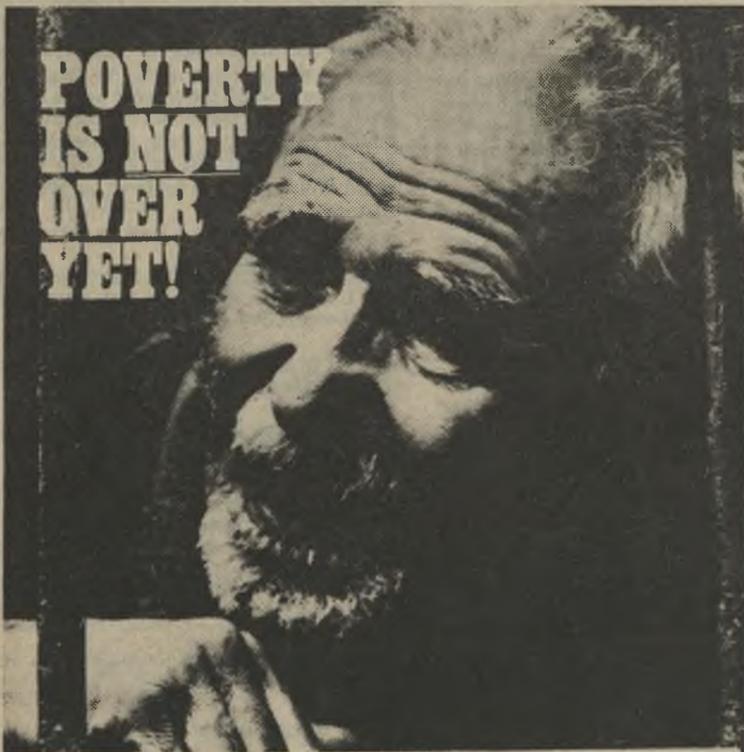
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