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St Arnaud timetable to 1977

— Amalgamation with Bendigo

The Diocese of St Arnaud in North-western Victoria has accepted the principle that it should move into the Diocese of Bendigo. A timetable to complete this in 1977 has been adopted.

Meeting on the last day of September, St Arnaud synod worked from 9.30 am to 10 pm over a bracket of six inter-locked motions, and finally adopted them on the voices.

The most nostalgic moment in a sad and weary day came when Mr Charles Dear spoke. Mr Dear was a member of Ballarat synod in 1926 when the decision to constitute St Arnaud was made. He is still a member of St Arnaud synod. The move to join Bendigo, he said, was necessary.

The motions passed at the synod

accepted the report of a synod select committee, agreed to its recommendations to go into Bendigo, recognised the legal necessity to "surrender" St Arnaud's territory, asked the bishop-in-council to proceed with the amalgamation, and provided for necessary formal notifications of the decision.

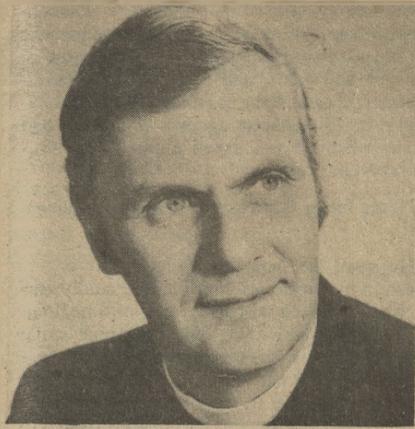
The timetable is that the synod will have an opportunity to discuss progress and arrangements when it meets next year. Then in 1976 the enabling legislation will be put before St Arnaud synod. The 1977 General Synod will be asked to confirm and

complete the plan.

"We know General Synod's standing committee could do this," the St Arnaud diocesan advocate, Mr Barry Phillips, told CHURCH SCENE.

"But we prefer that it go to General Synod so it can be seen that the whole Australian Church acts and responds in care for the people of this part of Victoria."

Mr Phillips also said: "The Bendigo people we have worked with have been most helpful, and Archbishop Woods' leadership and help has been tremendous as we faced up to making this sad decision."



Election to Bendigo

The Diocese of Bendigo has a new bishop. He is the Rev. Oliver Heyward, presently warden of Christ College, Hobart.

He is only the second Tasmanian-born bishop in the history of the Church of England in Australia. (The first was the Rt Rev. D.B. Blackwood, Bishop of Gippsland from 1942 to 1955.)

Being a Tasmanian, having worked throughout his ministry in England and Tasmania, he is not particularly well-known in the Australian Church at large.

CHURCH SCENE interviewed him in Hobart the day after the announcement and we report on Page 5 of this issue.

Melbourne: "The shape of things to come"

New patterns of ministry, emerging and forecast, were the Archbishop of Melbourne's concern in his synod charge on September 30.

He spoke strongly of the need for clergy to be equipped for a possible secular occupation: no longer could clergy assume that the Church which ordained them would continue to employ them for the rest of their working lives. Melbourne's Limited Tenure Act had underlined this situation.

The development of an auxiliary ministry, of "men, and perhaps women" in secular employment ordained to the priesthood for both liturgical and pastoral functions, will become a necessity, he said.

"This will mean the disappearance of the diaconate as it is presently understood. I see no alternative."

A 'lay diaconate' might mean the ordaining of men and women not to an indelible order but to a particular task, which might be life-long or of an ad hoc nature.

Team and group ministries involving auxiliary clergy and lay members of a parish team would also become more widely accepted.

"The 'norm' will be a ministry of great variety," the archbishop said.

Archbishop Woods also suggested that the title of archbishop should be superseded by that of moderator or president, and that, by election of the bishops of the province for a limited term, the position should be detached from the customary association with state capitals.

Stipends

"The shape of things to come is evident in this diocese by the formation of regions, by limited tenure and, I believe, also by the gradual equalisation of stipends.

"This is a process which will continue until it reaches what I believe to be a desirable conclusion, namely, that there is one basic stipend for every ordained clergyman, Bishop included, supplemented by allowances measured in accordance with his duties and responsibilities.

"Such a system would greatly increase the mobility of the clergy which is becoming more difficult and not less difficult under our present appointment regulations."



Public recognition was made in Brisbane recently of the "master-mind" behind one of St John's Cathedral's works of mercy, the St John's Ecumenical Coffee Brigade. Miss Louisa Toogood (pictured), founder and organiser of the operation which every morning feeds over 200 homeless people who have spent the night in Brisbane's streets and parks, was invested with the M.B.E. at a ceremony at Government House. Over 70 volunteers man the coffee brigade.

Toasting her is Mr Joe Scully, former Queensland fly-weight boxing champion. Also adding their congratulations are the Rev. Cliff Brown (centre), of The Gap parish, soon to join the Avalon Community in Melbourne diocese, and Dean Ian George of St John's Cathedral.

A LAMENT FOR THE CERTAINTIES OF POLITICS

From MICHAEL METTERS, in
LONDON

Oh for the certainties of the 1950's!

We knew (I was at school then) that if the Reds threatened some obscure hamlet in Indo-China, dominoes would fall from Saigon to Bangkok to Singapore, to Darwin, to Sydney, to Auckland, to Honolulu (skipping all those millions of miles of water Mr Stalin's yellow minions swam at the speed of sound) and New York and London and Rome and Delhi and, whoops, we're back at French Indo-China if my geography is any good at all!

So I'm exaggerating! but we in England (where I was at school) and you in Australia believed half of it — we believed it in your case as far as Sydney, and in our English case as far as Afghanistan (from China) and London (from Russia), and that's why we inserted NATO into the Apostles' Creed and you put SEATO into equivalent antipodean righteousness pretty well right up to the time the ill-fated Billy McMahon began to make it all look so ridiculous we found nothing except welfare meant anything at all.

In the 1960's Mr Khrushchev banged his shoe on the United Nations, and somehow, after the 1962 Cuba crisis we thought all the problems had moved to America (whose natives cannibalised poor Jack Kennedy, proving the evil was all where we had thought the righteousness was), and Britain (where the New Elizabethan Age went comatose under Churchill, smelly from Profumo under McMillan, frantically vacant under Wilson and Heath . . . and then a crazy mix of inflationary and irrelevant — which have always been suspiciously alike), while Australia (where I was by then) went pregnant and, after the most splendid effort of losing a PM-surfer by presumed drowning, and his successor by distortion of a Frank Sinatra

song about doin' it all me own way, and his successor by a process of watching a wing-nut with shrill voice skipping out of sight down a lotus-eating orgy path, finally gave birth to IT'S TIME and the Super Gough.

But, by now, we're into the seventies. One could be cynical and ramble on about "triumph of environmentalism" or the rise of the common man's villain-hero (substitute Robert Hawke, Jim Killen, CHURCH SCENE's own Peter Hill or "The Diarist" to your taste) or the end of sanity or the beginning of wisdom or the importance of being earnest. But no!

What is today's wisdom? We don't know, of course. The Christian (like Christ) might talk about the principles of blessed poverty and humility and be answered by the Christian (like Christ) speaking about the unregenerate children of this world being more wise in their own generation than the children of (what they are so sure is) the light.

Australian Anglicans, what I am suggesting in our post-Mainline, post Cambridge Credit, tight liquidity, sick share market, sad investor (earning incredibly high interest rates), sorry housewife (trying to pick the "specials" and the rip-offs) world is that *old* rules don't apply, and we're not sure what the *new* ones are. Old men dream dreams about when the pound was worth the, er, dollar (which, of course it never was), and young men see visions not all pornographic (some possibly being about equity, even if we pay for equity with inflation). And only fools and prophets pronounce at all.

Alvin Toffler's too-clever talk of rapid-change-shock is half right, but we find it hard to

accept that change is quite so fast. And Jesus Christ's oh-so-simple assertions about the timelessness of true charity, child-like honesty, and the inherent dignity of the shift worker, and the donkey driver in Aden, and the nobody person in Bangladesh (who hasn't even a donkey), and the Aboriginal stockman of Queensland, and the coal-miner of Wales, and the widow in Roseville or Hamilton or Woodville or Brighton or Como (or La Perouse, or the tenements of East Perth) — and God-really-help-her if she's non-U enough to be Turk or Aboriginal) stand. Only so much changes, and eternal verities stand.

When Horne dubbed Australia the "lucky country" there was an appropriate degree of the sardonic in his attitude. There would be less in mind in using that phrase at the moment. If you are cynical about your politicians right now, look at ours in England! If you are cynical at all, justify it in the Sermon on the Mount! Since I fear I am a bit cynical (about Britain) I have decided to check cynicism out in one of my standard checklists — St Paul to the Galatians, a letter to be found in the canon of Holy Scripture. As I remember, the list of the attitudes and biases the Holy Spirit-within-His-people can be recognised by, starts with a quality I always think of as "dynamic charity", followed by calmness (a catholic sort of "joy in the Lord": I'm trying to say "Oh happy day that fixed my choice . . ." in Alexanders' is only one way of polarising what I mean), gentleness, longsuffering (that means being the butt that absorbs the aggression so it goes no further, I think), goodness, faith, meekness (admitting it is a new ball game even if I look a fool admit-

ting it), and temperance (you know, Bishop Butler's "enthusiasms are horrid", or what ever he said, was half right) and then the love thing, that St Paul seemed so to prize, most often and above all.

Australians can leave me to anguish over how I escape the cynicism which pervades the attitude of the British to their government alternatives, knowing the timeless, Christian checklist I must apply to myself about it.

But you will only do that honestly if you consider the same checklist yourselves, and balance the old assumptions against what we know of the new ball game; and put the harshness of Romans 13 against the harshness of the Revelation in its 13th chapter against what Jesus had to say when He was asked about "iniquitous and corrupt" tax.

Never forget that He was asked to condemn tax!

He took the inquisition factor out of the question by Divine assumption, and coolly asked who had been wise/silly, responsible/foolish, radical/conservative, right/left, mug/smug enough to let his own warrant sanctify the coin of the realm. What belonged to Government (and how careful He was *not* to say what belonged to Government) was Government's to claim back; and what was God's (apparently *all* the rest, but perhaps just all) was, as you guessed, God's. But Jesus! Which was what, and what was whose?

Jesus loved inscrutable dilemmas because He (being God) knew eternal truth is almost always dilemma. Sometimes I think there can only be faith where there is dilemma.

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The Joan Augusta Mackenzie Travelling Scholarship has been established to enable study abroad by a clergyman of the Church of England in Priest's orders who has served at least two years after his ordination as a Deacon.

The Scholarship is of the value of \$3,000 or such other sum as the Trustees shall determine and is to be used by the recipient to study, or gain experience in parish work, in Great Britain or elsewhere, for a period of two years.

To be eligible for the award of the scholarship the applicant must be not more than 35 years of age on December 31st preceding the year of the award, and have been educated in Australia and propose to return to Australia after study. The award is made by the Trustees after consultation with the Principal of Moore College and the Rector of St Thomas' North Sydney.

The second award will be \$3,500 and tenable from 1st July, 1975; Applications close on 31st December 1974. Further particulars and applications forms may be obtained from:

The Trustees, Joan Augusta Mackenzie Travelling Scholarship, C/- Permanent Trustee Company Limited, Box 4270 G.P.O. Sydney, 2001.

AN ANNOUNCEMENT TO OUR READERS

OUR NEW LINK
WITH ABM

New, close working relationships were established between "Church Scene" and the Australian Board of Missions of the General Synod of the Church of England in Australia late last month.

The intention is twofold:

- * To ensure communication channels for ABM to the membership of the Church of England in Australia in face of the discontinuance of the "ABM Review";
- * To strengthen substantially "Church Scene's" ability to serve the missionary and evangelistic cause within the Church of England in Australia and its constituency.

Commencing with this issue, ABM will provide an inset in "Church Scene" at two-monthly intervals, initially for a period of a year. The issues of "Church Scene" in which this occurs will carry an amended masthead.

Subscriptions paid to "ABM Review" and not yet fully discharged will be converted to subscription credits to "Church Scene", effective on those issues which contain the "ABM Review of Mission". The subscribers to "ABM Review" will each receive an invitation to subscribe as normal subscribers to "Church Scene" for the other issues of "Church Scene".

The chairman of directors of "Church Scene" (Mr Alan Kerr), and the chairman of the Australian Board of Missions (Dr John Munro), issued a joint statement to explain the reasons and consequences:

"No change in the editorial policy, content or sympathy of 'Church Scene' is to follow from this new relationship. 'Church Scene' has operated since its beginning in February, 1971, on a number of editorial policy guidelines which remain in force:

- "The aim of 'Church Scene' is to serve every diocese of the Anglican Church in Australia and nurture its developing national character.
- "The paper is to place its first emphasis on the objective reporting of the news of the Church, recognising that the dioceses differ widely in tradition and emphasis and accepting that fact without criticism.
- "The paper accepts the recognised Anglican position as contained in the fundamental declarations of the Church of England in Australia.

"Neither 'Church Scene' nor the Australian Board of Missions intend either specifically or implicitly that this co-operation should mean that 'Church Scene' should become in any sense an official publication of the General Synod of the Church of England in Australia under which the Australian Board of Missions is constituted.

"The directors of 'Church Scene', with the knowledge of the chairman of the Australian Board of Missions, have already invited the Church Missionary Society, the Bush Church Aid Society, the National Home Mission Fund, and the South American Missionary Society to enter closer working relationships with 'Church Scene' as may be appropriate in each case to those societies."

CHURCH
SCENE

Australia's National Anglican Newspaper

Goodbye to Carpentaria

TI style farewell for Bishop Hawkey

From a SPECIAL CORRESPONDENT

The Bishop of Carpentaria's last Sunday on Thursday Island was a day of mixed emotions . . . thankfulness for six and a half years of shared work and worship . . . sadness at the severing of many ties of friendship.

The Cathedral of All Souls and St Bartholomew was filled to overflowing at the morning service when Bishop Eric Hawkey celebrated for the last time.

During the service, he blessed three recent gifts to the cathedral — a new stained glass window in the clerestory, a pair of sanctuary lights and two silver cruets.

At the close of the ceremony, he and his wife stood at the door of the cathedral and said their goodbyes amid mingled laughter and tears.

In the evening there was a truly magnificent feast laid out in the parish hall, decorated with sprays of flowers. Later the bishop and Mrs. Hawkey sat under the star-filled sky at a gift-laden table, while representatives of the different church organisations recorded their thanks, and expressed the love and loyalty they had come to

feel for the pair who had for so long been their "Lord Bishop" and "Ama".

Island pearls

Perhaps the most outstanding of all the gifts presented to them was the carved wood map of

the Torres Strait, each island and community being represented by a single perfect pearl. Next day the Bishop, Mrs. Hawkey, and their Australian terrier "Luke" left by charter flight for Cairns.

A sudden illness in

Cairns Base Hospital prevented the bishop's intended farewell tour of the islands. Instead he flew to Yorke Island and many travelled there to say goodbye.

The bishop's first confirmation, six and half years ago, was at St George's Bamaga, a community on the tip of Cape York Peninsula. His last act as Bishop of Carpentaria, before leaving for Brisbane and retirement, was again a confirmation at Bamaga, a fact which Canon Eddie Mosby recalled to the bishop on this final visit to Bamaga before leaving the diocese.

Polynesia election

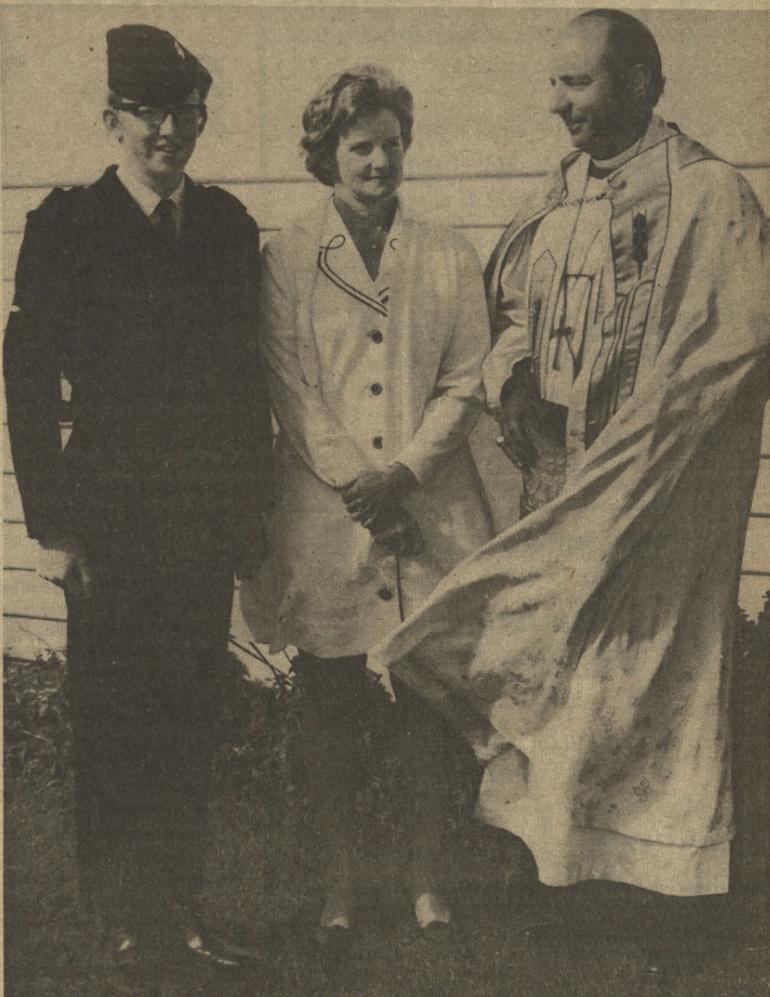
The choice of a new bishop for the diocese of Polynesia, in the past made by the New Zealand bishops, will be the responsibility of clergy and laity of Polynesia later this year.

Bishop John Holland, a New Zealand bishop who went to Polynesia five years ago, has just indicated his intention to retire in February.

Under provisions introduced by the N.Z. General Synod in 1970, Polynesia became responsible itself for the choice of future bishops. Previously the diocese could only submit names to New Zealand.

An electoral synod has been summoned for December 3.

Grafton's bishop in Sale



Bishop Donald Shearman of Grafton, who confirmed mother and son at Sale's RAAF base. (See story below)

Confirmation at RAAF base

Wind is blowing the cape of Bishop Donald Shearman of Grafton (above) as he stands outside St Mark's Chapel, RAAF Base, East Sale, after what is believed to have been the first mother and son confirmation to take place there.

The mother is Mrs Joan Hood, wife of Flt. Sgt. Doug Hood, an instrument fitter at the base, and her son is Ian, an Air Training Corps Cadet.

They were two of six candidates confirmed by Bishop Shearman at a joint communion and confirmation service.

It was the third engagement for Bishop Shearman within three hours at the base on Sunday, September 15.

He gave a challenging address at an Ecumenical Men's Breakfast on the base to mark the 33rd anniversary of the Battle of Britain, attended by 135 RAAF officers and men and representative clergy and citizens from Sale.

He drew an analogy between the work of disciples in the New Testament days when people

were chafing under the occupation troops of Rome, and that of the RAF pilots saving England from the tyranny of Nazi occupation.

Immediately afterwards he preached at a combined service in which the Bishop of Gippsland, Bishop David Garnsey, the Rev. Denys Smallbone, a former RAF fighter pilot, and the Rev. James Doust, Anglican chaplain on the base, took part.

Chaplain Doust presented Bishop Garnsey, who was making his last official visit to the base before his retirement of September

30, with a RAAF plaque.

Bishop Garnsey also dedicated a steeple and bell sited between St. Mary's Chapel and the

adjoining Roman Catholic Chapel of Our Lady of Loreto and which will be used by both congregations.

Melbourne's Mission '75 opening used multi-media approach

Mission '75 in Victoria, with ten denominations involved, got underway at the end of August when 1,500 attended a combined worship event in the Dallas Brooks Hall, Melbourne.

From a STAFF REPORTER

The celebration was arranged to illustrate the variety of approaches to evangelism in the state, as well as launch the year of co-operative mission.

Through song, dance and mime, with photographic support for the spoken message, and with a variety of testimony witness, the program had great impact on the largely youthful audience.

The occasion had some strikingly secular features: the choice of a theatre-auditorium venue, the noise and pace of the items, the initial detachment of those in attendance as if it had been a concert.

Musical input came from a band of Maori Evangelical singers; lithe and expressive pre-teen dancers from a Roman Catholic group; a late-

teen choir, the Carpenter's Disciples, with lusty lungs and a diverse repertoire; and an older protest-song star Franciscus Henri.

By a clever organisation of gospel message and segments on its implications for life and witness the concert happily developed into an impressive Christian happening.

The major speaker, at the end of a two hour program which never flagged, was John Smith who works with God's Squad Motor Cycle Ministry.

At one level, it is now over to inter-church regional councils to develop and implement the ideas involved in the celebration.

A resource book, "Evangelism: planning together", will assist work at the local level.

The Churches' Consultative Committee on Evangelism was formed in 1973. Ten churches appoint official delegates: Anglican, Roman Catholic, Baptist, Churches of Christ, Congregational, Lutheran, Methodist, Presbyterian, Salvation Army, and Society of Friends.

"Dignity and serenity" at Good Shepherd Lodge

One hundred inches of rain in eleven months was quite a handicap in the building of the Good Shepherd Lodge in Mackay, diocese of North Queensland. But it was ready for the official opening by the Prime Minister and the blessing by Bishop John Lewis on September 14.

This \$700,000 home for the aged, built under the direction of Archdeacon G. Guy of Mackay, has unit accommodation for 43 and infirmary accommodation for a further 22.

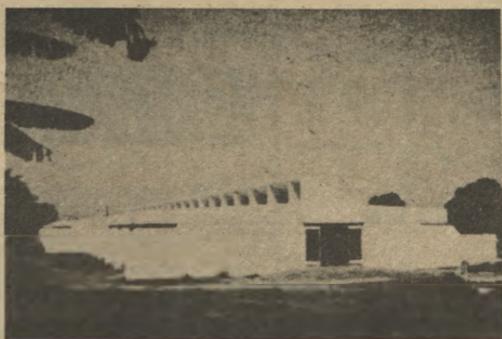
The lodge is within easy reach of the city, shops, park and the sea front.

The units adjoin a covered mall which gives all-weather protection and provides access to

the spacious dining room, lounge and central store. Each unit has a small garden.

Last year we reported the opening of an earlier diocesan project, the Good Shepherd Hospice in Townsville for the chronically ill. Like the hospice, the new lodge is conceived as expressing the Church's care for any and all in the community.

Bishop Lewis remarked at the opening that whereas the hospice was a place of mercy and compassion, the lodge was a place of dignity and serenity for people who could, in the main, take care of themselves.



The Good Shepherd Lodge, Mackay, a new Anglican home for the aged.

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Bishop of Liverpool for York

Bishop Stuart Blanch has been nominated by the Queen for election as Archbishop of York. He has been Bishop of Liverpool since 1966.

He succeeds Archbishop Donald Coggan who is to become Archbishop of Canterbury in January.

Most aspects of Chris-

tian communication have gained from his enthusiasm: from theological teaching (he was warden of Rochester's

college for older students from 1960) to BBC radio (chairman of North Regional Religious Advisory Committee) to evan-

gelistic crusades (as one of the architects of the "Call to the North" campaign) as well as his annual lay conference at Swanwick.

Although he came relatively late to ordination, after Far East service with the RAF, he was still the youngest diocesan in England when he was chosen for Liverpool in 1966.

He gained a first in theology at Oxford, and then studied at Wycliffe Hall, where he was later to return as vice-principal.

Young rector dies

The Rev. Ron Dedman, rector of Lockington, Dio. Bendigo, died suddenly on September 25. He leaves a widow and three young children.

Mr Dedman's appointment as rector of Kangaroo Flat in the same diocese had been announced, but not effected.

LAY CANON FOR WANGARATTA

Well-known Anglican layman from Shepparton, Mr W.B. Hunter, was installed as a lay canon of Holy Trinity Cathedral, Wangaratta, at a special Evensong in the Cathedral at 7.30 p.m. on Thursday, September 26th. The service preceded the last of the series of Hart Lectures given by Bishop Howell Witt.

The office of lay canon is a recent innovation in the Diocese of Wangaratta. Two lay canons are appointed, one by the Bishop and the other by the diocesan Synod.

Mr Hunter is the first lay canon to be elected by Synod. The Bishop's nominee, Mr John Crossthwaite of Gundowring, has already been installed.

Mr Hunter, who is well

known in business and political life throughout north-east Victoria, has been a member of the Council of the Diocese of Wangaratta since 1960.

He has taken an active role in every aspect of church activity, and in his own parish of St Augustine's, Shepparton, is a churchwarden and lay reader.

CLERGY MOVEMENTS

BRISBANE

BRAUN, The Rev. R.R., formerly assistant curate St Clement's, Stafford, as assistant curate Christ Church, Bundaberg.

FOX, The Rev. A.M., formerly of the diocese of Carpentaria, as rector of St Paul's East Brisbane.

PERRY, The Rev. G.H., formerly of the diocese of Rockhampton, as priest-in-charge of Brisbane Valley.

TAYLOR, The Rev. H., formerly vicar of Glen Innes, diocese of Armidale, to be rector of St Peter's Wynnum.

PERTH

HANSON, The Rev.

R., assistant chaplain, Mental Health Services, to be associate priest in the Spearwood/Willagee group ministry from Dec. 1.

HEWITSON, The Rev. J., at present locum assistant priest at Northam, to be associate priest in the Spearwood/Willagee group ministry from Dec. 1.

PAICE, The Ven. J., retired from the parish of Mount Lawley from Sept. 30.

BATEMAN, The Rev. A., to be acting rector of Mount Lawley, from Oct. 1.

PEARCE, The Rev. R., to be rector of Wembley Downs.

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The Rev. John WISE, Rector of South Canterbury, NSW, and the Rev. Peter DAUGAARD, Curate in the Parish of Nowra, NSW have been appointed Chaplains in the Australian Regular Army from October, 1974. It is anticipated that they will be posted to Bandiana, Wodonga Vic., and Townsville Q'ld respectively.

Following the retirement from Chaplaincies in the Citizen Military Forces of the Revs. R.F. GRAY, F.J. RICE, and G.B. GERBER, of Sydney, the Rev. K.J. HEUSTON of the Diocese of Newcastle, and the Rev. N. SMITH of the Diocese of Canberra-Goulburn, the Rev. B.C. SIVERSEN, and the Rev. K.A. TUTT of Sydney, and the Rev. N.J. SCHOFIELD of the Diocese of Newcastle have been appointed as Chaplains in the Citizen Military Forces.

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INTERVIEW WITH BENDIGO'S BISHOP-ELECT

Mainland to gain from Tasmanian experience

From GERALD DAVIS

Oliver Heyward, Bishop-elect of Bendigo, is a man who has just encountered the third major surprise of his life.

The first was when, completing an Honours course in the Arts faculty at the University of Tasmania, he was awarded a Rhodes Scholarship which took him to Oriel College, Oxford, to read for a Masters' in theology. That was 1948.

The second was in 1963. Bishop Robert Davies, then warden of St John's, Morpeth, was appointed Bishop of Tasmania. Morpeth reciprocated, as it were, by taking as their new warden the Rev. John May, then warden of Christ College, Hobart, which in those days trained a few theological students among the 50 students at the University of Tasmania for whom it catered. Oliver Heyward was appointed to replace John May. "Suddenly, at a week's notice, I had to teach theology," Mr Heyward says.

Bendigo election

The third was last month when Bendigo chose him for their new bishop. He hardly knew any of the Bendigo people. It is unlikely he was aware that several Bendigo leaders had had him in mind for the position for some little time.

Bendigo, as it happens, had special requirements. It is a country diocese, financially secure, about as stable as any in the country. But the timing of affairs was such that the Bendigo-St Arnaud merger proposals were coming to a head at

precisely the same time as the episcopal election. And if Bendigo is secure, St Arnaud has spent the last year agonising over the fact that it seemed that diocese should no longer go alone.

Oliver Heyward, B.A. (Hons) Tasmania 1948, Rhodes Scholar 1949, Oriel College, Oxford B.A. 1953, M.A. 1956, Cuddesdon College 1951-53, was ordained by Bell of Chichester in 1954. After almost four years as assistant curate at St Peter's, Brighton (Chich.), he returned to Tasmania to the parish of Sorell. (That's the township near the Hobart airport.)

"That was a rude shock," Mr Heyward says. "For one thing, at Brighton there was a staff of four in a parish you could ride a bicycle around in half an hour. Sorell is scattered, and you're on your own."

"Not that Brighton was so very different... in those days there were slums behind the Georgian fronts."

In 1960 he became rector of Richmond, Tasmania, then precentor of St David's Cathedral, Hobart, working with the famed John Nichols. (Mr Nichols, a highly qualified professional

musician, and the cathedral organist, traces his musical descent from S.S. Wesley, through Dr A.E. Floyd. A musician's musician: it was a stimulating post for a precentor.)

Christ College

Then to Christ College. There has been change there since Mr Heyward's appointment in 1963. Although Christ College is the oldest tertiary education establishment in all Australia, it has a suite of a grey, cement-brick new buildings overlooking the rest of the University of Tasmania, and has grown from a student body of 50 in 1963 to 150 today.

It ceased traditional theological training some years ago, too. Now it conducts night classes in theology, designed more for older men offering for ministry.

Oliver Heyward is a friendly man, with light blue eyes that sparkle friendly, as Amy Carmichael would have said. A good head of dark hair has begun to grey softly. A generous mouth moves to a relaxed smile often and easily.

He comes of a well-known Tasmanian family, and has lived at both

ends of Tasmania, on the Tamar and in Hobart. A grandfather was a Methodist minister. His mother's brother was the late Canon Oliver Brady of Melbourne. His wife, Peggy, is also a Tasmanian. They have four sons, aged 20, 19, 17 and 16.

At 48, he talks like a man who feels young...

"There are really three things I have strong views about."

"I've been asked a lot about what I think of the permissiveness of youth. Well, I'm sure the young people of today are quite a responsible lot."

(Christ College has gone co-educational in his time. Hence, no doubt, the Tasmanian popular media interest in that question.)

"I've been concerned in the big report we had here in Tasmania on the structural organisation side of the diocese. I think perhaps our report was a bit too radical, but I'm grateful now that I have had occasion to think about such things recently."

"Adjustments"

"And then I think we need to express the Christian message much more in today's terms than we have been doing. I wonder, for instance,

whether the new theology, so called, did not ask us some questions that we haven't fully grappled with yet. The authority of Scripture, for instance: we clergy tend to take contemporary Biblical study seriously, and work from there. But do the people at large?

"And then again, we've got adjustments to make. I used to be able to say 'The Church teaches...' and give a list of standard things it teaches. Nowadays I find I have to say 'I believe this, and this is why I believe it...' and then go on to show that the Christian message is about norms of behaviour and so on, but not too many hard absolutes."

We asked Mr Heyward, from the background of theological education work, for his views on the honorary priesthood principle (which St Arnaud has used, but Bendigo has not).

Understandably, his reply was careful — not wanting to commit himself about decisions only now becoming his responsibility — but also clear.

Clergy training

"In the longer term, in



The Rev. Oliver Heyward

many dioceses, I expect we will have to consider having fewer priests on a full-time, stipendiary basis. This leads me to believe that the ordinands of today really should be given all the training and preparation possible because they may well have to cope with new roles, and new demands, before they finish their ministries.

"A Christian community ought to be throwing up its own leaders. Perhaps you do authorise them to conduct the sacraments sometimes."

"But what about indelicacy of orders? What about mobility?"

(Anglicans understand ordination to be permanent: once a man has been ordained deacon or priest, his ordination remains valid no matter what might happen, unless his ordination can be shown invalid.)

"The Canberra conference on ministry came up with the idea of authorising laymen to conduct the eucharist. I know it's a bit radical, but I think it has something going for it. For instance, the Roman Catholics sometimes authorise a particular priest to conduct confirmations on behalf of a bishop, and in fact the Vicar-General in this diocese has been authorised to do that, too."

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"To keep an Anglican witness alive"

Letters

Sir,
My attention has been drawn to the fact that some people have been led to believe that the proposed merger of the Anglican dioceses of Bendigo and St Arnaud has my support.

As in all probability a report of this proposed move has already appeared in your columns, I write to express the hope that you will grant me the courtesy of your paper for this letter, expressing my complete disagreement with this proposal. I have heard nothing of the details of this proposal from the present Bishop of St Arnaud or from the Archbishop, except what I have seen in the press and the "St Arnaud Churchman."

It seems to me that the Diocese of St Arnaud has little to gain, and much to lose by the proposed merger. It would be a great pity if the pioneer spirit and courage of the first bishop, his clergy and people, should peter out so ingloriously.

The present diocese will have, if the merger comes off, probably less than half the attention of the new bishop, who will have a diocese of over 30,000 square miles, particularly as the new diocese will run right over the western boundary of the state. It needs little imagination to realise that the present area of St Arnaud will not get anything like the attention it has been receiving. I have heard recently from Bendigo

sources that the proposal is that St Arnaud would have to be satisfied with one visit per year for each parish. If that is true, whoever proposed it shows a lamentable lack of understanding as to what a Bishop is — he will be thought of as a visiting prelate rather than a pastor — just a confirming machine.

It is also a question whether it is morally right that money given for the purpose of providing adequate episcopal oversight to the present diocese of St Arnaud should be handed over to the affluent diocese of Bendigo. The only honest thing to do, if a failure of nerve should cause the death of the diocese of St Arnaud, is that St Arnaud should return to

Ballarat, *provided, and only provided*, a regional Bishop is located at St Arnaud.

But what should really happen is that the other dioceses of the province of Victoria should each join in supplementing the capital funds of St

Arnaud. This would be a practical demonstration of real concern in place of words, which is all we have seen so far. This action would help to save a living diocesan entity in North-Western Victoria, which should not be allowed to die, and help

to keep alive there an Anglican witness.

+ Allen Winter, former Bishop of St Arnaud

(In view of Bp Winter's unusual action in commenting upon affairs of a diocese from which he resigned as

diocesan bishop 12 months ago, his successor, Bishop David Shand, was invited to make reply in the same edition. Bishop Shand, however, declined. — Ed.)

On ordaining women: some replies

Sir,
Referring to the comments of Ivor Church on "Crisis in Ministry" (CHURCH SCENE, Sept. 19) and his dismissal in one short paragraph of the desirability of ordaining women, I would like to make the following observations:

Firstly, the basic logic of his argument is false. One cannot logically say that although there may be "no theological reasons for not ordaining women" that this implies the antithesis that there is nowhere to be found "strong, cogent and undeniable reasons why women should be ordained". Would he seriously use the same argument in the instance of celibacy, for example? There are no theological statements advocating this state, neither are there theological statements condemning this state. There would appear to be other bases for ecclesiastical policy than clear-cut theological directions, which leads me to my second observation:

Are Anglican church leaders now making claims to infallibility, or "special access" to divine dispensation? History has shown this resistance to change to be damaging to the Church itself and to individuals.

Thirdly, is the question of individual personality and potentiality to be disregarded completely on sexist grounds? Common sense and humanity surely should prevail.

Fourthly, the question of the scepticism of the "rank and file" especially "the great number of women", and the fear that this may lead to "schism": perhaps Ivor Church and others of like mind are unaware that many women have become alienated from the existing church as an institution, because of this attitude of discrimination as to the use of their talents, the jealousy or fear of other women at losing their comfortable accepted role, and the condescending "fatherly" attitude of many priests.

Christ's teaching underlines the importance of the individual, that he/she may develop and use his/her talents to the full. Has any clergyman ever wondered how angry, frustrated or alienated he would have become had he felt called to the priesthood, yet had not been a man but a woman? Would he have expressed his call in serving coffee, knitting, arranging flowers, teaching children, visiting, or sweeping out the hall? Or would he have used his talent in a more accepting, challenging environment?

We live in the twentieth century. We need to return to the compassionate tolerance of Christ's words and actions 2,000 years ago. He condemned only hypocrites. He did not teach within the framework of an institutionalised church in an urbanised, technological society. He was rugged, tough, and perhaps this is the reason he selected men of similar physique. Also, of course, since his initial liberating of women, they have continued in the path to equality. Perhaps they will soon achieve it.

(Mrs) M.R. Lambourne, MT WAVERLEY, VIC.

Sir,
With reference to Miss Una Clifford's letter "Tea and Cake" I am pleased to know that it is concerned with the ordination of women. But I would suggest that her thinking on the subject needs to undergo considerable change.

Our Lord did not "lay down the structures for men in the priesthood". He did but leave eleven men on earth who had been his disciples for three years and who after Pentecost spread abroad the Good News of Jesus Christ. The priesthood developed from this small band of men much later.

As regards our Lord's personal attitude towards women, there is within the gospels sufficient evidence for us to know that he regarded women of his day as people, equal in the sight of God with men. This was a very revolutionary idea in the time of Christ's earthly ministry.

Since the day of Pentecost the Holy Spirit has been at work within the hearts and minds of Christians everywhere. There is no need for us "to be swayed by the climate of today", for under the guidance of God the Holy Spirit, Christian women are seeking to play a full and vital role within the Christian Church.

This liberation of women within the Church is, I believe, under the guidance and blessing of God, and because of his leading women will be some time in the future accepted within the ordained ministry of his Church.

(Deaconess) A. Fairweather, MURRUMBEENA, VIC.

Sir,
Miss Una Clifford believes that the fact that Jesus did not appoint female apostles is sufficient reason to resist the move for the ordination of women to the priesthood. Jesus got into enough

trouble with the Jews without doing that, but look at what he did. In a day when to touch a dead body made one ritually unclean he touched the dead body of a little girl; in a day when prostitutes were complete outcasts Jesus allowed one to anoint and weep over his feet and spoke kindly to her; in a day when the blood taboo made women ritually unclean for anything up to 12 years he publicly repudiated the custom by accepting the woman as a person and forcing her to speak of it in front of everyone; in a day when women were not encouraged to spiritual and intellectual attainment he revealed himself as the messiah to one and insisted on the right of another to listen to his teaching rather than doing the housework; in a

day when motherhood was the only acceptable role for women and they greeted him extravagantly with "blessed is the womb that bore you and the breasts that you sucked", he answered, "blessed rather are those who hear the word of God and keep it"; in a day when judaic law did not accept women as legal witnesses he sent the women with the message of the resurrection.

We know the names of the twelve apostles and we know the names of some of the women who followed their master come what may. Probably amongst the seventy sent out by Jesus two by two there were married couples, with women sharing in the command to spread the good news.

(Miss) G.E. Cutler, BRIGHTON, VIC.

"Are we embarrassed by Early Church standards?"

Sir,
Full marks to Canon Ivor Church for his cogent statement of the problem in his article "Crisis in Ministry" (CHURCH SCENE, Sept. 19). But why, when dealing with the "part time" ministry, must he assume that only "crash courses" are available to laymen who must necessarily give only a "fraction of their time" and thus "dilute further the quality of commitment within the Church's Ministry"?

Has Canon Church not heard of the "Morpeth Seven"? These laymen of mature years and spiritual call are tackling the same basic course for ordination in the Diocese of Newcastle as do full-time students at St John's. But they are doing it on a part-time basis for ordination to a part-time ministry in the Diocese.

It seems that we have

forgotten the specific instructions of the Pastoral Epistles concerning the nature and function of the local ministry. Or perhaps we are embarrassed by the qualities and qualifications demanded of "Bishops, Priests and Deacons" of the Early Church.

Here the local church leaders are described as men of experience and success in the world, family men of personal integrity and discipline, as well as being spiritual warriors, well seasoned in the faith of Jesus Christ. (I Timothy 3, II Timothy 2 & Titus 1)

A far cry from today's "budding professionals" who are inflicted upon long-suffering congregations by a frustrated theological training system!

(The Rev.) D. Fry, The Rectory, NABIAC, NSW.

Defence of Billy Graham

Sir,
Dr Barton Babbage (CHURCH SCENE 29/8/74) seems somewhat unfair in his treatment of Billy Graham. Certainly Graham's role as 'unofficial court chaplain' contrasts with that of Daniel Berrigan but then much the same could be said of the Archbishop of Canterbury.

Some newspapers have given the impression that Graham was a regular preacher at the White House Sunday services. In fact as Christianity Today (31/8/73) reported "since Mr Nixon's inauguration in 1969 there have been 240 Sundays and only 40 Sunday services. And in the election year of 1972 there were no Sunday services at all! There were twenty-seven Protestant, six Roman Catholic and two Jewish speakers. For five there were no speakers. Norman Vincent Peale spoke three times, while Cardinal Krol and Billy Graham spoke twice with Graham sharing a third. The rest of the speakers

represented a broad spectrum including the general secretary of the National Council of Churches."

Before the Watergate exposure Graham did make some more than generous remarks about Nixon. But it is plain from his lengthy press interview 'Graham on Watergate' that appeared in the N.Y. Times, 'The Australian' and other newspapers that Graham had become rather disillusioned and disappointed with Nixon even if he wasn't going to sink the boot into his old friend.

Presumably Graham has the right to change his opinion just as Dr Babbage seems to have modified his opinion of Graham. For Dr Babbage now says much that conflicts with what he said of Graham in the book 'Light Beneath the Cross' of which he was co-author with Dr Siggins.

Dr Babbage mentions the fact that many young evangelicals in the U.S. wanted McGovern as president, and fair enough. Yet it is inter-

esting to recall that when Graham was asked by Nixon in 1968 to suggest who might be a good running mate in the election, Billy Graham urged the selection of Senator Mark Hatfield. And of course it was Hatfield who frequently joined McGovern in sponsoring anti-Vietnam resolutions in the Senate.

If the Americans are supposed to have learnt some lessons from Watergate, not least concerning moral sensitivity, then how can so many still want that other 'cover-up' man Edward Kennedy as the next occupant of the White House?

Moreover if the present display of disgust by Congressmen and the Press toward the White House snoopers is the real thing then it is just about time we heard more frequent demands for the shutting-down of all CIA overseas-directed activities and the recall of Uncle Sam's 'plumbers' from abroad.

J.S. Goldney, CLARENCE PARK, WA.

"Could the real drag be some ordained leaders?"

Sir,
Some knowledge of the ups and downs of the General Board of Religious Education would make for more discerning criticism.

In 1934 I succeeded the late C.H. Murray as Director of Religious Education for Melbourne diocese. I came from work in England to discover I was on a shoestring of £100 p.a. plus a parish. The GBRE had just emerged from the former Education Commission on which various diocesan leaders had co-operated to achieve an Australian outlook. Now these diocesan leaders in their educational fields entrusted their several babies to the new Board. The Mail Bag School, the Trowel (Sydney's teaching lessons) and other affairs became its responsibility or carried its imprimatur. The splendid work of Misses Thomas and Akehurst,

Messrs Patton and Walton became national interests, at first directed from their original diocesan centres but focussed in my Melbourne office. The Board gathered periodically in Melbourne and the mechanics of records and of co-operative needs were entrusted to me.

The spade work was still in the hands of the splendid diocesan originators, with Bishop James, Canon H.T. Langley and others guaranteeing it to synod. This enthusiastic and highly capable team was of course first concerned with consolidation, and did it well. Impatient me, who had not borne the burden and heat, saw most of the things not being attempted. I could do little more than initiate the most elementary steps towards visual education, the Board's simplified catechism, co-

ordination of youth organisations, and youth leadership courses. Dann who virtually succeeded me at Melbourne and did so much for the diocese was probably able to carry these forward at Board level too.

Eventually came Val Brown and company, who with drive and freshness of approach brought much of the work into this century. I am not clear what your correspondent's criticism of the Board's work is today, but my experience was that the real drag used to come from elsewhere. In my time there were many forward-looking clergy, but even more forward-looking lay folk working under inadequate ordained leadership. Could this still be in some measure a basic problem?

(The Rev.) A. Pidd, CROYDON, VIC.

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ABM Review of Mission

'BLACK THEOLOGY'

- Not the complete answer says Bishop Hand



"I myself am getting a bit tired of hearing people - some of them in high places in this country - rubbishing the Church for 'destroying our culture', as they say..."

In his Presidential Address to the second Synod in August of the Diocese of Papua New Guinea, Bishop David Hand spoke of the need for P.N.G. Christians to reconcile their traditional customs within the framework of their Christian faith.

"We have all the theological and liturgical riches of the whole Christian world for the last 2000 years which it would be stupid to throw out just because they are not native to P.N.G. Let us keep a Christian sense of balance," he said. "There are good things which have been revealed to other nations - white and non-white!"

Bishop David reminded Synod of Paul's emphasis on the FREEDOM which Jesus appeared in the world to give.

"It is not a freedom from slavery to a Colonial Government. It is not a freedom from slavery to overseas money. It is not a freedom from slavery to a particular political system with which we do not happen to agree", the Bishop said. "It is a freedom from being slaves of Satan, slaves of sin, slaves of ourselves, slaves of custom, slaves of pasin bilong tumbuna (fashion 'belong ancestral tradition') because we are frightened to break custom." "There are many good things about old P.N.G. custom," admitted the Bishop, instancing from the WANTOK system (one-talk), care for each other, care of old people, care of orphaned children and reverence for land and the ancestors.

"There are also many things about P.N.G. custom - like other custom anywhere in the world - which come from slavery to fear and superstition," he added.

"I MYSELF AM GETTING A BIT TIRED OF HEARING PEOPLE - SOME OF THEM IN HIGH PLACES IN THIS COUNTRY - RUBBISHING THE CHURCH FOR 'DESTROYING OUR CULTURE' AS THEY SAY."

Bishop Hand went on to itemize some of the many ways the church had absorbed, and in many instances thereby kept alive, the local customs of his people.

He pointed out that the church had been happy to bless girls and boys at their village initiation ceremonies, to encourage permission of school for the traditional seclusion at the time of first menstrual moon, to "marry" these and other growing up customs with the Church's rite of confirmation, to bless the planting and harvesting of crops, to encourage local village Christian leaders to take part in confirmation and other instruction of boys and girls by giving them all that is best in traditional customary teaching and folk stories.

"None of our Church festivals is complete without its pigs and stacks of the local staple crop, its traditional dancing, and the drums in Church melodies."

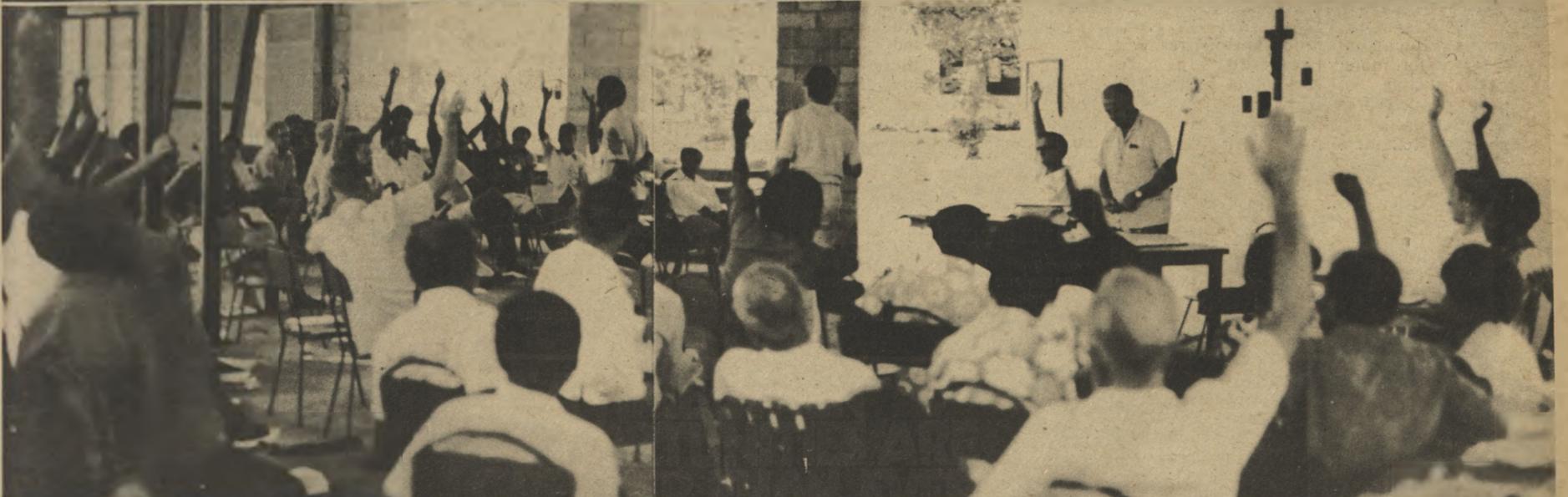
Bishop David added that he had been happy to fight for the people's rights' if they so wished, to develop their own land or other resources co-operatively or communally, rather than to have them developed exploitatively by others.

"Like other missionaries," he said, "I have spoken in the strongest possible words against sorcery (that is the abuse of spiritual power for evil ends), against cannibalism, against murder, against childbirth or circumcision done without adequate asepsis, against tumbuan if done deliberately to instil fear of evil spirits, against unforgiveness and payback."

"IF THESE THINGS ARE THE TRADITIONAL CULTURE WHICH THE CHURCH HAS DESTROYED, THEN ALL I CAN SAY IS 'THANK GOD FOR THE CHURCH!'"

"For, whatever good there is in P.N.G. culture - and, as we have said, there is much - there still remains the fact that there is something new, unique, universal, revolutionary about Christianity."

In concluding Bishop Hand said that Christianity is a UNIVERSAL religion. "Yes, let it assume the trappings of the local culture of the country to which God sends it, but if it does not retain its essential distinctiveness, it loses its bite, its power to save man from himself, from Satan, and from the slavery of sin."



Taking a count on a vote at the PNG synod in session at the Christian Training Centre near Popondetta.

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ABM Review of Mission

Localisation-death and resurrection

Most societies have an "in" word, summing up the dominant thought or concern of the moment. In P.N.G., that word at all levels of society is 'localisation'.

What does localisation mean to the people of P.N.G.?

It means in political, social and theological terms the moving over of authority, leadership and decision making into the hands of the P.N.G. people and out of expatriate hands.

In Government and administration it has created in the expatriate a certain amount of fear and uncertainty. Tomorrow is not clear or secure and many expatriates are leaving and moving south.

To society this has often meant in the towns a lessening of efficiency and effectiveness. The Government is slowing down the speed of localisation to enable training, having expatriates alongside men who will eventually replace them.

In the Church there is a concern that this is a happening quickly enough. To the Bishop it is a matter of spreading the available indigenous staff to cover the multitude of tasks as well as to enable training and experience for tomorrow when authority will rest in indigenous hands.

But to all it is a death and resurrection experience which will bring concern or pain before new life emerges.

"In the Church we do not believe in localisation because we think David is more beautiful than white," said Bishop David Hand in an address to Synod.

"We believe in localisation because we know that - as a general rule - it is easier for a person to communicate the Christian faith to someone of his own race than another language, background, culture and so on."

Bishop Hand reminded delegates that the communicating and strengthening of the faith was the purpose of the Synod in 1972. Bishop Hand set a target date of 1980 for full localisation in the diocese of P.N.G. He told this second Synod that although advances have been made in this matter, further than anticipated by this time, the Regional Conferences held before Synod clearly stated that the P.N.G. Church desires to see the main responsibilities of decision-making passing more clearly into P.N.G. hands.

PAPUA NEW GUINEA IN SYNOD

Site for theological education

One of the most important decisions of the P.N.G. Synod was the placing of a college in the Northern Region. "Don't complain", he said, "if you don't get paid, for this college at Port Moresby will eat up all our money."

The Synod decided very clearly to place the college at Port Moresby.

One speaker warned of the cost of going to Port Moresby, more than double living at Popondetta in the Northern Region. "Don't complain", he said, "if you don't get paid, for this college at Port Moresby will eat up all our money."

The Synod decided very clearly to place the college at Port Moresby.

Clergy and parishes

The policy initiated some years ago of breaking up the larger mission districts into smaller pastoral units (parishes) has been carried out in most regions.

The present number of clergy is approximately as follows:

- 4 bishops (1 diocesan and 3 auxiliaries)
- 72 priests in full-time parish work
- 16 priests in other work
- 5 friars in priests' orders
- 4 priests on leave of absence for study

TOTAL NUMBER OF PRIESTS 95 (plus 1 retired)

- 8 deacons who have been through Newton College and expect to proceed to the priesthood
- 9 other deacons

TOTAL NUMBER OF CLERGYMEN 117

- 42 of these are white expatriates
- 22 of these are in full-time parish work

The other 20 are either bishops, priest workers or in special work.

Of the P.N.G. clergy, five are doing special study and one is Secretary of the Melanesian Council of Churches.

There are 23 ordinands in training during 1974. The evangelist report to Synod 1971 said that 101 priests would be needed in parish work in 1975 and 109 in 1980. It can therefore be seen from the above that the shortfall of the number required in 1975 is about 20.

Christian education-P.N.G. style

The close link between Christian Education and evangelism, towards which Australian church life is struggling, is a fact taken for granted in P.N.G. The task of the Church is to evangelise, to reach out with the Gospel. That task of outreach is for every Christian. Christian education is to enable each man or woman to be an effective evangelist. It is the resource that enables them to walk with Jesus.

This simple outreach program which is the heart of the growing local church will revolutionise Australian church life.

Synod outlined a new program of evangelism set in the field of Christian Education.

Brother Brian S.S.F. for the Committee on Evangelism pointed out in his report to Synod that St. Francis' College, Jigarata has been in existence for over 10 years and has trained over 100 evangelists. After two or three years training at the college they have gone out to play a vital role in the parishes and regions of the Diocese of P.N.G. In the past diocesan evangelists in P.N.G. have been paid two-thirds parish priest's wages. However, as the church of the future cannot expect to pay for a large number of evangelists it was agreed by Synod that the 'village evangelist' should be replaced in the future by lay preachers and lay readers.



Fr Walter Ataembo, who is reading for a DD at Manila, addresses synod.



Bishop George Ambo.

P.N.G. bishops

We all know that the big day for which we are working and praying is the day of consecration of more P.N.G. bishops. I have several times recently felt bold enough to say that I believe that within two years we will see this day. Bishop Hand went on to ask Synod to agree to a Holy Year from Pentecost 1975 to Pentecost 1976 - a year of spiritual renewal which might end with the consecration of bishops.

Synod agreed that such a Holy Year should be declared.

However, localisation is death and resurrection experience which often brings pain and concern before new life.

Death experience

An expatriate priest, Father Vic Haste, of a predominantly expatriate city parish, St Martin's Boroko, was experiencing the death. Some 50% of his expatriate congregation had returned south costing the parish 60% of its income. Another self-supporting centre with an expatriate priest to maintain was in the throes of a death struggle. "We need," said the priest, "50 local families to replace one expatriate family financially." Yet he was certain of victory, for what they could see and they responded readily, for what they could see and understand, through their gifts. This parish may not, cannot live in its present form, but a new form, a local form, will emerge.

Stewardship-a lusty child

Mr. Gogomira said that in every region local income has increased during 1973 from between 30% to 150%. Figures for mission districts, not including 'independent' parishes were given as:

Actual 1972	\$7327
Budget 1973	\$9648
Actual 1973	\$10752

Representing a 50% increase for last year. However, fears were expressed because of the general inflationary trend in prices and wages that 1974 may prove financially difficult in some districts.

The Stewardship Department Report of the Diocese of P.N.G. was presented to the second Synod at Popondetta by the Director, Mr Chris Gogomira, who spoke with feeling and enthusiasm for his work of education and training in giving. The Synod of the diocese, three-quarters indigenous, was definite in its desire for independence of a financial nature as well as its localisation program.



Mrs Jocelyn Wesley, PNG diocesan president of Mothers' Union, addressing synod.

P.N.G. to be separate province

In his presidential address Bishop Hand reminded the second Synod that the Synod met in 1972 for the first time as an "independent, self-governing diocese" granted by the Australian Church's General Synod in 1969.

"Times and events move so very fast in an emerging nation like P.N.G.," said Bishop Hand, "that it almost immediately began to appear that we ought to be not only an independent diocese but an independent province of five dioceses or more." The Bishop went on to urge Synod to closely consider this matter before them.

So the initial questions were asked of the Synod and answered very definitely.

Do we want a province? Does it need a constitution? What is the relationship between the province and the diocese so formed?

Later in Synod a proposed draft for a provincial constitution was presented to the delegates.

After a careful introduction by Father Jeremy Ashton for the Constitutional Planning Committee and a general discussion by the Synod as a whole, specially selected groups discussed the possible draft constitution. The Synod was broken into four groups - expatriate, indigenous clergy, indigenous laity, pidgin speaking delegates.

They answered very clearly that a province was wanted. The province should be of five dioceses. The indigenous people saw this as a necessary move in self-government to enable the church to be fully localised.

Most of the indigenous people saw the need of a constitution to enable the province to work, but did not see the relationship between parish and province very clearly.

The expatriate group felt there was a need for a provincial and a common diocesan constitution at the same time so that the power relationships could be clearly laid down and understood.

Institutional Planning Committee had the chief bishop be called a Moderator. was clearly rejected in favour of the more title of Archbishop by all groups. It was his title would be best understood by the people.

Delegates agreed on the election of a bishop by himself, but with representatives of the present and voting at the election.

Generally felt that the archbishop should be from amongst the bishops by the bishops and that the bishop so elected should be in the diocese where he was elected. It was thought the whole church should have a election of the archbishop through an election board. This was later agreed to.

The Institutional Planning Committee thought the thoughts expressed by the groups and them again in summary form to the Synod.

The Synod resolved the following questions within the constitution:

The name of the new church is to be the Anglican Church of P.N.G. as long as this remains the name of the country.

The powers of diocesan synods, provincial councils and a general assembly or synod be considered by the Constitutional Committee.

The archbishop could be chosen from any of the five dioceses and be elected by the Archbishop Election Board consisting of the bishop, a priest and a layman from each diocese, and that the Archbishop be appointed till his death or retirement from office.

of provincial constitution

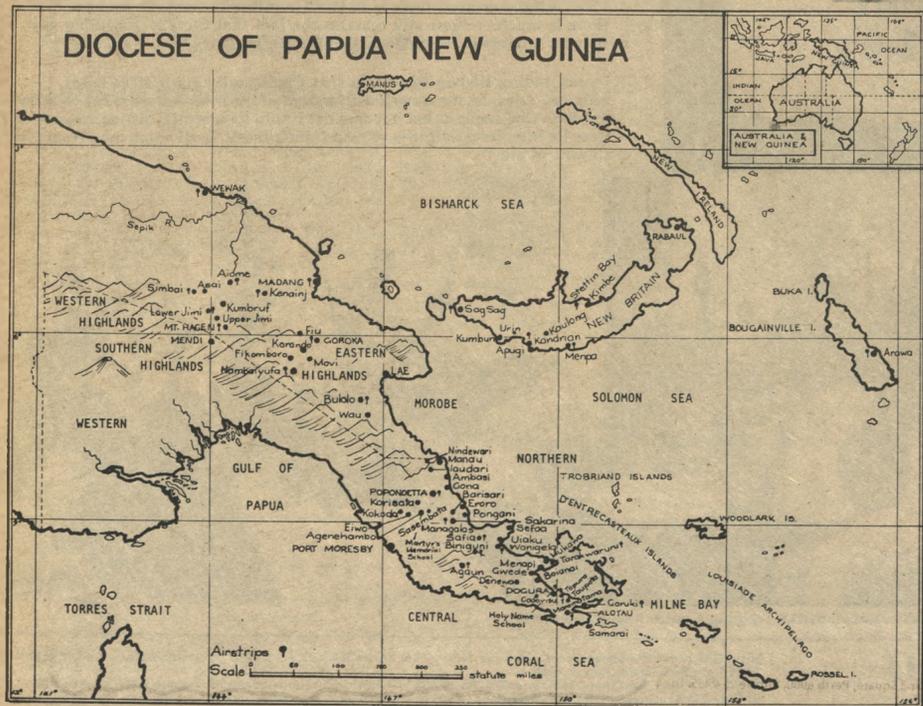
The decision made by the Synod resolved the question of power in relationship between diocese and province.

It was felt that the constitution should be strong but at the same time flexible to maintain the unity which the P.N.G. now experiences and saw the need for a structure to achieve this goal.

Proposals made grew out of a long and arduous discussion. A Constitutional Planning Committee established to consider all Synod had in mind in conjunction with the presented working draft, was to draw this together into a provincial constitution. Progress is to be made by the Diocesan Council, with a final decision to be made by the Synod.



Fr Charles Helms (Wangeratta, originally), warden of Newton Theological College, delivering his report on clergy training.



A YOUNG CHURCH COME OF AGE

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BUDGET FOR MISSION 1974

Set out this way, ABM's estimated income and expenditure for 1974 looks odd and statistical. But with your financial and prayerful support, these figures will add up to new life in Christ for hundreds of people.

EXPENDITURE		Christian Education & Communications Programme (formerly Pacific Islands Christian Education Council)	
Mission Budget	383,742	South Pacific Anglican Council	300
Works Section	32,792	Christian Literature Distributors, India	295
Administration	33,674	National Home Mission Fund (St Mary's Children's Village, Alice Springs)	2,000
Home Education Service	450,208	Nungaiyina College, Darwin	1,500
Equipment Fund	110,799	Contingencies	1,420
	13,558		\$383,742
	574,565		
Less: New Guinea & Aboriginal Special Purposes Trust Fund	2,000		
	\$572,565		
INCOME		DIODESAN OBJECTIVES	
Diocesan Contribution	557,565	1. Grants to Missions	\$ 52,500
Objectives	5,000	Papua New Guinea	225,000
Extra Diocesan	3,000	Carpentaria	59,000
A.B.M. Trust Limited	3,000	North Queensland	4,000
Hughes Estate	7,000	Palm Island	4,000
	\$572,565	Rockhampton	800
		Woorabinda	12,000
		Gippsland	24,000
		Lake Tyers	12,700
		Representative in	5,500
		Aboriginal Affairs	6,140
		Melanesia	30,000
		Polynesia	24,187
		Kuching	5,980
		Sabah	1,935
		Singapore	2,500
		West Malaysia	3,550
		Japan	150
		Korea - Seoul	2,860
		Taejon	2,500
		Jerusalem and the East Mission	8,000
		Commission of Overseas Mission A.C.C.	1,000
			\$557,565

These are the targets ABM has suggested to each diocese for 1974. Your Parish's support is essential if your diocese is to reach its target.

ABM Review of Mission

The strategy of mission today



- a report by the chairman of the ABM, Dr John Munro, to the Board

At the October meeting of the Board a Working Party on the Strategy of Mission will be presenting a report. For two years it has studied the nature of the Church's mission in the world today.

It has taken into its thinking the findings of the Bangkok Conference on "Salvation Today" sponsored by the World Council of Churches in 1973 and also those of the Lausanne Evangelical Congress held earlier this year. It has concentrated particularly on the development of the independent and autonomous dioceses of the Anglican Communion in the Pacific and Asia with which the A.B.M. has had a good deal to do.

At the same time the Working Party has considered the results of a statistical survey conducted in several Australian dioceses to see if reasonably objective assessments of the image created in peoples' minds by the work of A.B.M. could be drawn and to see if improvements could be made, both in the way A.B.M. propagates mission throughout the Australian Church and in the structures it uses in doing so.

It is my hope that the Board will see its way clear to publish the quite sizeable report in some fashion which can become the basis for study throughout the Church not only by those who have always been closely associated with A.B.M.'s work, and in many cases its sacrificial supporters, but also by church-people generally, who may be confused about the missionary cause in the total mission of the Church today.

I will not distort the findings of the report or anticipate the decisions of the Board upon them by trying to indicate what they amount to in any foreshortened way at this time. But even though I would not want anyone to gain the impression that radical changes are about to be inaugurated in the workings of A.B.M., yet I do believe that as a result of this report and (as I hope) its adoption by the Board an understanding of mission will develop amongst a greater number of people in the reasonably near future with consequent effect on the life of both A.B.M. and the Church as a whole.

On January 26 the Diocese of Melanesia will become an independent province of the Anglican Communion by dividing into four dioceses and separating from its parent-Church, the Church of the Province of New Zealand. It will be a great day for the Church both in New Zealand, and of course, in the new Province, because it will mark the coming-of-age of a former "missionary" area in which many have laboured for a long time. Through A.B.M. the Australian Church has long supplied some help to

Melanesia and the Primate will be representing the Church in this country at the new Province's inception.

I recently attended the second Synod of the Diocese of Papua New Guinea and was much heartened by the way in which the Church in that country on the eve of national independence is quite unified in its desire to set up another Province of the Anglican Communion which, it hopes, will play its full part in its country's destiny.

Papua New Guinea Anglicans are thinking responsibly about their Church's future and are trying with what resources they have to anticipate the time when they will enter into reciprocal partnership with the Australian Church by expressing their missionary concern in the sending to us of those who may be able to contribute to the building up of the Household of Faith in Australia.

In a session on budgetting for 1975, Archdeacon Sheumack of Bendigo and I sat down with the diocesan bishop and regional bishops and indigenous representatives from each region and talked about their financial problems and ours.

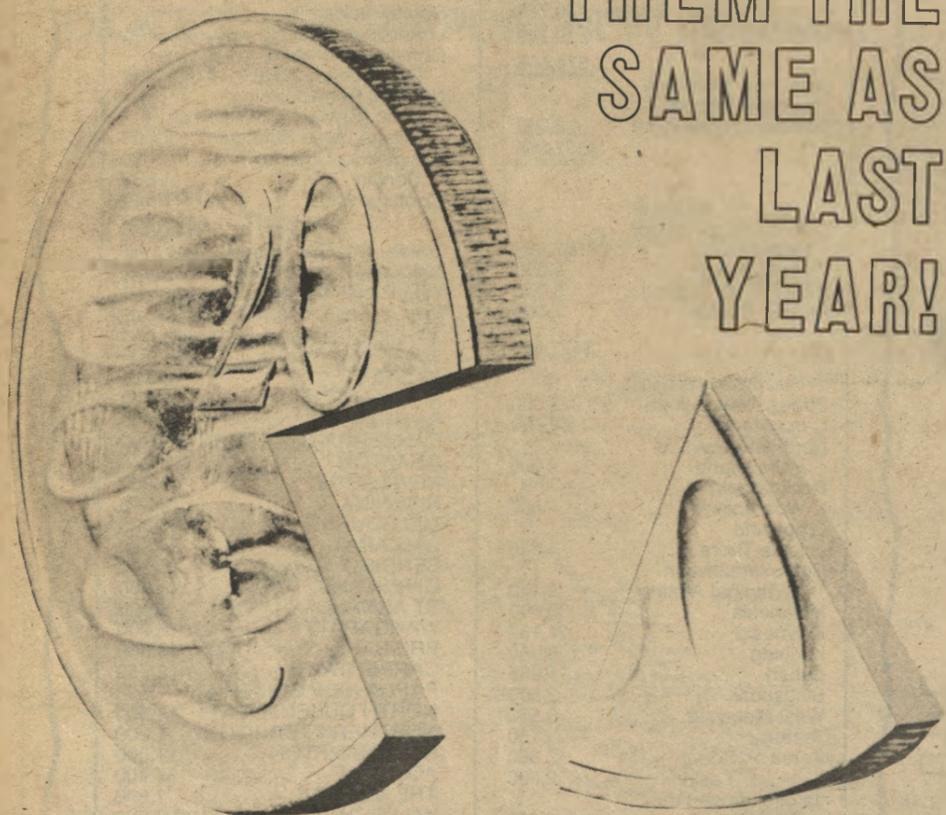
It seemed to me that the Papua New Guineans were very sensitive in understanding the problems of the Australian Church in these spiralling inflationary times — they have their problems, too — and were strengthened in their resolve to do what they could to improve their own self-support as far as they can.

But I think the most significant moment in our discussions was reached when almost by the way I confessed that, maybe, as the years go on the Australian Church will be looking to Papua New Guinea for people to come to us as missionaries because, as I said, "there are probably more heathen people in my country than in yours." Whether or not that statement was perjorative each must judge for himself, but I think that our fellow Anglicans in the Diocese of Papua New Guinea appreciated the point that partnership between our Churches entails both giving and receiving.

They may not be rich in money but they are, in my opinion, rich in the quality of their people. In the best sense of that word "payback" will come to the Australian Church in 'people' coming to us to help us renew our faith which their forefathers received so gladly.

John Munro, Chairman.

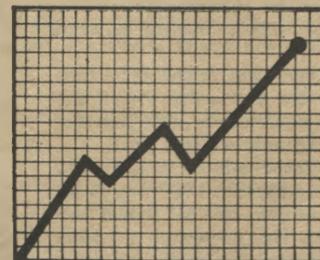
"MISSIONS? I'LL GIVE THEM THE SAME AS LAST YEAR!"



HOW INFLATION HITS THE OVERSEAS CHURCHES

We're all well aware of inflation in Australia. But it's a world-wide phenomenon — and how often do we think of its effects on the young churches overseas? Unfortunately, those effects are very real. In Fiji, for instance, in a 12-month period, a pound of rice rose from 11c to 13c, a pound of flour from 6c to 9c, a 12 oz. tin of corned beef from 72c to 91c. In Singapore, a pound of butter rocketed from 90c to \$1.80 in two years, a loaf of bread from 25c to 35c, 10 eggs from 90c to \$1.30. In Melanesia, cement rose by \$10 per ton during 1973. That alone cost the diocese an extra \$1250 — while currency revaluations are estimated to have cost it a further \$11,815. The effects of all this are two-fold. Firstly, the money we send — if we send the same as last year — buys considerably less food for staff, building supplies, etc., than it did

12 months ago. And secondly, the local people themselves cannot give more to their Church — for even though they put more in the plate from their meagre wages, the increase is immediately eaten up by inflation.



It's a sobering thought. If we give the same to missions this year as last year, we're actually giving around 15% to 20% less.

AT A TIME WHEN OPPORTUNITIES ARE GREATER THAN EVER

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Australian "step forward" in Family Law thinking

— Dean Ian George, of Brisbane

The Family Law Bill is an important step forward in Australian thinking, according to Dean Ian George of Brisbane.

Writing in the St John's Cathedral bulletin for September 22 he directed church members to consider eight positive aspects in making their assessment of the bill.

However he was critical of the 12 month separation suggested as establishing the irretrievable breakdown of a marriage: he suggested a two year separation.

In speaking to CHURCH SCENE last week, Dean George explained that church members should act responsibly in assessing the social implications of the bill, without feeling that approval would reflect on the Church's own disciplines for its members.

The positive aspects of the Bill to which he drew attention were:

1. In Section 6 the Australian government and society show the first real recognition of polygamous and polyandrous marriages and the significance of such social units in other places.

2. The strong recommendations about how the court should proceed in reconciliation (Section 14) are highly desirable.

3. The recognition of marriage counsellors (Section 17) as a profes-

sional body and the protection of their professional secrecy is highly desirable.

4. The concept of "the irretrievable breakdown of marriage" (Section 26) was recommended to the British Parliament by the Church of England some years ago. This does away with much of the deviousness and the dishonesty of current divorce proceedings. Who is able — other than God — to determine the measure of guilt in the failure of a marriage? Invariably both parties are to blame. It is the rare case when one party is so irresponsible that they can be clearly labelled as THE guilty party. In the same way many divorces on the grounds of adultery are the result of exceedingly doubtful practices of proof and obtaining evidence. It would be good to have

these out of our system.

As I have said above, I have doubts about the period of twelve months as adequate proof. Nevertheless one must note that in Sub-section 3 of Section 26 the court even at the latest stages is obliged to seek reconciliation if any sign of its possibility appears.

5. The reduction of the period for the granting of a decree absolute to one month (Section 34) is highly desirable. As long as the circumstances are clear and no appeal is pending there is no reason to delay people for longer than a month before they can re-marry.

6. The recognition of the important work of Welfare Officers (Section 41) is encouraging.

7. The recognition of the need for children to be adequately provided for before a decree becomes absolute is vital (Section 42).

8. A most significant recognition of the need for personal privacy is included in Section 95 where evidence and names and anything relating to the privacy of individuals is given what protection is possible. This is an encouraging sign for this and future legislation.



Dean Lance Shilton, of Sydney, addressing the opening dinner of the Religious Booksellers Group Convention in Sydney.

60 publishing houses were represented by the 24 publishers and publishing agents on their stands, while 40 retail bookstores also exhibited, including 8 from interstate.

Also pictured are Helen Harrison (EMU BOOK AGENCIES), Clifford Warne (CETV), Ron Logan (S. JOHN BACON), and the Rev. Kevin Engel (CMS and AUSTRALIAN CHRISTIAN LITERATURE SOCIETY).

Inter-state, inter-church planning for Albury-Wodonga growth

A Joint Commission of the Churches to foster co-operation in church planning in Albury-Wodonga has been established on an interim basis. The Commission has resulted from a conference of church leaders in Albury in September.

Forty leaders representing the Anglican, Roman Catholic, Methodist, Presbyterian, Baptist, Congregationalist, Lutheran and Greek Orthodox Churches, the Churches of Christ and the Salvation Army agreed on the need for the churches to co-operate where possible.

The conference consisted of state and diocesan church leaders and representatives of the local churches in Albury and Wodonga. This was the first time that denominational leaders had met with local churchmen on an ecumenical basis.

A committee, consisting of Dr K. Rayner (Bishop of Wangaratta), Dr F.P. Carroll (Roman Catholic Bishop of Wagga Wagga), Archdeacon S.W. Holmes (Anglican), the Rev. J. Stuckey (Presbyterian), and the Rev. I. Williamson (Methodist) was set up to plan future meetings of the Joint Commission.

After the conference Bishop Rayner said that state boundaries had complicated planning by the churches for Albury-Wodonga. Most churches were organised on a state basis and many decisions involving the churches were made by people as far afield as Sydney or Melbourne.

He said that one of the most valuable features of the Conference had been the bringing together of churchmen on the local scene with those responsible for making decisions at diocesan or state level. Probably some churches would review their administrative arrangements to facilitate and simplify future planning.

Bishop Rayner said that he had been impressed by the excellent spirit of co-operation at the meeting. There was now good hope for a co-ordinated approach to planning by the churches in Albury-Wodonga. This did not mean that the identity of individual churches would be sub-

merged but that all possible avenues of joint planning would be explored.

The newly established Joint Commission plans to hold its first meeting early in the new year.



The city of Geraldton's Sunshine Festival included an Anglican "Celebration 75" float in the traditional procession through the streets recently. Representing "His World", the float was manned by 12 boys and girls from St George's parish and the Cathedral parish. A motorcycle escort was provided by the Rev. Noel Townsend of Bluff Point.

Sydney M.U. seminar

"Snow White goes down the mine, and Red Riding Hood kills the wolf herself! Even fairy stories are being re-written in our society where the role of women is so rapidly changing."

Dr Claire Isbister of Sydney's Royal North Shire Hospital was one of three speakers at a re-

cent day-long seminar arranged by Sydney diocese's Mothers' Union (social problems

department).

On the hesitancy of some women to commit themselves to marriage, she pointed out their unchanged basic need for loving, lasting relationships. Not even procreational sex need include love, while recreational sex excludes love. True eroticism is the prerogative of the monogamous couple, she said.

A marriage has to hold together from forces within. It has to be worked for with patience, loyalty and love, unselfishness and a cards-on-the-table outlook. Women will no longer be the underdog, the cheap housekeeper, nor tolerate infidelity, she said.

Dr Isbister concluded that happy families do not come by chance. Neither will formal religion alone hold families together. "We have to live our religion and find, in the Christian way of life, the way of happiness and fulfilment," she said.

Shoalhaven home, Nowra, extends Chesalon work

Sydney's Home Mission Society Chesalon Home for the aged sick was opened at Nowra on September 28.

Bishop G.R. Delbridge of Wollongong dedicated the 52 bed home which was opened by Mr J. Hatton, M.E.A for the South Coast.

Mr Hatton was most helpful in the early days of planning for the home. He was President of the Shoalhaven Shire Council when the Council donated the land to Chesalon.

Local residents have raised \$107,373 to build the Shoalhaven Chesalon. The local opportunity shop in Bomaderry has itself raised over the last ten years \$22,000 to assist in the construction work.

The Matron of the Shoalhaven Chesalon is Matron Dean, who was formerly Matron at Eastwood Chesalon for six years.

Chesalon is an Old Testament word mean-

ing a place of security. There are now nine Chesalon Homes.

In 1973, the Chesalon Homes cared for 507 chronically ill aged people. Another 445 people are awaiting admission, while 1,250 more enquired about accommodation last year.

Matron Dean said, "The Chesalon Homes began with one old home and 14 patients in Summer Hill in November 1952.

"Through its 22 years of rapid growth, the work has been based on Christian dedication. Elderly patients are given the most modern and efficient geriatric care in an atmosphere of sympathy and compassion.

"Craft work and various other therapeutic activities are part of everyday living."

2 x 2 YEAR STEWARDSHIP PROGRAMMES REMARKABLE SUCCESS

The first two-year phases of the system of four-year, two-phase parish stewardship programmes introduced by Church Advisory Services increased parishioner commitment and established giving at higher levels than ever before. The second two-year has now been commenced in a number of parishes. The average increase in giving over the first phase, so far, has been 41%. Those are this year's figures. Figures of right now, figures in our present inflationary climate that so frightens many of us.

THERE IS NO NEED TO LAG BEHIND INFLATION

Contact us now for details

CHURCH ADVISORY SERVICES PTY. LTD.

St. George Buildings,
Warncliffe Road,
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An English Induction

The bells rang out over the gentle Suffolk countryside which was softly suffused with a magical twilight luminosity; the scene would have delighted Constable, the county's painter who once lived nearby. Driving into Suffolk from Cambridge my wife and I could see the squat ivy-covered tower of Freckenham church on a slope on the horizon. Coming in from the fens there is a strong consciousness of topographical change.

But it was another sort of change which we were to witness; the induction of Dr John Nurser, Warden of St Mark's Institute of Theology Canberra for five years until last July, as Rector of the combined living of Freckenham cum Worlington by the Bishop of St Edmundsbury and Ipswich.

In 1968 I had sailed home to Australia with John and Elizabeth Nurser and their children and John's mother on their way out to Canberra. During the five week voyage I had enjoyed John's probing questioning about Australia and the Australian church and his enthusiasm for the task ahead in building on Bishop Burgmann's foundation at St Mark's. The other Nursers were excited as well: they faced considerable readjustment in their translation from the C.P. Snow world of windy courts, East Anglian greyness and the venerable insularity of a Cambridge college where John had been Dean for seven years. At the end of the seemingly endless ocean journey would be the sunshine of a young and sparkling national capital searching for its soul amidst all the vitality of parliamentary and diplomatic bustle. Their new way of life would be as fresh and novel as the recently filled Lake Burley Griffin on whose shores, literally, they were to live.

Five years on and I was with them again, this time at Freckenham after another major scene shift: a reversion to that most English of scenarios, the country parish. There it was: the ancient village church — as old as King Alfred — just up the road from the Hall; the rambling mellow stone rectory with rooms too numerous to count but which include a ballroom added by some nineteenth century Peterhouse squarson; acres of glebe and woodland; a small flock of farmers and villagers headed by a phalanx of retired army officers as churchwardens — yes, a General, a Major and a Captain.

John's predecessor as Rector had died alone in the vestry in his seventies after an incumbency of fourteen years so the induction of a new rector was a major event in the life of the village as well as in the life of the Nurser family. Villagers and Nursers had turned out in strength.

Differences

An English induction has features which have no counterpart in Australia. At inductions in Canberra John would never have heard the incoming incumbent make a Declaration against Simony before the service. This survival from more opportunistic days is a reminder that mercenary patrons were sometimes not above being bribed to nominate the highest bidder from amongst the clergy interested in the good living in his gift. So as the visiting clergy were robing before the service John

The Rev. Brian Porter, an Australian priest reading Theology at Trinity Hall Cambridge, attended the induction of Dr John Nurser as Rector of Freckenham Suffolk on September 17 and sends this report of the way things are done in rural England.

solemnly swore before the bishop that the patron had not received any material benefit for this nomination.

Patronage itself, apart from purely episcopal nomination, is also not to be found in the Australian church. In England 30-50% of the parishes in each diocese are in the gift of the Crown, collegiate, corporate or private patrons who are legally entitled to present the priest of their choice to the bishop for institution and induction and except for highly technical objections the bishop is legally bound to institute. It is thus possible for an incoming incumbent not to meet his new bishop until the induction. In practice however the patronage system is as good as the patrons; at best the patron will take a keen interest in the parish and its needs and will consult the people and the bishop before choosing his nominee and might then provide financial and moral



support to the priest and parish during the incumbency. At worst it is an absurdly remote and shameful anomaly within an episcopal system which many angry reformers would see swept away.

Patron

In the case of Freckenham the Patron for this turn was the Master and Fellows of Peterhouse Cambridge where John had read History and completed his PhD on Lord Acton in the 1950's. So Professor Clark, Master of Peterhouse processed into Freckenham church behind the dozen or so clergy there to pray John in, and he began the service by formally presenting John to the bishop. Then followed the various declarations with which Australian incumbents are familiar, and the institution itself by which the bishop acknowledges that he is sharing his cure of souls in that place with the incumbent. The induction proper is a ceremony linked to the institution but is in the hands of the Archdeacon (in this case of Sudbury), the rural dean — truly rural in Suffolk — and the churchwardens carrying their staves of office. This group conducts the priest to the main door of the church and there give him possession "with all the rights, privileges and appurtenances thereto

belonging" by placing his hand on the latch. John then tolled the bell to signify his taking possession; the local prophecy is one stroke for each anticipated year and John tolled seven and half fat years. Then as is the custom in Australia the same group moved to various parts of the church for promises and prayers: to the font, the lectern, the pulpit and the altar. One difference which I noticed was that at each station the churchwardens asked the people if they would assist their new parish priest in the carrying out of his promises. This was a renewal of congregational obligations and I rather liked its significance.

Homecoming

Next John with characteristic hesitation gave out the notices for the first time in his ministry as a legally instituted and inducted incumbent. He invited us all to a party afterwards in the village hall and a

momentary vision of luke warm tea and milkarroot biscuits came to me. Then Bishop Leslie Brown preached a direct and homely sermon on the significance of the occasion. Appropriately enough Bishop Brown has also served the church overseas, in his case in East Africa, so he is one who understands homecoming quite well. In the procession back to the rectory in the darkness I bumped into an elderly retired archdeacon who in turn had bumped into an equally elderly perpetual curate. I remembered Rupert Brooke:

*"And spectral dance before the dawn,
A hundred vicars down the lawn;
Curates, long dust will come and go
On lissom, clerical, printless toe;
And oft between the boughs is seen
The sly shade of a rural dean..."*

A real party followed in the village hall: "party" had certainly been no euphemism. For a glass of sherry met us at the door, the groaning tables inside begged us to their cold cuts and an atmosphere of enthusiastic goodwill and hope for the future prevailed. The droll Nurser speech in reply can be imagined by those who know John, and we were on our way home. We felt very glad to have been there and to have taken part in John's induction.

Bishop Garnsey advocates practice of "common wealth"

"Among the many evil effects of inflation are anxiety, disunity and extreme hardship for the weak and poor. Those who ought to know tell us that some people are able to make a great deal of money in a time of inflation. If that is the case, we have identified another evil, the profit of a few from the anxiety and loss of others."

Bishop David Garnsey, who retired as Bishop of Gippsland on September 30, was writing on the topic of inflation in the latest issue of his diocesan paper, the Gippsland Anglican Church News.

"The Commonwealth Government is committed to social welfare for all our citizens. This involves a fair sharing of the rewards of labour and of the burden of hardship when it comes upon individuals, local communities or the nation as a whole. Those aims are fundamentally consistent with Christian principle," he said.

It also involves a fair sharing of the work needed to produce our common wealth and a positive effort to prevent parasites from continuing to live off the output or the ignorance and folly of others. This is also consistent with Christian principle. In this respect, the report of the Senate Committee on Securities and Exchange has delivered a rude shock to all who are rash enough to put their trust in 'free enterprise'.

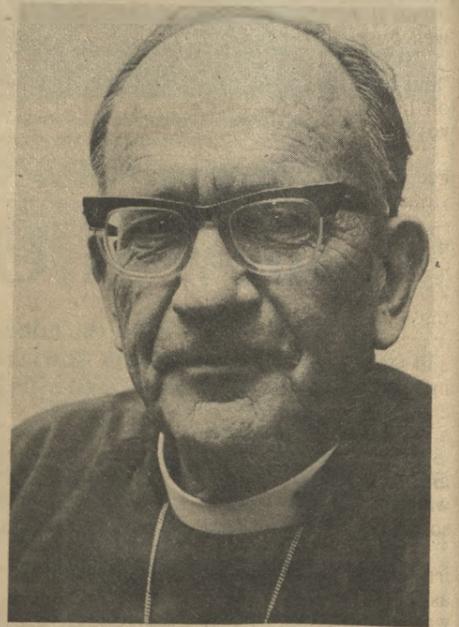
"No help to low earners"

"A prominent investor and financier told a recent regional meeting of Rotary that there is a simple remedy for inflation, namely, to stop buying things that we don't really need. That advice is not helpful to those on low salaries, wages or pensions, or to the members of neglected social groups. And we know that there are

over a million Australians in this situation.

"Those who can manage with less than they have can and should follow the speaker's advice. If they don't all will suffer in the end. Those who are entrusted with the nation's affairs are those who can and should give the effective lead in restraint. If the Cabinet decides to freeze Parliamentary salaries, they will deserve our gratitude and win the moral right to ask for similar restraint from all highly paid groups, such as company executives, professional groups and union organisers, and even the more highly paid sub-professional and skilled workers.

"In the community at large most of us can help by reducing or abolishing luxury-



spending in order to free funds for public necessities.

"If such restraint becomes general, there will be some dislocation in luxury-trades, and in enterprises already committed to expenditure for anticipated growth. The spirit and Practice of COMMON WEALTH must be used to prevent unnecessary hardship and share costs.

"A society based on consumer-ism, planned obsolescence and the continued economic growth of the affluent in the West, is doomed to die, just as surely as consumption killed its victims before effective anti-T.B. measures were practised.

"As a recent leader in *The Australian* pointed out, we are all involved in this together and 'together is the only way we are going to get out'. It means reduced profits, less rises in salaries and wages. It means more honest work more responsibility for one another. This may not please the 'fat cats' but it will win the support of all decent people, including at least some of those who have dropped out because they despise a system based on accumulation and waste."



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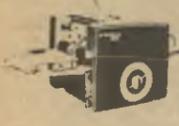
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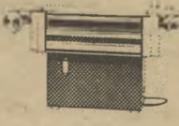
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God's Squad radicals: who creates "outlaws"?

By GERALD DAVIS

"Trading on a tragic issue for \$600 a week simply increases the whole atmosphere of carelessness" . . . "It's as though there are upper-crust people who simply like to be entertained by a picture of what's going on on the other side of the tracks . . . The media is most inhumane at the moment it pretends to care!"

Those are three quick quotes from the man behind one of the really exciting areas of Christian action in Australia at the moment.

The man is John Smith. His "action" goes by the ponderous name of "Truth and Liberation Concern". In fact, it is known to many people around south-eastern Australia as God's Squad.

John Smith's a Methodist minister's son. He thinks the world of his Dad, too, but he can't be asked to preach in Dad's church. His hair's too long.

"Smithy", as he is usually referred to, is one of a number of younger Australian Christians who have had a vision of what most of them call "radical discipleship". It has led them to what many church leaders call (wrongly, I suspect) "counter-culture Christianity".

Alienation

John Smith is a totally convinced Christian, deeply immersed in one of the most demanding pastoral ministries you could imagine, who sees his vocation as bridge-building and evangelistic fishing across the whole field of alienation.

It began, some years ago, with the world of the bikies. The sub-culture of the motor-cycling "outlaws" (their own description) was barely emerging when John Smith made his identification with it and became part of it. He let his hair grow. He donned the denims, leather and helmet. And, of course there was the two-wheeled motorised steed.

His God's Squad's fame has gone so far that when, a week or two ago, the Channel Seven network wanted to work up an hour's show on violence for Mrs Margaret Whitlam's weekly morning women's program, Seven Network's program people quickly lighted upon John.

It was the result of this contact, as it happens, that had CHURCH SCENE in contact with him, too.

Because if John Smith were as given to venting frustrations violently as many bikies are reputed to be, The Lodge might well by now be a heap of charred rubble.

"It's a terrible thing to say," he admits, "but I must say Margaret Whitlam carried on like nothing better than some cultural voyeur of tragedy and violence."

"We were asked, at 24 hours' notice, to get ready for an hour's program on violence. I suppose why I reacted so hard — when we found it in fact only seven minutes — because I still had some idealism left about the Government. I know all the politicians let you down eventually, but there's her husband's government still ploughing on about education and welfare long past the danger point on inflation. I expected a woman who can't extricate herself from politics would show a bit more responsibility.

"There you are: they got us on there, and she asked silly questions, and she waves a disdainful hand in the air when someone suggested she hold my helmet.

"That's the helmet there." (It's an iridescent blue, not specially remarkable as far as we could see.) "You could see she was afraid it smelled."

Poor Mrs Whitlam! Perhaps a Prime Minister's wife, with a background of working as a social worker and the physique of a Collingwood ruokman, can well look after herself. But her adversary is not to be dismissed too lightly.

Violence

"I sat up to 3 am the two nights before the recording studying things beyond me — comparing catharsis and crisis views of violence, reading up the experts, and so on. Violence is a terribly real problem. We see it here . . . (He went on to describe a recent accidental shooting. The loaded gun, he said, had been available for the tragedy because a third person was in such danger through a gangland feud that he never slept without it beside him.)

John Smith was a teacher, taught two years at a Victorian country high school, then underwent training at Melbourne Bible Institute. Back to teaching, then several years on the staff of Campaigners for Christ, an evangelical agency with a welfare program for servicemen.

"I stayed too long, I'm afraid, because I got pre-occupied about the vast mass of young people, particularly, who are out of

the range of the usual kinds of Christian outreach.

"Usually, you see, there are sociological factors acting against most of us. Music, for instance. We have identified with these people on their sort of basis. That's why my hair's long. That's why all the gear."

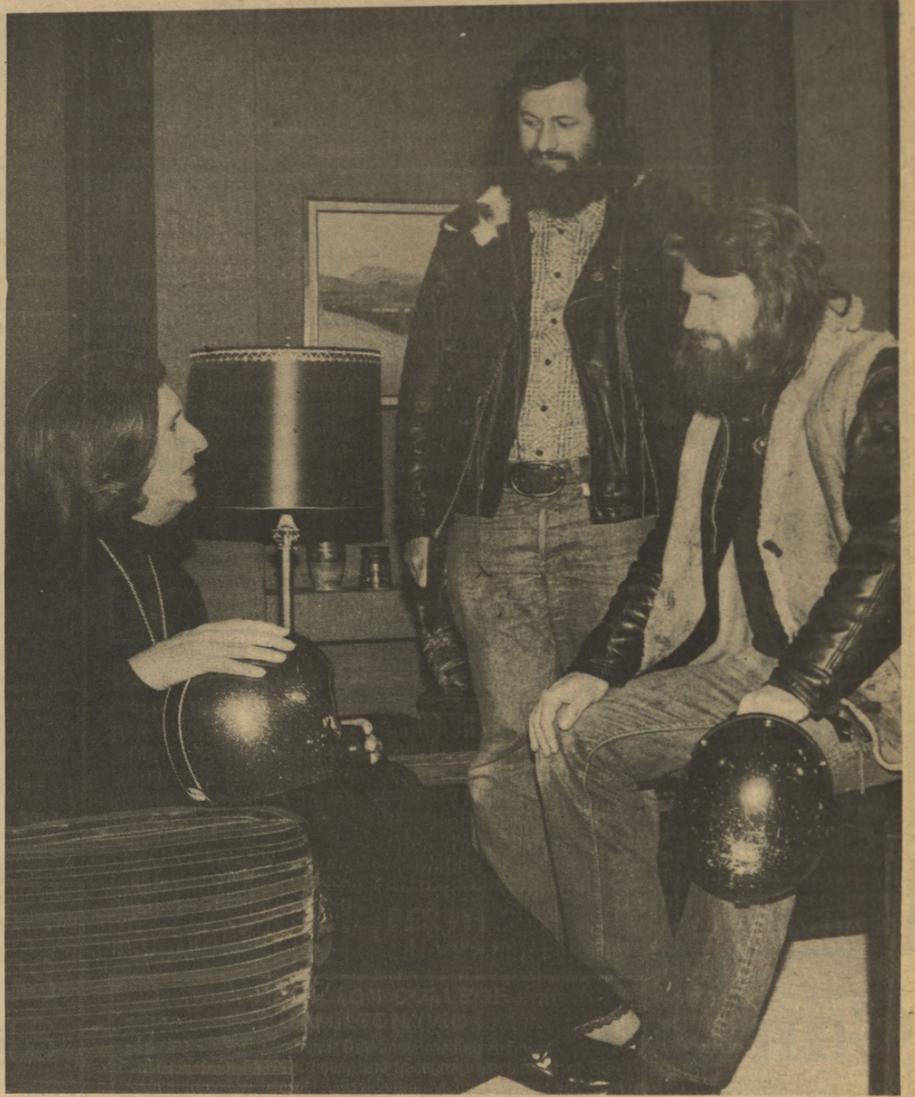
We asked what were the particular insights of his experience with God's Squad. He announced there were three, and then got so enthused about the first that the second and third never emerged . . .

Incarnation

"I guess it's the theological meaning of the incarnation first," he said.

"Incarnation has to mean that ethics are inevitable as part of the Christian Gospel . . ." and he was off. The Lausanne Congress had crystallised some of this more clearly for him. (The Evangelical Alliance had passed the hat around to send him when they realised he had not been invited on the usual subsidised basis.)

Conversation lapped around and over this idea of incarnation and quite naturally flowed into the pastoral ministry his team is rapidly finding almost forced upon them by numbers of alcoholic married women in suburbia somehow in contact with them. And some of the more bizarre problems: "We've been in touch with a chap for a while. He has been divorced, remarried, and is now living with a third woman in a de facto marriage. Well, he comes to our evening study, and then his first wife began to come, and now his ex-wife, his formal wife and his de facto wife are all in touch with us. They were all here at once last night. It was lovely in a way, but, boy! what a problem that poor man's got. It happens the third woman is the most dependent upon him, too."



John Smith (centre) and Mike Peele who were interviewed by Mrs Margaret Whitlam on her Channel 7 network program.

(Herald-Sun T.V. picture)



Some of the members of Melbourne's God's Squad, who have a Christian ministry to others of their age and interests.

Mark Lawrence and John Smith discuss the art work for forthcoming publications.



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A View from the Balcony

LIVING ON THE YONDER SIDE OF CONVENTION

Harold MacMillan, in his autobiography, describes "a bizarre but memorable" meeting with Churchill. Having received an urgent summons from Churchill, he found, on his arrival at Ten Downing Street, that the great man was still in bed. MacMillan graphically describes the scene:

"He was in bed with a little green budgerigar sitting on his head. The cage was on his bed, a cigar in his hand, and a whisky and soda was by his side, from which the little bird took sips from time to time. The bird then began to fly about the room, perching sometimes on my shoulder, sometimes on the Prime Minister's head, while all the time Gibbonese sentences were rolling from the maestro's mouth about the Bomb — the most terrible and destructive engine of mass warfare yet known to mankind. From time to time the bird said a few words in a husky kind of voice like an American actress, and sipped a little whisky."

The scene was repeated on another occasion. Summoned to the Prime Minister's presence, he found Churchill in an angry and belligerent mood. "I was ushered upstairs", MacMillan relates, "and found Churchill in bed, finishing a substantial breakfast, soon to be followed by the inevitable cigar. He was wearing the famous Chinese dressing gown, and his favourite budgerigar was perched on his head. The bed was strewn with newspapers. But there was no benevolence in his manner. Indeed, he was in a fierce and angry mood: and poured out a flood of accusations and reproach.

"Why have you done this man to death — you and your minions? Have you not read the papers — the Daily Mirror? Have you not heard of Pilgrim's suicide? You are responsible for Pilgrim's death. How are you going to make atonement?"

For a moment MacMillan thought that the Prime Minister had suddenly gone mad. He was bewildered by these strange references to Pilgrim and death and atonement. He then discovered that Churchill's rage has been triggered by newspaper reports of bureaucratic bungling in the Department for which MacMillan was responsible, and the suicide of Mr. Pilgrim.

It was typical of Churchill that he could, in a situation of grotesque absurdity (with a budgerigar perched on his head), castigate a subordinate without the slightest vestige of self-consciousness.

We are all, in our insatiable curiosity, eager to hear stories about what Mr. Pickwick picturesquely called the eccentricities of genius.

Edith Sitwell (who was, in her own way, something of an eccentric) has written a series of lively anecdotal sketches entitled *English Eccentrics* (England, George Santayana comments, is the paradise of eccentricity). With wit and learning, she describes the unfortunate Squire Mytton, who deliberately set fire to his nightshirt to frighten away his hiccups, and old Mr. Parr who married first when he was eighty and then made it a habit. She does not include Sir Richard Grenville who, according to G.K. Chesterton's testimony, chewed glass. Nor does she include Dr. Samuel Johnson, upon whom Boswell had

already conferred immortality. Among his singularities, Boswell enumerates his practice of carrying dried orange peel in his pockets (the reason for which he would never divulge), his habit of rolling his head, moving his body backwards and forwards, and rubbing his left knee in the same direction, and his careful care, when going in or out of a door, to take a certain number of steps so that either his right foot or his left should make the first movement. ("I have", Boswell relates, "upon innumerable occasions, observed him suddenly stop, and then seem to count his steps with a deep earnestness; and when he had neglected or gone wrong in this sort of magical movement, I have seen him go back again, put himself in a proper posture to begin the ceremony, and, having gone through it, break from his abstraction, walk briskly on, and join his companion.")

Few of us can allow ourselves the luxury of such innocent foibles, for what is regarded in the great as endearing eccentricity, in lesser mortals is regarded as sinister aberration.

Alec Vidler, speaking of the institutional church, makes a plea for what he calls "exciting eccentricity". For too long we have allowed ourselves to be victims of that social tyranny which, John Stuart Mill says, is a far more subtle and ubiquitous enemy to liberty than any political despotism.

The Church has allowed itself to become conformed to the image of this world. "The Church in its springtime", Alec Vidler points out, "had the character of a mission or a movement, of a ferment rather than an establishment." If the native character of the church is to reassert

itself, it is most likely to happen, he suggests, through the discovery of the presence and power of the Holy Spirit. F.D. Maurice, who died exactly 100 years ago, came to the same conclusion. "I cannot but think that the reformation in our day, which I expect is to be more deep and searching than that of the sixteenth century, will turn upon the Spirit's presence and life."

Today, we are seeing that prophecy fulfilled. Multitudes are rediscovering the liberating power of the Holy Spirit, and as a consequence are experiencing a new authenticity and a new freedom in Christ. Multitudes are finding a new life-style embracing, at the one extreme, the Jesus Freaks and, at the other, the Harrisburg Seven.

Being a Christian means living a life which is no longer adapted to the pattern of this world (Romans 12:2 NEB); it means living a life which is radically new and qualitatively different.

Prophets and saints have always known this. For Isaiah it meant walking naked and bare-foot for three years as a sign and a portent; for Jeremiah, it meant wearing thongs and yoke-bars on his neck; for Hosea, it meant marrying a harlot; for John the Baptist, it meant a diet of locusts and wild honey; for Jesus, it meant being without honour in his own country.

Creativity, Jung rightly says, means living on the yonder side of convention. The followers of Jesus are to be numbered in this category; they live on the yonder side of convention a life that is not merely eccentric but creative and authentic.

STUART BARTON BABBAGE

Can prisons reform as well as punish?

"A Good and Useful Life." Rod Caird. Hart-Davis, MacGibbon, London, through Hicks Smith, Sydney. \$9.60.

H.M. Prison Rules (1964) states: "The purpose of the training and treatment of convicted prisoners shall be to encourage and assist them to lead a good and useful life." Rod Caird uses the phrase "a good and useful life" with his tongue in his cheek as title of this book.

He is a Scotsman who spent 12 months in prison in England, sentenced for riotous and unlawful assembly. He had been involved in demonstrations (provoked by

local tourist bureaux promoting tourism to Greece) expressing opposition to the military regime there.

The first two months of his sentence were served at Wormwood Scrubs, one of Britain's old-style prisons, where a tutor-organiser told him that three years there destroyed most men's ability to cope with life outside. The last ten months were at Coldingley Industrial Prison, one of Britain's most modern.

The prisons' rule he quotes in his title was one that specially provoked him, for just a month previous to his sentence he had graduated with honours in modern and classical Arabic from Cambridge. What good and useful life could prison encourage him in, from such a background and with his particular expectations!

His central theme is to argue against the view that punishment in prison, and reform, are compatible aims. His book

differs from most others by former prisoners, in that he interprets his experiences, while others mostly describe the life.

From all that he says, Coldingley is probably a good prison as prisons go. He cannot be regarded as typical of those who have to spend time there, which is why I can't react as he'd like me to to his story. He has failed to see that prisoners with different background would derive some benefit from the prison scheme of working an eight-hour day in "an efficient, well-managed industrial organisation, to have to work under supervision and against the clock in achieving economic levels of output and quality, and to earn more or less money according to how hard he works and what his own abilities will allow and finally, to enjoy the rewards of his own actions" . . . which is how this industrial prison is conceived.

His attempt at impartiality in describing prison circumstances is marred by his own expectations. Prison efforts to add to the homelike surroundings of the cells (with plastic mats on the floor) he calls grotesque, and he cannot appreciate the variety of security risks within prisons that the system must take into account. So he describes as offensive what might at another level be seen as in his best interests, considering the circumstances.

All the same, his reactions would be comparable with those of many Australian political demonstrators who serve time. He and his peers are part cause of the present changing climate in penal matters, and at this level his book is an important contribution to the current thinking. On the other hand, a prison system which lifts the expectations of prisoners, only to have them collapse when they get outside into society as it really is, is not a solution. He admits there are times now when he looks back to those months as a sanctuary.

CORALIE ADAMS

1937 Moorhouse Lectures

Trinity College, Melbourne, has just published Dr T.M. Robinson's lectures on Gallicanism, delivered as the Moorhouse Lectures in 1937.

Bishop J. Grant notes in his foreword to the publication that Dr Robinson was one of the great formative influences in the Australian Church, and that these lectures were a pioneering study on the topic at the time, 37 years ago. He is remembered as chaplain of Trinity College from 1928 to 1934, and warden of St John's College, Morpeth, from 1935 to 1954.

Copies are available from the Warden's Secretary, Trinity College, Parkville 3052 at \$1.50 each, which includes postage.

For daily reading

"Marching On". William Barclay. Hodder and Stoughton. \$1.40.

This is an excellent little book of daily Bible readings for six months, suitable for youngsters from twelve years up. It is based on the writer's "Every Day with William Barclay" for adults, and edited by Denis Duncan into a suitable form for younger readers.

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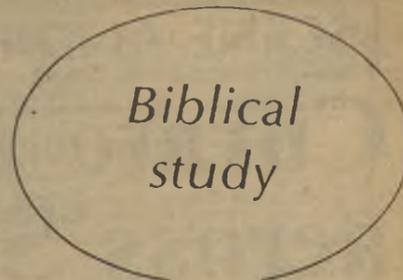
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PUT OFF AND PUT ON

(Thoughts on the Epistle for Trinity XIX)



There is need for Christians today to realize that their commitment to Christ is a commitment as well to Christian morality.

This was certainly one of the first lessons that Paul always taught in his churches. Thus, for example, in Ephesians 4:17ff. he reminds his readers that when they first heard about Christ they were told to "put off the old man" (4:22).

Put off the old

By this he meant their old way of life, and more than that, the whole attitude to life that they had once had, which had been basically selfish. They had been told to put that life off decisively (aorist infinitive) and to the extent that it had been put on in the past (4:22 "put off according to your former manner of life"). Their previous conduct was to be "the measure and rule of their renunciation."

He reminds them, too, of what that conduct had been. And it is worth keeping in mind that he was not talking to people who had been particularly criminal or vicious (as far as we know), but to ordinary people. Only, of course, he was talking to them from the divine point of view.

As God would have seen it, and measured by His absolute holiness, their conduct had been evil. This is not to say that they had never done anything good, or acted sometimes from the

best of motives. But the world's selfish outlook had nevertheless pervaded their lives, and by and large they were controlled by selfish desires (2:3). Moreover, says Paul, their minds had been darkened (4:18); they were not even aware of their plight, they could not see that they were isolated from God and in a very real sense from one another as well (2:12; 4:18), that they were "walking in sins" (2:1,2).

"Walking" means progress, and usually the term is applied to the Christian life to give the sense of progress into all that is good. But here it is used of progress in the other direction. "Walking in trespasses and sins" speaks of a moral decline, and this had been the case with these people because they had followed the "course of this world" (2:2), had been subject to the prince of this world (2:2). They would not have thought in these terms, but in fact they had cast their vote, as C. S. Lewis once put it, "not only for a world of misery, but also for a world of lies and propaganda, of wishful thinking, of incessant autobiography."

This idea of a moral decline is further expressed in the phrase "the old man which is being corrupted" (4:22, present participle). The tense gives the sense of something in progress. Evil, like a malignant growth, had been slowly but surely destroying them.

What Paul is saying, in effect, is that where morality is concerned there is no standing still.

If we are not moving towards "mature manhood, to the measure of the stature of the fulness of Christ" (4:13), then, however imperceptibly it may be, however unconsciously, there is "a continual falling, a plunging into bottomless depths, a being relinquished, a withdrawal even farther and deeper." Only one thing can arrest the declension. We must "put off the old man and put on the new" (4:22,24). The "new man" is Christ.

Put on the new

Behind Paul's terminology lies his concept of the two Adams. The first Adam was made in the image of God, but he failed, and in him we see our own failure. The "old man" is the Adam in each one of us that would disobey and then hide from God. But there is another Adam, also made in the image of God, who did not fail. He is "the one created after the likeness of God in true holiness and righteousness" (4:24), and in Him, identified with Him, we are accounted the same.

But all this talk of putting off and putting on is simply another way of saying that we should claim for ourselves the accomplished facts of redemption, "the provision for us in the Lord Jesus Christ of a complete transference and emancipation, so that the believer, once 'in the Lord,' has stepped out of his old position and has entered upon the new, however imperfect his consciousness of it may be, and however much he may have to learn of the further possibilities of his present position."

Be renewed

But in time he must certainly learn of those possibilities. He is already accepted by God and accounted by God a new creature, but he must also be a new man in practice. So Paul reminds his readers that when they first heard about Christ they were taught to "be renewed in the spirit of their minds" (4:23). This goes hand in hand with putting on Christ, but whereas that is a decision made once for all (aorist infinitive), the thought now is of a continual and progressive renewal (present infinitive).

Such renewal comes from submitting the mind to learning a new lesson. "It is to yield one's self to a 'form of teaching' (Ro.6:17) in order to have one's life refashioned in marked contrast to old and abandoned ways of life; it is to imbibe a new principle (Ro.12:1ff.) in the heart of one's rational being."

To be renewed in the spirit of the mind, as Paul meant it, is to study Christ; to see Christ as He was presented in the New; to see Christ moved to compassion and action by men's needs, and to indignation by the hardness of men's hearts; to see Christ touching the leper and calling the outcast.

But more than anything else, to study Christ is to see Him serving and giving His life a ransom for many (Mk.10:45), suffering "outside the gate in order to sanctify the people through his own blood" (Heb.13:12). It is to see Him as He was that we might know Him as He is; and from this to learn to live as He lived in true holiness and righteousness, without thought for Himself, concerned only for others.

"The man who knows that he possesses Christ," says H. C. G. Moule, "will evermore resolve, in experience, to find Him. The man who knows that, by the grace of God, he has put the New Man on, will therefore rise up, in working experience, in view of each hour's need, to 'put on the Lord Jesus Christ.'"

1. B. F. Westcott, *Epistle to the Ephesians* (London, 1906), p.68.
2. C. S. Lewis, *A Mind Awake* (London, 1968), p.107.
3. D. Bonhoeffer, *Creation and Fall — Temptation* (New York, 1959), p.76.
4. H. C. G. Moule, *Ephesian Studies* (London, n.d.), p.225.
5. C. Gore, *Epistle to the Ephesians* (London, 1898), p.181.
6. H. C. G. Moule, *op. cit.*, p.226.

DAVID WILLIAMS

Change all around, I see, and some of it disturbing

MY RUDE REMARKS (18/7) about the Melbourne Diocese's statistical survey have brought a protest from a hard-working priest on the sponsoring committee. I apologize. Any exhaustive survey is bound to contain a lot of information that most of the users are not going to use. This particular one is very thorough indeed, and its compilers are certainly to be congratulated on completing so ambitious a project. Its ethnic disclosures are important.

Thus, a circular pushed under my door last week was in four languages, the first being Polish; and when (for the first time for a couple of years) I visited the supermarket in our blue-riband top-executive district, there were more notices in Greek than English. And our new church organist is Dutch!

In this fast-changing regard the Melbourne diocesan survey may already be out of date.

OUR NEW MAYOR, a Roman Catholic, celebrated Michaelmas by attending St Ignotus', robed — and reading the second lesson from the Roman Missal! We started the service with the first verse of *God save the Queen*, following a Vestry vote in which the only dissentient voice was that of our only member under thirty: a barrister, who I am sure speaks for educated young opinion.

Well, well, that's the way it goes. Seniors' fashions are changing too. The wardens flatly refused on this occasion to carry the quite expensive staves of office that we acquired, eleven short years ago, when the Governor came to un-

Diary of a churchman

veil our ancient Celtic stone — and haven't used since.

o o o

CHANGES LIKE THAT don't worry me. One of the changes that do disturb is the way that now, as soon as public men start being investigated, they so often have to leave hurriedly. Take British Army Ministers, for example. Lord Halifax, who presented me at Court in 1935, appears in *The Oxford Dictionary of the Christian Church*. Not so Mr Profumo, of 1963 fame; or Lord Brayley, who resigned after financial disclosures last month.

The convening of the Council of RC Bishops, now in session at Rome, reflects growing concern at the Church's diminishing influence in the modern world, but that is not the real problem. The real problem is the moral coarsening of life: its as yet unassessed nature, extent and reasons. The age in which we live is eschatological, with the speeded-up eschatology formerly associated with war. Apart from plugging a few of the smaller holes (which is about all the Church can do at present), we have an urgent duty to *observe*, with pity and terror, what is happening.

o o o

THE BRIDGE HOUSE that is being established at Yarraville has received episcopal blessing and will doubtless be assumed to be a diocesan undertaking; but in fact the project to date has been the work of one man, Alan Curtis. Alan is secretary of the Melbourne Home Missions, but Bridge House is the child of his own spare time; which is saying much because, as a widower, he is both father and mother to a growing family. St. Ignotus' Mission Auxiliary's donation was, he tells me, the first to be received.

The House, as its name implies, is to be a bridge for mentally backward adults: a place to live, and to call their home, after they leave institution life to take outside employment, but before they stand fully on their own feet.

o o o

WHILE THE METRIC changeover was at its height a neighbouring vicar was asked (as he assures me) by an elderly lady, "How about hymns: will they have to print new books, or shall we just change the numbers ourselves?"

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SCENE AND HEARD ...

From PETER HILL

Curate to sail Chinese wheelbarrow across Sahara

You have to hand it to the English when it comes to adventurous inventiveness. For example, five years ago a Sussex man built a flying saucer out of four by two and masonite, and powered by a highly secret "electrical energy source" designed to propel it to the moon in 1½ hours. Those fortunate to have caught a glimpse of this incredible machine, said it looked a bit like a flattened band-stand.

Whether it made the moon or not we never heard. On the other hand, at about twenty million miles an hour — its estimated top speed — it could have made the trip without anyone seeing it anyway.

Less ambitious, much less secretive, and considerably slower, is the young curate from Manchester who plans to walk the Sahara Desert from north to south with a "neo-Chinese sailing wheelbarrow". If he makes it, the Rev. Geoff Howard will be the first man to do the journey without the aid of motor transport or camel.

"I have always wanted to cross the Sahara," Mr Howard told THE CHURCH TIMES, "and after a while I began to think I would like to do it without the help of anyone."

It was about eighteen months ago that he finally decided to make the

attempt, since when he has been in rigorous training.

Quite early in the scheme Mr Howard realised that it would be physically impossible for him to carry the amount of water needed on the various sectors. It was then that his investigations turned up the Chinese sailing wheelbarrow — a device "Which Oriental man has used for almost two millennia to push loads of several times his own weight over rough or soft ground."

The barrow has a very large diameter wheel to reduce resistance, and the load is distributed round the wheel so that

it is the barrow rather than the man which carries the weight. A small sail is used in favourable conditions to help things along, and Mr Howard hopes to make good use of the Sahara's prevailing north-westerly trade winds.

He has three main objectives in making the trek: first to draw attention to the hardship endured by the peoples on the southern fringe of the desert as a result of prolonged drought and to raise money for their relief; secondly, "to prove the reliability of the neo-Chinese sailing wheelbarrow" for use in developing countries; and, thirdly, to raise money for the building of St John's College, Durham.

Support?

Realising that it would be foolhardy to set off across the desert without any support whatsoever, he has arranged for a Manchester couple to trail him in a vehicle.

"But they will not assist me in any way," he said sternly, "unless my life depends on it." He plans to sleep during the heat of the desert day, and walk during the late afternoon and evening.

S & H likes people like Geoff Howard and wishes him every success when he sets off in early November. On the side of his neo-Chinese sailing wheelbarrow is an ad for Nigeria Airways whose symbol is a flying elephant; and if elephants can fly there is no reason why a neo-Chinese sailing wheelbarrow can't cross the Sahara Desert.

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The Canadian Primate, Ted Scott recently attended the fifth annual Ecumenical Conference held on the Stoney Indian reservation at Morley. Here he accepts a peace pipe from the Chief of the Wesley Band of the Stoney Tribe, "in gratitude for the continuing support of the Anglican Church". (Canadian Churchman picture)

Tintinnabulations in the belfry

"Learn a new word every day" is S & H's motto, and thanks to John Hazelwood, Dean of Perth, "tintinnabulation" is today's. It came from his Cathedral Newsletter in which he has some interesting information on the bells now on their way to England for re-casting.

Whoever was responsible for the inscriptions on the bells themselves, we don't know. The inscriptions display either an almost uncontrollable sense of humour or a positive orgy of sentimental, utterly false jingoism. The inscription most of us will see every time we enter the Cathedral is carved into the side of the Tenor Bell which is the Bell dedicated to Queen Victoria. On her 18 cwt. 2 qtrs. and 20 lbs. weight appear these words — "Her Court was pure, her life serene; God gave her peace: her land reposed. A thousand claims to reverence closed In her as Mother, Wife and Queen."

The purity of her Court was certainly in serious doubt with the middle aged "goings on" of the Prince of Wales. The serene life is hardly what Mr Gladstone would have called it nor would it describe her passion for directing both Europe and the overawed Albert. The gift of peace was disturbed every year by successions of bitter 19th century Vietnams as Britain ruled the waves and every "fuzzy wuzzy" she could force into the apron of the Big White Mother Empress. Still there it is.

The inscriptions on the three bells that are named after the first three Bishops carry their own amusement even if they seem to reflect on the talents and integrity of each previous diocesan. e.g. The first Bishop, Hale, refers to his establishment of the English Church in the wasteland of heathen

W.A. with the words, "Ring out the darkness of the land, Ring in the Christ that is to be."

No doubt coming from Adelaide he found lots of darkness here and he left us to ring in the Christ and to try his illuminations on the banks of the Brisbane River in Queensland. He also left behind the com-mo-dious "Bishop's House" next door to the brewery.

The next Bell depicts his successor, Parry, the founder of the present Cathedral and he is compared to Hale, "Ring in the valiant man and free, The larger heart, the kindlier hand."

Parry had become not only Archdeacon but also Bishop successor in his father's own diocese of the West Indies. He had been offered Colombo but Mrs Parry's health was not so good for the tropics and he was rescued from oblivion by Archbishop Tait of Canterbury to come to Perth in spite of the Dean's request that the new Bishop had 'private means'. Whether his heart and kindness were in fact greater than Hale's we do not know, but after his wife died he did marry a widow prettily smartly.



The Rev. Geoffrey Howard displays the "neo-Chinese sailing wheelbarrow" with which he plans to cross the Sahara.

The climax of this comparative and poetic way of describing these early episcopates is reached in the inscription on the Riley Bell put up while that despotic gentleman was occupant on the Throne. The inscription on his bell reads, "Ring out the false, ring in the true."

Poor Bishop Parry never told a lie in his life, but such is power. One's

mind boggles! What if the bells had gone on increasing with each Bishop! What would have followed Riley with the coming of Lefanu? Or what tasteful motto would have graced the Moline regime after that? The Appleton and Sambell bells I leave to your imagination and assure you that the new peal will not carry comparisons, episcopal names or bad history."



No, it isn't a neo-Chinese sailing wheelbarrow, it's the Rev. Arthur Brown priest-in-charge of St Mary's, Sheel, near Petersfield in England, who makes pastoral visits on a tricycle. No worries about petrol, or a travelling allowance.

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