

## N. Queensland heads donor list in flood appeal



This was part of the scene at Christ Church, St Lucia, Brisbane, at the height of the flood victim relief program there. The story is of loss and damage, but also of neighbourliness.

### THREE DIOCESES FACE MAJOR PROBLEMS

The National Home Mission Fund of the Church of England in Australia has already made \$2,500 available from its disaster fund for flood-devastated areas of Queensland and northern NSW. It has launched a national appeal.

The first \$1,000 was contributed by the Diocese of North Queensland — itself helped by the disaster fund two years ago following cyclone damage.

Generally, the flood reports tell of relatively minor damage to actual church property, but of tremendous losses by church people which will make rebuilding and local relief work hard.

Normanton (Dio. Carpentaria) and Wee Waa (Dio. Armidale) have both suffered particularly heavily.

The Rev. Theo Hayman, secretary of the NHMF, said this week:

"I have been in touch with people from Normanton and Koorumbia, and we understand women and children will not be allowed into those townships for another two months.

"Normanton, despite the floods, is now without a water supply as the pipelines have been damaged.

"Canon Tony Matthews, and his aircraft, have been doing a splendid job ferry-

ing people around. In the haste of the evacuation, families were split up with some members sent to Cairns and others to Mt Isa. Ever since, he has been reuniting families and trying to encourage people who are pretty much down in the mouth.

"Canon Matthews thinks the damage to Normanton will affect church life quite a lot. The church building there was damaged from rainwater pouring through the roof, but the rectory escaped."

## Bishop proposes a "revolution"

"The alternative is death", says Bp Stanway

"What do you want for the Church? Do you want it merely to survive, or do you want a living Church of God that belongs to the people?"

Bishop Alfred Stanway was doing his "prophet thing" last week at CHURCH SCENE, provoked by the Rev. Gordon Hewitson.

For him the frontier for evangelism was the same in Australia as in East Africa: the real issues for church growth, or death, were the same.

The Church needs a revolution to break free from traditional structures. We are parasites on the past, he said.

"We should ask what we ought to be doing and how we can use our resources to do what we ought to be doing."

"Money, buildings, clergy training... none of these is essential to the development of churches," Bishop Stanway said.

Preaching in Africa was most effectively and acceptably done by lay people... "the people taking the message from one to another".

The "parson tradition" involving years of training and the imposition of an outsider to the tribe for tasks they were doing

spontaneously and without pay would not have brought about the revival movement as Africa has experienced it, he said.

Those committed to maintaining the institution-side of the Australian church were curbing church growth in the same way that missionaries had done:

"In spiritual work you don't say everything has to pay for itself. You can support things that are worth supporting, living work, things that the church must do because it's what we're there for."

In many parishes in Australia the tradition of a paid parson was impeding people's response to the Gospel.

"It becomes for the people not more than they could afford to pay out in Christian giving, but more than a vision of the world for Christ makes them comfortable to pay just for themselves. They want to give for the world's need," Bishop Stanway said.

A full account of the bishop's comments appear on Pages 14 & 15.

### MASSIVE ECUMENICAL EFFORT

From IAN GEORGE in BRISBANE

Queensland's Churches swung into action with astonishing rapidity in the face of the floods. For example the Roman Catholics, Methodists, Presbyterians converged on the excellent facilities of Christ Church, St Lucia, the Anglican parish in a large suburban area adjacent to the University of Queensland. Within half an hour of the floods reaching danger level rescue teams were being organized and a constant ministry with food, clothing and housing was set up.

When the looters began security teams were sent out and later clean-up groups went to help every householder. Canon Phillip Newell, the rector, said: "I've never seen such solidarity in the community as we have here."

The same story could be told in a dozen different areas. In Milton parish, the Rev. Sid Judd, who is industrial chaplain to the brewery and railways as well as being rector of the parish, was able to draw on enormous manpower, especially from the RSL branch, to rescue people from areas which became lakes. Nearby St Francis Theological College was set up as a "refugee" centre, and a constant stream of hot food, clothing and help went out.

In the country areas, Kilcoy was working hard for other places until seriously hit itself. Warwick's church hall was the refugee centre for a large area and in Ipswich, one of the worst-hit areas, the churches worked magnificently to rehouse people and look after their immediate needs.

Continued on page 5

### Society to unveil media plans, openings

The Australian Christian Literature Society — a new body — begins its active work this month with a first public meeting at which a broad vision of use of media for evangelism is to be unveiled.

The society, given initial strength by CMS's seconding a literature consultant (the Rev. Kevin Engel), proposes an inter-denominational, international range of responsibility.

Mr Engel and Mr Graham Wade, well-known Christian designer and artist of Sydney, are to give the major addresses at a meeting in the Melbourne suburb of Camberwell on February 28.

"The meeting is an opportunity to show concerned people the communications need and opportunity of the churches in developing nations," Mr Engel told CHURCH SCENE last week.

"We see a need to develop among Christian people the kind of Asian awareness that is becoming evident on the political scene."

The meeting is in the Camberwell Civic Centre at 7.45 pm.

### EDITORIAL

## WHO IS TO HAVE THE LAST WORD?

All of us are being influenced by the crystal-ball gazers, whether by action or reaction. Future shock is the direst prediction they produce, because no one is exempted. "How to be one of the few who cope" is the challenge they present to this generation.

Part of the terror we are to expect is in the forecast of a scientific and technological explosion the like of which can hardly be imagined: such a variety of possible directions social living could take, depending on the chances of scientific inventiveness. And part lies in the pace they predict, not just change, but ever accelerating change creating not just stress

but ever increasing stress.

One could conceivably sit down with the prophets and discuss the whole matter. One could debate the likelihood of this or that development in genetics, or in surveillance techniques. One could argue about man's ability to accommodate himself to change, or his ability to create a private world where he could withdraw from its demands. And one would get nowhere of any value, because the argument takes for granted the philosophical materialism that undergirds it.

Christians contest the supposition that change is a metaphysical ultimate that will determine the limits to human living in the

future. The prophets have taken the concept of change, a tool in the hands of scientists for description and analysis, and exalted it to the heavens. The Greeks knew it as hubris, that overweening pride that contemptuously sought to displace the gods: we know it again in the claim that the language of the physical sciences is the final word in human history. Christians do not want or need to turn back the clock to an age of innocence: in fact, they take technological progress even more seriously than do the technologists. In honouring God, creating, sustaining, redeeming, they see man's creativity in perspective, and recognise that systems are made for man, and not man for

systems.

We are living the life of promise now, the life Christ said should be ours in abundance. To live this life for the sake of God's world is the challenge the Church presents to this generation. To know God in our own lives and to make him known, to be crystal through which the light is manifested, this is our ministry. We will obstruct with our lives those who offer an inheritance of terror and diminished personhood, for we know a veritable harvest of fruits is to be gathered as the Spirit directs our course. The final word in human history has been spoken: the Word is Love.



## HOW TO PLAN DIOCESAN STEWARDSHIP OTHER THAN BY HIGHEST COMMON FACTOR?

From GERALD DAVIS

It seems to be established now that diocese-wide stewardship programs are a feature of the Australian Anglican experience with sufficiently attractive results for several more dioceses to follow the lead of Grafton, the first.

Now dioceses are not likely to make mistakes about decisions like this: Newcastle, Riverina, Canberra and Goulburn, Gippsland provide a fair sampling of Australian Anglican life. It cannot be said they are weak dioceses, struggling dioceses, slackly administered, or anything else to explain why they are peculiarly liable to be helped by a diocese-wide program. (Riverina, perhaps, as a structural problem from its sheer area and thin population, but it is not evident how that materially alters the generalisation.) The one common factor appears to be a major rural bias among the parishes, or in two cases a large proportion of the parishes.

Speaking in generalised terms very many dioceses, when examined, are shown

to be largely carried by a small number of their stronger parishes — parishes able and willing to bear big loads of diocesan assessment. The question in mind is how, in a diocese-wide, standardised program, it is proving possible to stimulate those strong parishes.

It might seem tendentious (and most certainly is not meant to be) to point out that the value of the diocese-wide program appears to be that it brings the weaker, smaller, sleepier parishes into stewardship study and work — usually for the first time. But as a general rule, the strong parishes upon which the dioceses have depended heavily, have usually built up an experience of successive, properly-run programs: it's because of their stewardship awareness that they're able to help the dioceses so significantly.

Now if there is some way in which the kind of stimulation these major parishes need can be provided from an overall program geared to the weaker, sleepier parishes, there need be no problem. But

CHURCH SCENE has become aware that there are parishes with existing strength and experience in stewardship which are asking this very question. Apparently they have either had no answer, or rejected the answer for one reason or another.

Now our purpose in raising the question should be self-explanatory. In case it is not, we are not intending to make any comment at all upon the tensions which have come to the surface (and in many cases been resolved) between particular parishes and particular diocesan administrations.

Because we think the question of these generous parishes is very important. Any management approach is bound to assume building from strength to strength. To try to advance by means which have the effect of easing the best performers while stimulating the poorest has problems.

And what are the particular problems for the stewardship conscious parish in this matter? The first would seem to be break

the pattern of stewardship planning which has proved successful, and impose another pattern designed for quite a different situation. The second would seem to be in taking stewardship organising initiative (the decision-making about what is to be undertaken, and when) away from the local unit and centralising it. The third would seem to be the probability that a corpus of lay experience and confidence in a successful approach to stewardship *within their context* may be arbitrarily disoriented, with significant morale and confusion penalties.

There must be answers to the question. Perhaps we're still finding out what they are. If so, it would be helpful to everyone if they were publicised. If, however, the question is not faced, the end result of at least some stewardship efforts, undertaken for the good of whole dioceses, may quickly be found to have significantly hurt major parishes with the result the whole diocese actually suffers.

## COUNTING THE COST FOR HEALTH

From PETER HILL

When, on December 12, 1973, the Senate finally rejected the National Health Insurance Scheme, it looked for the moment as though Mr Whitlam might make it an election issue. However, to the unexpressed, but undoubted relief of both major parties, the threat never became a promise.

It was a relief because it is doubtful whether the electors were really clear enough about the issues to have substantially changed their party allegiance very much in either direction. And it is doubtful whether, even now, the average member of the public is any better informed.

This is hardly surprising in view of the conflict of "facts" that assail him from left and from right. The A.M.A.'s promise of a fate worse than death under the new scheme brought to memory similar and equally awful forebodings by the B.M.A. in Britain in 1946.

From the left came promises of another step towards the Socialist Utopia which would bring to all men the Quality of life that only public money can buy.

Cardinal Knox of Melbourne condemned the whole scheme; while our own Primate, together with a number of our bishops gave it their blessing. "We would, ourselves, consider that providing really needed health care, whether patient can afford to pay for it or not, is a national priority," they told CHURCH SCENE.

Predictably, the Voluntary Health Insurance Association of Australia was

against the scheme from the beginning. President W.K. Moon in a letter to Bishop Keith Rayner protesting at CHURCH SCENE'S editorial hint at the "political bloody-mindedness" of the opponents, claimed to speak for "10 million contributors, the vast majority of whom regard a nationalised, compulsory health scheme as totally abhorrent because of the certainty that it will be more costly, will destroy freedom of choice and will undermine the very high standard of health care in this country."

### An impressive assumption!

On December 13, the day after the Senate rejection, the four bishops of the Diocese of Melbourne, Archbishop Frank Woods and bishops Robert Dann, James Grant, and Gerald Muston issued the following statement:

"We would like to be assured that in maintaining their position of total rejection the opposition has an alternative scheme to offer."

"It is abundantly clear that the present health scheme is not providing adequate care for all Australians, in spite of our society having accepted national responsibility for social welfare."

"It is difficult to prove how many are in this situation. Contradictory statistics are quoted by both sides, but it is evident that significant numbers of the most vulnerable Australians are without adequate health

insurance cover.

"It is of course not only a case of whether a person is covered but of how well he is covered."

"Three major reports: by the Nimmo Committee, by the Institute of Applied Social and Economic Research, and by the Dental Health Authority all show that the low income earner is confronted with enormous problems trying to meet the costs of medical care. The present scheme does almost nothing to meet these problems."

"We do not suggest that the Government's proposed scheme is perfect, but by rejecting it the Opposition has condemned a large proportion of the Australian people to continuing hardship. We wait to hear their alternative proposal."

What is this "large proportion of Australian people" experiencing hardship under the present scheme? Here again the issue is confused.

"Only 2.6 per cent have no hospital cover, and 3.6 per cent no medical cover of any kind" reports the V.H.I.A.A., insisting that the government has grossly exaggerated their figures.

"9 per cent are not covered" says the Commonwealth Statistician, who appears to have gone to great pains to ensure reasonable accuracy.

"Excluding Queensland (which has its own free hospital scheme), only 338,900 are uncovered for hospital care and 473,900 are uncovered for medical care" es-

timated the A.M.A., "This is a substantial number of people" their report states, "and undoubtedly includes many who are not insured because of difficulty in meeting the cost, or because of some social inadequacy. They believed that the existing subsidised health benefits plan should be made more generous and "freed from the bureaucratic structures which prevents its effective operation at present."

So, how badly does Australia need a National Health Scheme? If you are not one of the 3.6 per cent, or the 9 per cent, or the 473,900, or just the "large proportion", the Government's defeat in the Senate may be of no great personal concern.

But if only 1 per cent of the population were without cover and you happen to be one of that 1 per cent, the defeat is of very great concern.

The future of the scheme is in doubt, the debate will continue, and in the meantime people will suffer. Is it too much to hope that party politics and sectional interests will give way to the introduction of a scheme that will be to the benefit of the whole community rather than just the majority?

CHURCH SCENE originally asked two questions: How many people had some sort of cover? How adequate was the voluntary health insurance cover for those it did bring under its wing?

## Defending 'the whole boiling bench'

Letters

Sir,

I refer to Mr Edgar Castle's letter under the heading "Discourtesy to a senior bishop" in CHURCH SCENE, January 24th.

My two-thirds of a life-time friend the Archbishop of Adelaide will, I am sure, not disagree with me when I assert that he is not the "only bona fide scholar on the whole boiling bench", as Mr Castle claims.

One need only mention the Archbishop of Brisbane (1st Class in the Honours School of Theology at Oxford, as well as profound scholarship in other branches of learning); the Bishop of Gippsland (honours in the very learned "Greats" School, and also in Theology at Oxford, besides a "First" in Classics at the University of Sydney).

"The time would fail me to tell" (if I

may reverently quote the Epistle to the Hebrews) of the Archbishop of Melbourne, the Bishop of Ballarat, and other scholars on "the whole boiling bench".

Perhaps the clue lies in Mr Castle's qualification "bona fide". Perhaps your correspondent has reason to suspect that

## "Slander" is refuted: W.C.C. cleared

Sir,

My attention has been drawn to recent charges that the World Council of Churches is supplying money for arms to terrorists in Southern Africa. The Australian Council of Churches has taken the matter up with the Director of the organization responsible for these charges but to no avail. I, therefore, seek leave to

Tedder's air force; and, if my memory serves me right, a Lance-Corporal in Britain's Home Guard. Its contribution to the church awaits recognition.

As an old Oxford man (Wolsey Hall Correspondence College) I was disturbed to learn that England's present demise can be laid at the feet of five successive Oxford Prime Ministers. Perhaps it is time to give an Old Germanian the opportunity to show his mettle!

The Rev Peter Hill,  
Werribee, VIC.

the Archbishops and Bishops I have mentioned are scholars, but not "bona fide" ones. What can be the reasons for such suspicions? Does he think that these four "benchers" obtained their Honours degrees in various branches of learning by underhand methods? Did they all carry

make known to your readers the following facts.

1. No WWC money from church offerings or any other source has been used for the purchase of arms or bombs in Southern Africa or anywhere else.

Money distributed through the WCC Program to Combat Racism is given specifically for that Program. The money is provided for humanitarian purposes only. Dr Sjollem, Director of PCR, is reported ("Stimme Afrikas") as saying that the money is given for military purposes; I personally, have checked with Dr Sjollem and that statement did not come from his lips.

2. The WCC did not ignore the Ugandan situation. Protest was made both by the Officers and by the Central Committee of WCC (Utrecht, 1972). I was there and took part in the debate. Representatives of the All Africa Christian Conference, acting for the WCC were present in Uganda throughout the crisis.

3. The WCC and the Australian Council of Churches have made repeated protests to the Soviet Union and other Communist

cribs with them into the Examination Schools? If so, they should not have, and I hope they won't do it again.

Moreover, I find no "discourtesy" in "Churchman's" comments.

Cecil Muschamp,  
(Bishop, retired from the Bench),  
MOSMAN PARK, W.A.

governments. Publication of our most recent protest, re Solzhenitsyn and Sakharov, brought a letter of threat against myself and charges that both the ACC and myself are Fascist agents!

4. The Australian visit of the Rev. Michael Bordeaux is being arranged in co-operation with the Australian Council of Churches and the state Councils. The Centre for the Study of Religion in Communist Lands, of which Mr Bordeaux is Director, was set up with the active encouragement of the WCC.

The WCC is a fellowship of Christian churches; its Central Committee is chosen from delegates officially appointed by the member churches. Membership is open to those churches who confess Christ as both God and Saviour. It is difficult to understand this slander tactic against that which is an agency of both witness and service in the name of Christ.

The Rev Neil Gilmore,  
President,  
Australian Council of Churches.

## "Anything you can do . . ."

Sir,

Your Churchman, in his diary of January 24, is rightly proud of his old school's record — three bishops and brigadier Enoch in Monty's regiment is no mean achievement. However, lest it be thought that King Edward's has some sort of monopoly on distinguished men, may I, through the medium of your paper, mention my own school's not inconsiderable contribution to church and state.

The Old Germanian's Evening Class of '36 produced three acting sergeants in Lord Wavell's army; a corporal in



# Innovator in church programs will visit country dioceses

One of the acknowledged "experts" on cathedrals, evangelism, and ecumenical projects will arrive in Australia this month for a tour of preaching and conferences.

He is Dean Horace Dammers of Bristol, recently of Coventry. He will visit Australia at the invitation of Dean Eric Barker of Bathurst.

This will be one of those occasional "treats" for country dioceses made possible by the co-operation of several . . . in this case the dioceses of Bathurst, Canberra and Goulburn, and Wellington, N.Z.

Dean Dammers will go straight to Bathurst when he arrives, where he will lecture both clergy and laity and be guest of honour at a diocesan garden party on February 24.

Then he will go to Dubbo for a week's mission, then to the diocese of Canberra and Goulburn.

He will speak to clergy and laymen in Wagga, and in Albury where others from the diocese of Wangaratta have been invited to join the meeting.

Plans are being made for the Dean to address congregations in Canberra on March 10.

He will then take part in a conference of deans of Australian cathedrals, to be held at Mount Victoria, N.S.W.

Then he will fly to New Zealand for similar engagements in Wellington and Wanganui.

It was through the innovative ministries associated with Coventry Cathedral that Dean Dammers became widely known throughout Britain and beyond.

Dean Barker writes of the "Sunday at Seven" services at Coventry, designed for those who were not regular church-goers, where dancing, dramatic art and music were all used to convey the Gospel message:

"The variety of themes and speakers and performers at the "Sunday at Seven" services, their relevance to real, every-day life, indicated how successful-

ly the cathedral was speaking to and communicating with ordinary people.

"Horace Dammers knows how to communicate the gospel of reconciliation, with God and between men, in an exceptional way.

"It is to help us do the same, in preaching, parish programming, evangelism and modern methods of communication, as well as in forms of practical reconciliation, that he is being brought to Australia and New Zealand."

Dean Dammers is a Major Scholar of Malvern College and of Pembroke College, Cambridge where he obtained First Class Honours in Classics and Theology.

He was Lecturer in New Testament at Queen's College, Birmingham and later became Chaplain and Lecturer in English at St John's College,

Palayamkottai, in the Church of South India. He was appointed Vicar of Millhouse, Sheffield in 1957.

In 1965 he became Canon Residentiary and Director of Studies at Coventry Cathedral.

He was responsible for post ordination training and clergy in-service training for the diocese and lectured for Birmingham University Extra Mural Department as well as a variety of educational work at the cathedral.

He is an expert on the role of cathedrals in the twentieth century, on evangelism and on ecumenical affairs.

One of his recent undertakings was the establishment, in September 1971, of the Coventry Corrymeela Community, a Christian centre for reconciliation in Northern Ireland, at Ballycastle on the Northern coast of County Antrim.

This provides camps,

three a year, for about twenty young people of eighteen years and over.

About one third of these are drawn from Northern Ireland, both Catholic and Protestant, and are pledged to work for reconciliation in Northern Ireland.



Northern Ethiopia is still in the grip of famine. Here at a Sudan Interior Mission feeding camp, immediate relief can be found from TEAR Fund's

Northern Ethiopia is still in the grip of famine. Here at a Sudan Interior Mission feeding camp, immediate relief can be found from TEAR Fund's gift of \$5,000. Most of the hoped-for wheat harvest was lost in the September floods.

However, the greatest long-term need is the provision of easily accessible fresh water supplies. In January TEAR FUND (LONDON) despatched a drilling rig by air freight to Ethiopia at a total cost of approximately £55,000 (English).

Two young Christian engineers qualified in drilling procedures volunteered and have gone out, supported by TEAR FUND. TEAR FUND (AUST.) have been invited to assist in this project, and donations for this and other projects may be sent to TEAR FUND (AUST.) P.O. BOX 243, BOX HILL, VIC. 3128.

## Church leaders fight for human rights in Korea

Christian leaders in Korea have had two major confrontations with the government of Park Chung Hee over curtailments of human rights in that country.

In December the leader of the Roman Catholic Church, Cardinal Stephen Kim, and the general secretary of the Council of Churches, the Rev. Kim Kwan Suk, appealed to the president for the restoration of full democracy in South Korea before "a grave national crisis" occurred.

Their statement issued from a secret meeting of 15 senior religious leaders in Seoul. President Park was not criticised directly, but the group demanded that the powers of the National Assembly be restored and a way opened "for peaceful transfer of power through elections".

The Korean C.I.A. has been keeping a close watch on churches, schools and the press, in view of mounting criticism of the government.

Ecumenical Press Service reported in January that a number of religious leaders had been arrested for denouncing the present regime.

In November the National Council of Churches sponsored a Consultation on Human Rights.

Thirty signatories to a statement from the consultation said: "There is only a facade of democracy while the people's freedom is withheld."

"At this time when even religious freedom is being withdrawn, the Church must earnestly repent of its attitude of being an onlooker, and make a decision to fight until it achieves the freedom to establish human rights."

Four areas were singled out for special attention: rights of university students and faculty, women, labourers and

the press.

The signatories summarized their views thus: first, a Church which proclaims a Gospel bringing freedom to the oppressed must work for the renewal of the Church from within.

Secondly, it will not only stress salvation of the individual soul but will also put its efforts into the salvation of society.

Thirdly the Church will put resources into the establishment of human rights.

In the group of signatories were Cardinal Kim of the Roman Catholic Church; Miss Kim Ok Gil, president of Ewha Women's University; the Rev. Kim Chae Joon, former dean of Hankuk Theological Seminary; Mr Chun Kwan Woo, former editor-in-chief of the newspaper *Dong-A*; and Mrs Lee Tae Young, a prominent lawyer.

## STEPHEN BAYNE DIES

Bishop Stephen Bayne, first executive officer of the Anglican Communion, died in Puerto Rico while on holiday on January 19. He was 69.

He left the executive officer's post in 1964, after holding it five years, to become overseas department director for the Episcopal Church of the U.S.A.

Since 1972 he had been dean of the General Theological Seminary, New York.

He created the Anglican Communion's present world-wide liaison patterns, travelling 120,000 miles a year himself while executive officer, and was largely responsible for the M.R.I. program. M.R.I. — Mutual Responsibility and Interdependence — sprang from a report of the same name which he made to the Toronto Anglican Congress of 1963.

Bishop Bayne was a native of New York, and worked briefly as a journalist on the Wall Street Journal before studying for ordination. He was a bishop in the Protestant Episcopal Church of the U.S.A., the American member of the Anglican Communion.

## Centre to promote Asian evangelism

An "Asian Centre" for theological studies and missionary research has been established in Seoul, Korea, and will begin its program in April.

This is part of an extensive movement within Asia where missionary-sending, and missionary-receiving, is a feature of church life in many countries.

A property to house twelve research students and three professors, with classrooms for sixty students and space for a library has been bought in Seoul.

A gift of U.S.\$100,000 will buy books for

the library.

Research will focus on the theme "The Evangelisation of Asia." A director and a dean of studies have been appointed, to be assisted by ten visiting lecturers.

Students will undertake biblical studies and Asian Studies, "in order to see the gospel confronting Asia, and Asia confronted by the gospel."

## WORST FLOODS FOR 80 YEARS

The whole population of towns on the Gulf of Carpentaria evacuated.  
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Speakers: The Rev.  
K.S. Engel, Mr  
Graham Wade

## WHAT'S AHEAD



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IB



# CLERGY MOVEMENTS

## ADELAIDE

NIEHUS, the Rev. R.J., from position of tutor in theology, Christ College, Hobart, to assistant curate at Stirling.

LENTHALL, the Rev. L. R. will be instituted as rector of St Philip's, Broadview on 20th February, 1974.

BLADES, the Rev. J. F. will be admitted as priest-in-charge of St. Seaclyff on 20th February, 1974.

HOPTON, the Rev. P. P. A., rector of St Jude's, Brighton, has accepted the incumbency of the parish of Kapunda from 15th March, 1974.

## ORDINATIONS

On Sunday, 17th February, in the Cathedral Church of St Peter, Archbishop Reed to admit to Holy Orders:

### Priests

Grant Lindley Brockhouse (Edwardston-Ascot Park).

Peter Yui Kwong Tam (Hawthorn).

David Blackstone Thornton-Wakeford (Toorak Gardens).

### Deacons

Michael Bruce Hillier (Plympton).

Jonathan Foley Stewart Hogarth (Kensington).

Mark Maslin Sibly (Henley Beach).

Alfred William Stringer (Assistant Chaplain, St Peter's College).

Anthony John Tamblyn (Burnside).  
The parishes in which they will serve are shown in brackets.

## GIPPSLAND

SOUTH, the Rev. Keith L. ordination to the priesthood by the Bishop at St Paul's Cathedral, Sale on 17th February. To continue to minister at Nowa Nowa/Lake Tyers.

## GRAFTON

GALAGHER, the Rev. R. C. from rector of Woodendong to rector of Maclean.

## RIVERINA

BOOTH, the Rev. T., from assistant curate, Broken Hill, to rector of Urana.

PEACOCK, the Rev. C. from rector of Urana to rector of Hay.

## MELBOURNE

### ORDINATIONS

February 1974

STEWART, the Rev. J. W., to be priested — to stay at Holy Trinity, Surrey Hills as assistant curate.

BROWN, the Rev. B. R., to be priested — to assistant curacy Holy Trinity Cathedral, Wangaratta, from St Paul's, Frankston.

CHEONG, the Rev. G. W., to be priested, to stay at Christ Church, Templestowe as assistant curate.

DOWLING, the Rev. R. L.

to be priested, to stay at St George's Malvern as assistant curate.

HEATHWOOD, the Rev. T. C. to be priested, from curacy St Luke's Springvale to St Mary's, Sunbury.

JONES, the Rev. D. M. to be priested, to stay at St Mary's Caulfield as assistant curate.

KELLY, the Rev. R. F. to be priested, to stay at St Stephen's Belmont as assistant curate.

PEAKE, the Rev. D. G. to be priested, from assistant curacy Christ Church South Yarra to St Matthew's, Glenroy.

SAUNDERS, the Rev. P. W. to be priested, from assistant All Saints' Greensborough to Holy Trinity Doncaster.

BROWNING, Mr R. M., to be deaconed, to assistant curacy St Stephen's Mount Waverley.

COGGINS, Mr S. E., to be deaconed, to assistant curacy St Jude's Carlton.

PINNIGER, Mr J., to be deaconed, to assistant curacy St Mark's Camberwell.

ROGERS, Mr K. G., to be deaconed, to assistant curacy St James, Ivanhoe.

THOMPSON, Mr B. F., to be deaconed, to assistant curacy St John's Bentleigh.

VAN DISSEL, Mr D., to be deaconed, to assistant curacy St David's Moorabbin (part time).

WILLIAMS, Mr P. L., to be

deaconed, to assistant curacy St Columb's Hawthorn.

## APPOINTMENTS

CLARKE, the Rev. J. G., from incumbency Christ Church, Gunedah (Diocese of Armidale) to incumbency St Philip's Avondale Heights, 1st March.

MILLER, the Rev. Don J., from assistant curacy St John's Bentleigh to assistant curacy St Andrew's Brighton, February.

MILLER, the Rev. Derek, from Warrnambool (on leave) to assistant curacy St Matthew's, Cheltenham, February.

CURNOW, the Rev. A. W., to assistant curacy St Alban's, W. Coburg, February.

MOORE, the Rev. A. R., from assistant curacy St James' Ivanhoe to assistant curacy St John's, Croydon, February.

LEWIS, the Rev. A. E., from assistant curacy St Columb's Hawthorn to assistant curacy St Paul's, Frankston.

MOSS, the Rev. P. L., from "on leave" to assistant curacy All Saints', Greensborough, February.

HEWLETT, the Rev. K. J., from assistant curacy St Matthew's Glenroy to assistant curacy St James', King Street, Sydney, for two years from February.

## SYDNEY

BYRNE, the Rev. Peter, from rector St Thomas' South Granville to rector Emmanuel Church, Lawson, 1st February.

GLASSOCK, the Rev. Geoffrey, counsellor with the Family Life Movement, has been appointed a Health Education Lecturer, at Sydney Teachers' College.

CRIPPS, Deaconess Maureen, from in-charge of the parish of Tingha in Armidale Diocese to as-

stant to the Principal of Deaconess House, Sydney.

RODGERS, Deaconess Margaret, tutor at Deaconess House, Sydney to Warden of the University Women's Hall of Residence.

CAMPBELL, the Rev. C. A., returning to Diocese of British Columbia from 26th February. Formerly rector All Saints' Petersham.

HEWETSON, the Rev. D. M., to be instituted as curate-in-charge of the provisional district of St Philip Turrumurra South on 4th April. (Formerly Gen. Sec. N.S.W. of C.M.S.).

JOBBINS, the Rev. B.A. to curate Holy Trinity North Terrace (Diocese of Adelaide), from curate St Jude's Dural.

IRELAND, the Rev. A. J., from N.S.W. state secretary of A.B.M. to Home Secretary of A.B.M. Sydney.

## RESIGNATIONS

JOHNSON, the Rev. R. A., on 30th April from rector St Jude's Randwick and Rural Dean of Randwick.

CAMPBELL, the Rev. Colin, 26th February from rector of All Saints', Petersham, returning to Canada.

## TASMANIA

JOHNSON, the Rev. D. G. from rector of the parish of Queenstown and Strahan to rector of St Paul's Launceston, and chaplain at Launceston General Hospital, February.

MAY, the Rev. J. L., from warden of St John's Theological College, Morpeth, and an Hon. Canon of Christ Church Cathedral Newcastle, to rector of St Peter's, Sandy Bay, 1st March.

## WILLOCHRA

HAND, the Rev. D. to the parish of Minlaton.

KING, the Rev. A. to be missionary at Point Pearce.

## S. African leader to retire

Archbishop R.S. Taylor, Archbishop of Cape Town and Metropolitan of the Church in the Province of South Africa, has announced he will retire in March this year.

He will have been in these positions for 10 years, notably difficult ones for both church and nation.

Other news from South Africa is that the Church has just rejected

a proposal to allow divorced persons to marry again in church in the lifetime of the former partner.

The motion came before the synod of the Province at its meeting

in Johannesburg, and was lost in the house of bishops.

## Satanist death threat annoys Bp Muschamp

"It's all a little bit funny, but also a bit serious!"

That — and a statement that he was "annoyed about it" — was the sum of Bishop Cecil Muschamp's reaction to a death threat late last month.

Bishop Muschamp was told by a telephone caller, a self-styled Satan worshipper, that he had only three months to live.

"What happened was an article was published here as from the UK about witchcraft. Someone contacted our archbishop for a comment, and he said I was the expert," Bishop Muschamp says.

"I'm not really an expert and I don't know much at all about witchcraft but I have had a bit to do with exorcism.

"So I said something, warning people to keep well away from witchcraft. And then the threat was made.

"I was offered police protection, but I said I already had other protection, and lots of people from all kinds of groups have told me they are praying for me."

Bishop Muschamp told the secular media his threatening caller claimed to be a former Roman Catholic who had turned to devil worship because he found greater powers that way. His caller, a male, claimed paganism was a much older form of worship than Christianity.

Then the threat was made.

"It didn't exactly frighten me, but it did annoy me," he said.

"This whole thing is a nasty business," he said.

"Everyone in the street pooh-hoos it, but the fact is that it is very real."

However, he discounted the likelihood of devil-worshippers resorting to violence to implement their threat. He said he expected they would use "diabolical curses".

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

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\$1,250 to help the Diocese of North West Australia with its overhead diocesan expenses;

\$5,382 to make possible the continuance of a ministry at Wyndham;

\$500 to the ministry at Hughenden;

\$3,000 to help North Queensland's ministry to the Torres Strait Islanders of Townsville area;

\$6,800 for the ministry of St Mary's Village in the Aborigine work of Dio. Northern Territory;

\$2,000 to help the ministry at Gove;

\$2,000 to allow Alice Springs to have an assistant priest;

\$2,000 to Dio. Bathurst's ministry to Aborigines at Brewarrina.

\* \* \*

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## FLOODS REPORTS CONTINUED FROM PAGE 1

## "A bit unfair?" Churchman asks a Bishop

From BISHOP KERLE in ARMIDALE

"Two record floods in a century within three years is a bit unfair, don't you think?" said a Wee Waa Cotton grower.

He was a Christian man and it was said with an understanding of Christian doctrine. But I had to agree with him, especially as last year's crop suffered a 35% loss from some grub infestation. 1971, a complete wipe-out; 1972, a record crop; 1973, a serious infestation; and 1974, a wipe-out for some and a 50% overall average loss. A Cotton growers' lot is not a happy one, yet we grow high quality cotton which fetches good prices.

When the tally is complete and graziers can move around on their black soil plains again it is expected that the stock losses will prove to be enormous, and worse still most of the sheep were in full wool. This has come on top of the rural recession when graziers were endeavouring to build their flocks and were diversifying by carrying as many cattle as their holdings would allow. Sheep and cattle

cannot survive for too long standing in water. It is a grim picture for the north-west of N.S.W.

The kind of losses already verified are 12,000 sheep for one company; one grazer 6,000, 2,500 for another; several smaller men lost all their 1500 sheep and 100 or more cattle. They will need a big heart to start again, but what else can a grazer do? It is a specialised "trade" that has no equivalent in the city and all his assets are in his piece of country. So he looks to the Bank to help him start again.

## Aboriginal workers

This flood has revealed the vulnerability of itinerant aboriginal workers.

These are families who live in temporary dwellings on the edge of country towns and follow the seasonal work circuit. They have few possessions, mainly what they can pack into an old car. Gradually they are being moved into towns as housing is built but many prefer the

"freedom" of the temporary house and the road. When a flood strikes they are vulnerable indeed.

The water rose so rapidly around Wee Waa that they lost most of their clothing before they were air-lifted to Tamworth. Now they are being provided for by the State Social Services in a cotton workers camp. Their own camp site built last year with ablution blocks and roads has been severely damaged. Amongst this group is a number of white families as well. In terms of care and the provision of clothing and food there is no evidence of discrimination, but this group in the community is very vulnerable and very sensitive. But this can be said, Social Service benefits are now adequate and White communities are far more sensitive to the presence and needs of aboriginal people.

Two dangers exist. One is that the poor White families may seem to be discriminated against; and secondly, that in a situation where



Wee Waa rectory was still awash although the waters were receding when Bishop Kerle got there shortly after the flood peak.

so many people have suffered great personal losses, it may appear that Governments are more concerned with Aborigines than with the White community.

When people are worried they do not see things straight nor are they likely to be impressed by the argument that the Aborigines have been victimised for decades past, they only see the now. Such national disasters as the Eastern States are experiencing demand great sensitivity and restraint on the part of all as we grow towards a multi-

racial society at some speed.

## Church damage

There has been minimal property damage so far as the Church is concerned. Only Wee Waa town was inundated and we will have to replace the vicarage and church in due course.

We anticipate heavy losses in "the Church cattle herds" which have kept some parishes viable, but the major effect will be the financial depression which will be inevitable in the flood affected areas for many months ahead. It will undoubtedly mean that some parishes will need to be subsidised from diocesan funds to maintain the ministry.

Yet as I write the extent of the Queensland Flood Disaster is becoming apparent. This is where the great concentration of aid is needed. In it all it is not property that is the Church's major concern, it is people, especially the average person who stands to lose his life's savings and has no assets but his own hands. These are the people we must be concerned to protect and encourage.

Continued from Page 1

One staggering fact emerging was that not one Anglican church building in the diocese was damaged seriously. This is a tremendous tribute to those who have planned church sites over the years.

Bishop Webber's vision of the 1890's was also vindicated. After the great flood of 1893 he decided to move the site of St John's Cathedral further up town. The old site was close to being swamped again in 1974.

## Co-operation with civic agencies

One of the notable features of the flood relief work was the way the churches worked effectively hand in hand with agencies like the Civil Defence Organization and the Red Cross. St John's Cathedral Ecumenical Coffee Brigade was assisting not only its normal group of destitute people but also the rescue workers, many of whom worked for days on end without sleep.

At the cathedral a soupkitchen was set up by workers from Redcliffe and Strathpine parishes with the continuing assistance of the Red Cross. The food made was sent wherever Civil Defence required it. A clothing drive through the parishes made vast amounts of material available to the City Hall and the St Vincent de Paul offices which became disaster relief centres.

On Sunday 3rd February alone the Anglican parish churches raised over \$10,000 in retiring collections at all services to support the Lord Mayor's Flood Relief Fund at Archbishop Arnot's call. The financial need is still enormous.

One of the most fre-

quent tributes has been to the work of the youth. University students worked magnificently all over the city and suburbs. One leading layman of the Diocese of Brisbane, and a leading civic figure said: "... there is a commune of hippies living near me. I don't approve of their life style at all. I've been very scornful of them. Now I've got a new attitude. They weren't even asked for help. They came and offered and just went on taking out furniture."

Non-Christian social workers were loud in their praise of the way in which the Churches have acted and especially of how they have managed to work together as one team.

Some communities can never be the same. For the first time many people have met their neighbours. As one man said: "I knew none of my neighbours before. Now I know them all for 500 yards. I can actually sit in the street and have a beer and a talk with them. We were much too respectable for that before!"

The generosity of the destitute has been unforgettable. Those who have lost most seemed to be most caring. As one said: "It is those who have only had a pot-plant damaged that complain the most."

Brisbane will never be the same again.

## Mirfield leader

The Community of the Resurrection, Mirfield, England, will be electing a new Superior at Easter.

Fr Hugh Bishop, Superior since 1966, announced this month that he would be relinquishing his position.

## Primate unhappy on rights bill, too

Disquiet among churchmen about the proposed Australian Human Rights Bill continues, and the Primate joined the public doubters last week.

He said he was aware the present form of the bill raises controversial legal, constitutional, political and social issues and hoped the Government would allow full and free discussion before it goes any further.

"I share part of the disquiet expressed by a number of church spokesmen and I have

written to the Attorney-General for his advice about several matters," Archbishop Woods, the Primate, said.

"Why has he found it necessary to eliminate reference to 'order and morals' in the United Nations Covenant? Why has he found it necessary to include 'reasonable regulations as to time, manner and place' of religious meetings?"

"Why does the Bill give so little recognition to the concern expressed in the United Nations Covenant for the family as the 'natural and fundamental group unit of society'? Why does the Bill not recognise the family's interest in the religious and moral education of children?"

The Primate said that the implementation of the Bill was a matter of tremendous importance in the history of Australia. He called upon those taking part in the debate to do it with "the utmost goodwill and consideration."

The Attorney-General met a number of church leaders late last month for discussions. CHURCH SCENE hopes to report in its next issue on what the controversies are about in more detail.

## What will flood memories do to Queensland?

The Queensland floods are certainly the worst national disaster since the Tasmanian fires, especially if we include the northern N.S.W. floods which are all part of the same deluge. The cost to the nation in terms of stock, crops, roads, and loss of manhours is prodigious. Many properties and businesses have closed their doors. Others are starting from scratch. But the benefits may well have been as prodigious. Thirty Brisbane suburbs will find it hard to return to their previous anonymity and isolationism. Queensland is a state more conscious of itself as a whole.

Thousands of relief and voluntary workers have expended themselves and they represent a complete cross-section of the community. A new respect is evident for long-haired youth and university students. Those hardest hit seem to have been the most generous in helping others. Co-operation seems to have been the keyword — across denominational boundaries, age boundaries and economic boundaries.

Is it possible that in the near future some Queenslanders might question the values that have divided suburban man from his fellows, the status-seeking that has built pretentious houses dangerously below flood-levels, the competitive drive that destroys genuine sharing? Could this be a beginning to the joy of a real caring and love for our neighbour?

—Ian George

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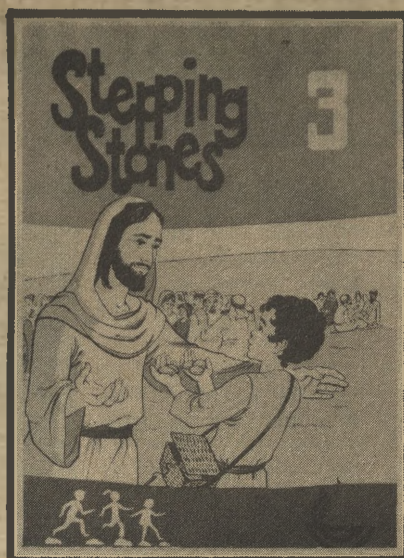
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## Chaplain to London capitalists

An unusual English parson, the Rev. Dick Lucas, was brought out to Australia this year by the Church Missionary Society for the summer school program.

Mr Lucas, rector of St Helen's, Bishopsgate, London, has been described as the unofficial chaplain to London's "City".

His church he describes as "within two golf shots from every major financial institution you would care to name".

Dean Lance Shilton, in Sydney, turned on a highly popular series of lunch time gatherings at which Sydney businessmen were able to hear him late in January.

Businessmen, he told the SYDNEY MORNING HERALD's Alan Gill, suffered from a poor image not entirely deserved.

"Capitalism is in the doghouse", he said, "but the people who are its critics don't see the other side of the coin."

"Businessmen are no different from haberdashers or pastrycooks. In this tough workaday world there are many businessmen with a sound Christian faith. They travel widely and can be remarkable ambassadors."

The kind of capitalism practised in the City of London, he says, is not the naked every-man-for-himself, he added, and he spoke respectfully of the integrity of most business leaders.

But he never wandered far from his mission. Wealth, he said, could be a problem to someone who made it a substitute redeemer. "If you have a lot of something it is harder to commit yourself to Christ," he added.

## Students meet at Armidale

"Man's number one problem is the breakdown in human relationships, but as Christians, our relationship with God should enable us to cope with this."

The speaker was Dr J.H. Hercus, Honorary Ophthalmologist to the University of New South Wales Teaching Hospitals. Over 400 students from all states of Australia and from the South Pacific met from 12th to 19th January 1974 at the University of New England, Armidale, New South Wales.

The occasion was the annual conference of the Australian Fellowship of Evangelical Students, a tertiary student association formerly known as the InterVarsity Fellowship of Australia.

Dr Hercus expressed concern that Christian students were in danger of sharing the growing tendency within the broader Christian community to withdraw from engagement in contemporary problems. The students at this con-

ference took this challenge seriously.

### Relevance

"Being Christ's People in Today's World" was the theme explored in each of the conference addresses.

Students were challenged to relate their belief in God to their professional studies and to re-examine their attitudes to problems very much part of our culture: poverty, conservation, education, and community needs.

### Variety

Bishop D. W. B. Robinson, Bishop in Parramatta and Dr W.E.C. Andersen senior lecturer in education at the Sydney University, were other guest speakers.

Bishop Robinson

looked at the way first century Christians applied in their cultural context the teachings of Christ as recorded by the historian Luke, and showed how many of the principles they used apply to Australian life today.

"Christian Encounters" was the title of a series of addresses given by Dr Anderson in which he examined the concepts of God as a person, ourselves as persons and personal relationships with God and our fellows.

The conference theme was further explored in seminar papers on a wide range of subjects including urban living, women's lib, studying the Bible together, and mind and brain. Work groups in drama, film analysis, student journalism, radio and television communication were also held.

### Teacher Involvement

The conference sessions were shared with members of the Australian Teachers' Christian Fellowship. Teachers from all states met to explore what it means to be Christ's people in education, discipline, cross cultural teaching and the professional responsibility of the teacher.

### Available

Recordings were made of all major conference addresses.

Details of cassette reproductions of these talks are available from the Administrative Manager, A.F.E.S. Office, 405/411 Sussex Street, Sydney, 2000.



Pictured above part of the scene at Lake Fyans, in the Victorian Grampians, during family holiday camps after Christmas.

Previously, the Rev. Tom Bamfield, vicar of Melbourne's East Doncaster, organised holiday camps for families. They were purely parish efforts. This year, however, Melbourne's diocesan Christian education department shared responsibility. Mr Bamfield led one week's camp, and the DCE director, the Rev. Noel Delbridge, led the other.

Key to the camps is that no program is organised in advance. Provision is made for various sporting activities — sailing, camping, canoeing, mountain-climbing, hiking — but each day's activities are decided when the time comes.

## RSCM examines new moves in church music

At the January Summer School of the Royal School of Church Music at Canberra Grammar School, the choice of music and the lecture topics showed a bias towards new developments in church music.

The musical direction was in the hands of Professor Peter Godfrey of Auckland University and St Mary's Anglican Cathedral at Auckland. His lectures on the history of church music and New Zealand choral music, and the numerous choir practices and services he conducted made those who attended aware of his extensive knowledge, musical gifts, his great interest in church music, his control over the large choir and his infinite patience. There was a heavy demand by Summer School members for the recordings by the Auckland Cathedral and University choirs, and many are looking forward to hearing the university choir when it tours Australia next August.

ELEN WEBB, SA branch secretary of the Royal School of Church Music, reports that the RSCM summer school this year was one of the best ever held. It was organised by the Southern N.S.W. branch. Miss Webb says much of the credit goes to Mr John Barrett, commonwealth secretary.

Much of the music sung was written or edited and published by New Zealanders and some was commissioned by N.Z. organisations. We in Australia have much to learn from our friends across the Tasman who are far ahead of us in this kind of music making and in provisions for the general public in music libraries.

Dr Gerald Knight, now Overseas Commissioner of RSCM, was present again and offered many practical hints for those who are choir trainers and who attempt to run congregational practices. He will be visiting Australian branches of the RSCM towards the end of this year.

Peter Chapman of the Canterbury Fellowship lectured on voice production and choir

training. The only concert was a brilliant display of French, Spanish and Italian baroque music for two keyboard instruments. David Kinsela and Paul Thom showed remarkable technique and scholarly interpretation on a chamber organ and a harpsichord.

In the evenings services were sung in various Canberra churches — Evensong in a Presbyterian and an Anglican church, Vespers in the Roman Catholic Cathedral, and hymns and readings in a Methodist church. This required hymns both ancient and modern and a variety of types of psalm singing — plainsong, Anglican chant, Gelineau and related styles.

A series of experts in their own fields presented informative lectures on "Towards an Australian Prayer Book," "Developments in Catholic Church Music," "The New Australian Hymn Book" and "Problems of Present Day Church Music". As opportunities were provided for discussion with these lecturers in the afternoons, much was learnt about what is and is not happening in these important areas.

At the well attended daily eucharist, the 1662, Series 2 and Australian '73 rites were used. For the telecast (which is expected to be shown in late February or March) Australia '73 was used with music by the NZ composer John Wells. The Anglican offices were sung with a concoction of some of the

modern English of Sunday Services Revised, and Caroline thee's and ye's. However, a sung 'thee' and a said 'you' did not seem to be altogether incompatible.

People from all states and several denominations attended the school and a Boys' Course, directed by Donald Holder, simultaneously. The new director of the R.S.C.M., Mr Lionel Dakers, will be visiting Australia and going to Launceston next year to direct the 20th Summer School from January 6th-12th.

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## 600 at just one CMS study week

Summer schools in five states during January brought CMS supporters out in their hundreds for the annual stimulus of Bible study, prayer and attention to missionary concerns.

In NSW alone, 600 teenagers, 40 missionaries and MSAs (Members Serving Abroad) took their turns being interviewed

at the lively morning missionary interview sessions.

The highlight of the week was the daily study session taken by the Rev. Dick Lucas, rector of Great St Helen's in the heart of London. Basing his thoughts on the human experiences of Elijah and Elisha — their problems, strengths and weaknesses, he gave six very pertinent studies, with great relevance to contemporary issues.

Main speakers at summer schools in other states were the Rev. Maurice Betteridge, Federal Secretary of CMS, in Queensland; Canon Frank McGorlick in Victoria; Bishop John Reid in South Australia, and Canon Ken Short in Tasmania.

## Half-century lady!

With a relatively small number of deaconesses in the Australian Church; it isn't every week that one achieves her 50th anniversary of admission to the order.

But Clayton's All Saints', Melbourne, is already planning for Deaconess Ada Florance Batteridge's 50th anniversary on June 8 of this year.

A thanksgiving service is planned for 2.30 pm. Suitably, Deaconess Elizabeth Alfred will be speaker.

Vicar of the church, the Rev. Gerald Wall is

getting notice of the service out early so as many as possible of Deaconess Batteridge's friends can get the date into their diaries.

But one group of her friends aren't likely to make it: she served with CMS in Tanzania, in the first party of missionaries from Australia who went out with Bishop Chambers.

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The Rev. Tony Ireland, NSW ABM Secretary, has been appointed Home Secretary in the Federal Office. He is pictured above.

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CHURCH OF ENGLAND HOMES, P.O. Box 41 Carlingford, NSW 2118. Telephone 871 7333.

# UK concern at decline in ordinands

## — EVANGELICAL COLLEGES CONFIDENT

Continuing decline in the number of ordinands for the English Church of England has led to a suggestion from theological college principals that the present 17 colleges should be reduced to 10.

However, the six heads of Evangelical theological training colleges have issued a statement of their confidence in the future of recruitment for the ministry

At present 154 out of 882 places in theological colleges are not filled. This is after a move to consolidate a number of colleges in recent years,

as part of which the Society of the Sacred Mission's Kelham left the lists of colleges with a good deal of heart burning both in the SSM:

and elsewhere.

The 1973 admissions were down 17 per cent on those for 1972, and the colleges are suffering from financial difficulties.

The six Evangelical colleges report either stable or rising numbers.

The heads of the Evangelical colleges — Cranmer Hall, Oak Hill, Ridley Hall, Wycliffe Hall, St John's (Nottingham), and Trinity College (Bristol) — while signing the statement made unanimously by the heads of colleges, made clear their view that a proper recruitment emphasis would solve the problem:

"We believe that the challenge and opportunity within the ordained ministry is as great as, if not greater than, ever before, and we do not believe that the morale of the Church's young men is so low that an im-

aginative presentation of this challenge will go unheeded.

"The need of the hour is for a fresh emphasis on recruitment. The Church of England needs some 400 new clergy a year even to maintain its present ministry; so approximately 1,000 ordinands should be training at any one time.

"Growing numbers of committed Christians in universities and youth movements, and the widening circles of the charismatic renewal, suggest that an expectation of an increased flow of ordinands in the next decade is not unrealistic.

"In our colleges the number of ordinands sponsored by the Church of England has remained stable, and even risen, over the past three years; so that ninety-two per cent of the places allotted to us by the House of Bishops are filled. This supports confidence for the future."

The college heads offer these observations, they state, in "a spirit of co-operation with the other theological colleges in our Church. One of our number is already deeply involved in a scheme of federation; and, where such federations or amalgamations of colleges can strengthen theological training at this time, we shall all want to explore them."

## Focus on church choirs

The organist and choirmaster at St John's Cathedral, Brisbane, Robert Boughen, will direct the seminar. Topics include "Forming a choir", "What to sing" and "How to train a choir".

Some time will also be devoted to harmoniums and electric organs.

The program begins at 9 a.m. in Webber House, 439 Ann St., Brisbane and is open to all interested people. Music will be provided.

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New Testament Greek Lectures: Rev. A. Stevens, B.A. B.D.

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Commencing Monday February 18:

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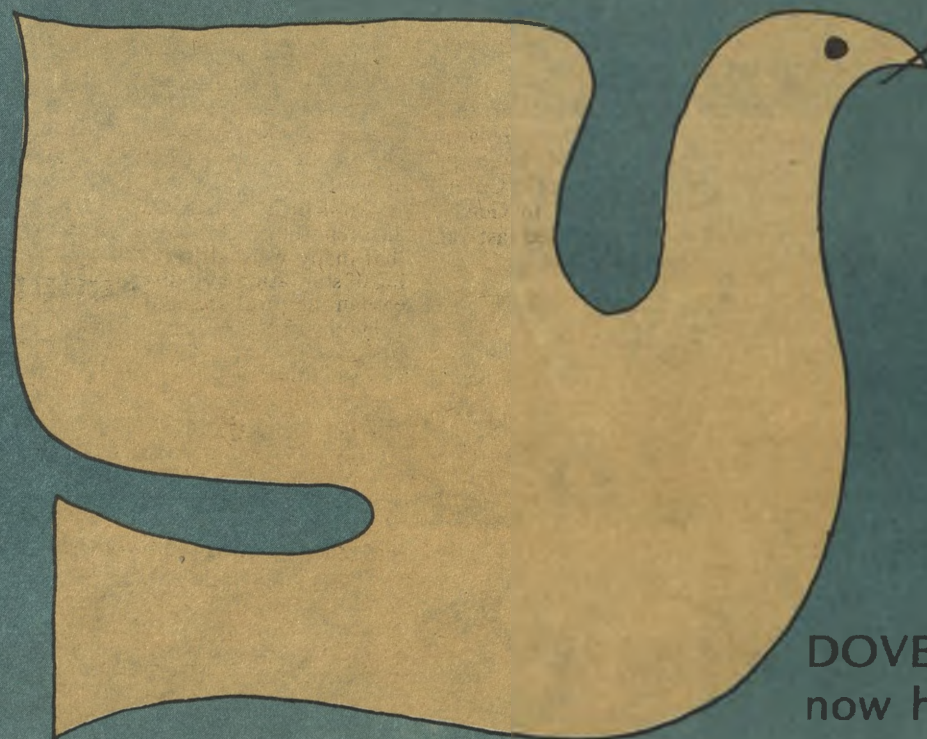
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TEACHER'S BOOK separately	\$2.60
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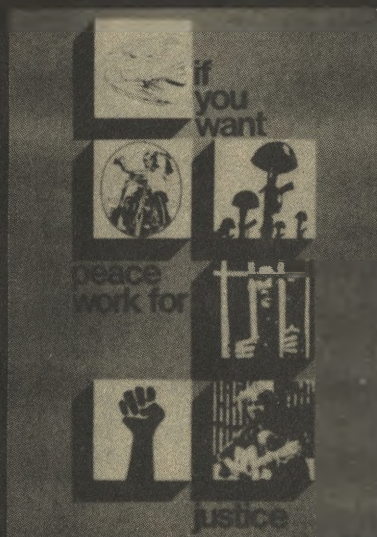
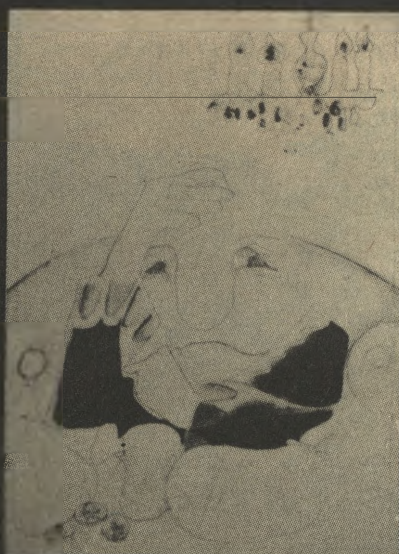
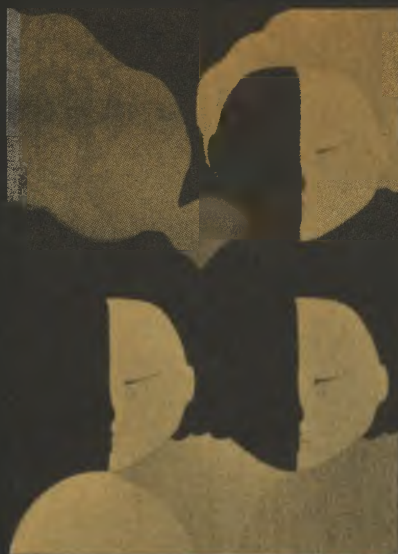
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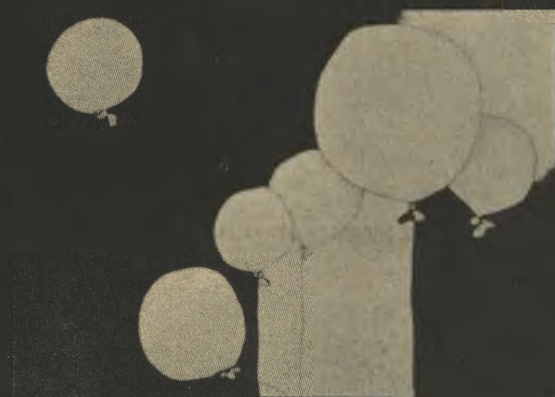
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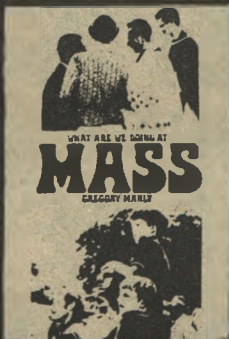


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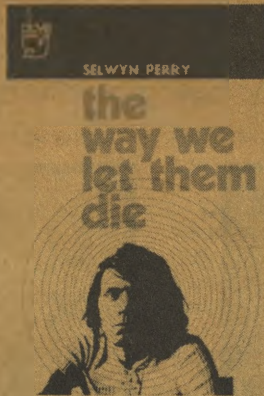
#### TEACHING THE EUCHARIST. Ed. David Lovell.

A booklet that offers much in the way of theoretical background. As well, there is plenty of practical material — in particular a detailed presentation of methods of preparing for the Eucharist in small groups. A final bibliography leaves the reader with a wealth of material to follow up in whatever direction he chooses. A must for all teachers. \$1.00.

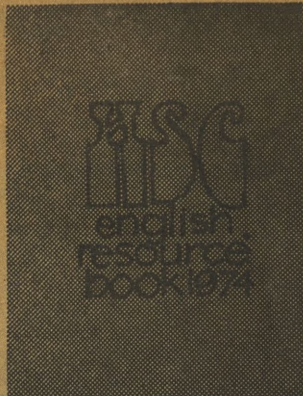




**THE MYSTICS.** Veronica Brady  
Sr. Veronica Brady journeys among the people of today's world who seem to share in that vision of the mystics: "To see a World in a Grain of Sand, and Heaven in a Wild Flower." Her journey is in search of an answer to the question "What is mysticism?" Her book is an account of that journey and a declaration of the importance of the mystic for our times. \$1.20.



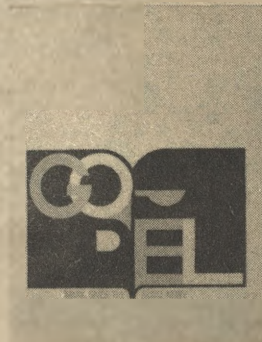
**THE WAY WE LET THEM DIE.** Selwyn Perry  
The product of personal conversations with terminal patients, this book offers help to all those who are, in one way or another, affected by their dying. From this research come guidelines for all of these people: for the dying themselves, the professionals who attend to them — doctors, nurses, social workers, clergy — and their relatives who are so often confused and bewildered in the face of death. \$1.65



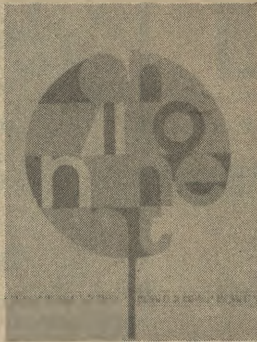
**H.S.C. ENGLISH RESOURCE BOOK.** Ed. Beryl Richards.  
This is not another text book; nor is it intended to replace a careful reading of the texts set for the H.S.C. English Expression course (Victoria). It is a resource book which aims to stimulate discussion of/or some creative response to the themes of the books. These include Bertrand Russell's *Authority and the Individual*, Robert Bolt's *A Man for All Seasons*, Graham Greene's *The Power and the Glory*, Laurie Lee's *Cider with Rosie*, Bruce Dawe's *Condolences of the Season*, Ingmar Bergman's *Wild Strawberries*, D. H. Lawrence's *The Virgin and the Gypsy* (there are 22 books in all). These are grouped under three headings: Authority, Environment, Communication.

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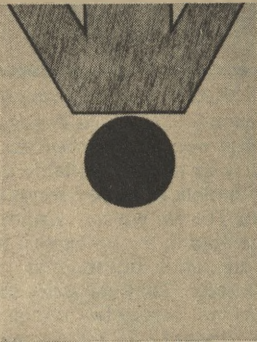
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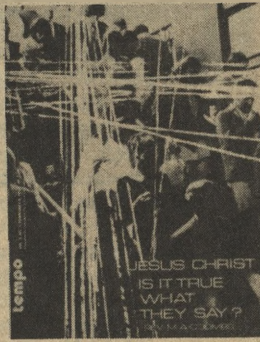
**ENVIRONMENT: MAN-WORLD.** Ed. Winifred Guatta.  
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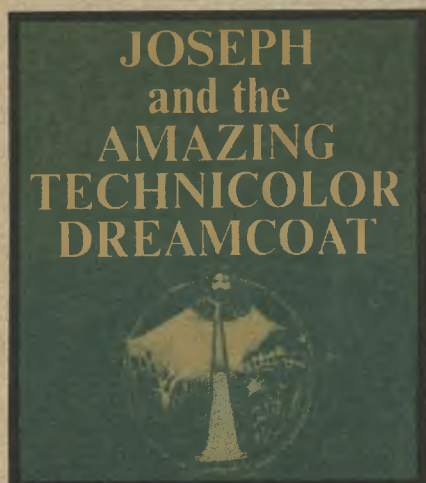


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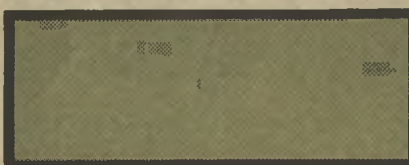
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**JOSEPH AND THE AMAZING TECHNICOLOR DREAMCOAT** by Andrew Lloyd Webber and Tim Rice, composers of Jesus Christ Superstar. Written prior to Superstar, this earlier musical play is an amusing retelling of the story of Joseph and the coat of many colors. Fresh, lively, unserious, unstuffy, it is ideal, in fact intended, for use in schools. Contains the recent hit song Any Dream Will Do. Cover notes include an interpretive synopsis. 12" stereo record, specially priced at \$3.98. (Also on cassette at the same price).



**GABRIEL'S MOTHER'S HIGHWAY** — Australian ballad singer Franciscus Henri in collaboration with well-known producer Brian Cadd has come up with a first-class production of contemporary folk songs. Three of the songs are new ones by Sydney Carter: Coming or Going Away, Green like the Leaves, and The Candlelight. The title song is a contemporary spiritual about heaven as a place of happiness and freedom. Henri's own Song of the Morning, like Green like the Leaves, emphasises the cycles or spirals of life. On two better-known Carter songs, Judas and Mary, and Bitter was the Night, Franciscus dramatises the words and allows the music to expand. Whilst this album is excellent for its thoughtful lyrics, it also makes very good listening musically. 12" stereo record \$5.95



**THE PRESENT TENSE** — if you haven't got a record of Sydney Carter songs yet, this is the one to get. It contains most of the Carter "classics" like Lord of the Dance, Standing in the Rain, Judas and Mary, Every Star shall Sing a Carol, Friday Morning — in fact any that have found their way into any of the contemporary hymnbook collections will be on this record. 15 songs in all, performed in a lively, but suitably varied manner by English folk-rock group Reflection. Sydney Carter's songs have not been bettered by anyone. Songs with a point (subtle and with humour). 12" stereo record \$5.95.



**KNOCK KNOCK** — originals by the Medical Mission Sisters whose Joy is like the Rain has proved so very popular. There are now six records available by the MMS, all with biblically-based songs by Sister Miriam Therese Winter. Knock Knock is the third in the series, still in a simple folk-song style, but tending towards folk-rock. They are songs that care. About love. About friendship. About man. About God. 12" stereo record \$5.95. (Also on cassette at the same price)



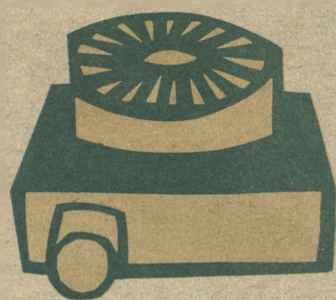
**SYDNEY CARTER IN CONCERT** — a wide cross-section of Sydney Carter's amusing and thought-provoking songs and poems, together with his unique comments and anecdotes. . . . 70 full minutes. Definitive performances of The devil wore a Crucifix, Run the Film Backwards, Shake and Shiver, When I Needed a Neighbour plus 18 other titles. Compatible stereo or mono cassette \$5.95



**NEW TRENDS IN MASS MEDIA** — a talk given a few weeks ago by writer, ad man, film producer (etc), Phillip Adams. Entertaining and authoritative, this lecture deals with all the latest developments in the new electronic media that will affect all our lives in the next few years. He talks on the implications of the global village. Whilst our concepts of art are being eroded, Orwell's 1984 is not likely to come because of increasing diversity in all human activity. Phillip Adams quotes from numerous sources and recalls three of Ray Bradbury's frightening predictions. 50 minute cassette \$4.95

**THE POWER OF WOMEN?** — Elizabeth Reid, advisor on women's affairs to the Prime Minister, talks on the female position in society from the Declaration of Women's Rights in 1848 to today. She talks about the many ways women are disadvantaged in the male-oriented society we live in. 50 minute cassette \$4.95

**COOL LIVIN'** — a collection of secular and spiritual songs for the now generation of young people. Some bitingly satirical, some quietly reflective, this unusual record relates Jesus to the city lifestyle. Written and performed by John Ylvisaker. 12" stereo record \$5.95.



### BESTSELLERS

- 27 "we are all passengers on spaceship earth"
- 31 "reward — Jesus Christ"
- 32 broken crucifix
- 37 bad trip
- 42 Ku Klux Klan and burning cross
- 46 old aged woman
- 89 smoke over Yallourn at sunset
- 90 baby surrounded by rubbish
- 101 oil logged bird
- 119 car wrecks graveyard
- 122 cigarette ad on back of bus which is belching smokey exhaust
- 126 picture of little girl: "Did you ever say 'Think of all the starving children in Asia'?"
- 127 starving child
- 134 raindrops on branch - green background
- 148 crowd
- 165 "hate" scratched on brick wall
- 177 two old men sitting on a bench
- 178 aboriginal children
- 198 President Nixon and Chairman Mao clinking glasses
- 235 refugees
- 281 butterfly on grass
- 283 spider's web

## motif color slides

- 286 soft rays of sun streaming into valley
- 298 old pier at sunset — silhouettes
- 309 full view of earth from space
- 310 earthrise from the moon
- 344 underfed child
- 350 "must a Christ perish in every age...?"
- Bernard Shaw
- 360 elderly aboriginal man
- 385 the carrying of the cross (Heironymus Bosch)
- 394 Apollo 9 lift off
- 403 solar eclipse
- 444 alarm at waterhole (African animals)
- 481 poor village, Chimbote, Peru
- 504 fat child eating bread roll
- 534 clasped black and white hands
- 541 "you ask 'why?' . . . I ask 'why not?'"
- Bernard Shaw
- 542 "where are you really going?"
- 611 cemetery
- 636 Indian children
- 652 Sydney Opera House
- 655 group on beach — girl being tossed into the air
- 698 beggar children, Indian street
- 749 operating theatre
- 778 human embryo
- 781 foetus
- 782 Biafran mother and child

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- 659 gross national product is good for you
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- 696 haves, have-nots
- 704 starving figure
- 746 nobody's going to tell me what to do
- 762 trade, tariff board

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### NEW

- 182 Germaine Greer
- 188 "I never even thought of burning my bra until I discovered Smirnoff"
- 380 Michelangelo's madonna and child
- 359 aboriginal mother and children
- 376 "lost parents inquire here for children"
- 427 leper's hands, Vellore
- 428 oxen drawing water from well, Vellore
- 505 Pakistan mother and child
- 506 Pakistan family
- 507 mother and child portrait
- 638 aboriginal mother and child

### WAR AND PEACE

- 12 running soldier, Vietnam
- 14 helicopters, Vietnam
- 16 planes dropping bombs, Vietnam
- 17 man behind barbed wire, Vietnam
- 20 American soldiers dragging body, Vietnam
- 21 soldiers carrying body by legs and arms, Vietnam
- 22 mother and baby, Vietnam
- 24 Napalm girl
- 28 "oops!" — atom bomb
- 50 H-bomb
- 127 starving child
- 169 man with a dove
- 191 dove in flight
- 200 Vietnam protest: Buddhist monk committing suicide
- 248 H-bomb cloud
- 250 after H-bomb

### CONSUMERISM

- 25 "why go past?" sign
- 130 dumped rubbish
- 219 beer cans at football match
- 260 "easy money month"
- 261 "nothing is real — nothing go get hung about"
- 554 "caution: breathing may be hazardous to your health"
- 572 French bread rolls with ham
- 596 toy car wreck
- 597 car wrecks on rubbish dump

Full list available  
on display at dove



# Jesus commune "past experiment stage"

The Sydney Jesus Commune has moved out of its experimental stage to a new maturity according to a recent report.

The commune is run by the Central Methodist Mission. It seeks to bridge the gap between the traditional church and today's youth.

Since its inception in 1972 the commune has trained young men and women to be

youth leaders and coffee house directors. It has also trained home missionaries.

Challenge to consider full time Christian ministry underlies all training.

Students representing every major denomination have come from every State and from overseas to study at the commune. They have come from both the Jesus Movement sub-culture as well as

from established local church fellowships.

Field work including open air and church preaching has been backed up by a series of lectures over 28 weeks of the year.

## Alsation Lutherans permit intercommunion

The Higher Consistory of the Lutheran Church of Alsace and Lorraine has ruled that local churches may "welcome to communion faithful of another church, including the Roman Catholic Church" and that Lutherans may receive communion at Catholic masses.

Its statement follows a year after the directives on inter-communion issued by Catholic Bishop Elchinger of Strasbourg.

Elchinger's diocese, with more than a million communicants, takes in the whole of the predominantly Protestant Alsace.

Each Church however lays down certain guidelines.

Bishop Elchinger's statement said that a Catholic participating in a Protestant service should feel that the sharing was a real necessity required, for example, by family unity in a mixed marriage. The statement seems to run contrary in a number of aspects to the official Vatican position laid down in July 1972.

The Lutheran statement said that "the invitation of another Church should be accepted only if one can personally recognise in its Eucharistic practice Communion such as the Lord instituted it".



## "Protest — and publicity"

The Cardinal Archbishop of Sydney (Dr Freeman) has urged Christians to do their protesting in public.

"Things like injustice, dishonesty, promotion of abortion, euthanasia and pornography are not halted by complaints in private", he said.

It was necessary to counter these evils by active and open opposition, and with the same zeal as those who support them. "In the end that comes back to the individual."

The Cardinal pointed out that many Christians fail to demonstrate the attractiveness of the virtues they cherish. Nor do they express opposition to the evils they see.

Not everyone was a towering intellectual, a fascinating personality with exceptional organising ability.

But if everyone combines conviction with charity and the courage to express himself in the little world in which one moves, those about him must be impressed, the cardinal said.



The former Matron of the Wagga Base Hospital in N.S.W., Miss Joan Potter, is making an impact in the care of unwanted babies in Vietnam.

Miss Potter is now Administrator of World Vision's New Life Baby Home in Saigon.

With a staff of over 40, Miss Potter provides intensive care for 100 babies.

The children often arrive malnourished at the point of death. They come from orphanages or mothers who cannot provide adequate care. Many children have mixed blood.

Since her arrival in Vietnam six months ago, Joan has relocated the home in a quiet area of Saigon. The home at Gia Dinh has become a showplace. Vietnamese Health Officials constantly bring visitors to see the work of nursing babies back to life.

Many of the babies suffer from anaclitic depression. This is when a child becomes so withdrawn from want of affection, it develops the will to die.

Some must be 'force-fed', others cared for in humid-cribs.

The World Vision New Life Babies' Home is an all Australian project. Families and church groups sponsor a cot for \$25 a month.

Each month Miss Potter sends the sponsor a picture of the baby in the cot, with a report on the child's condition. General gifts help maintain the running costs of the Home.

## R.C. clergy national meeting on evangelisation

A national meeting of Roman Catholic priests will be held in Adelaide in May.

Although the final agenda has not been prepared the National Council of Priests will be looking at the pastoral needs of the

Church in Australia.

Discussion would be centred on the document 'Evangelisation in the Modern World', prepared for the world synod of bishops.

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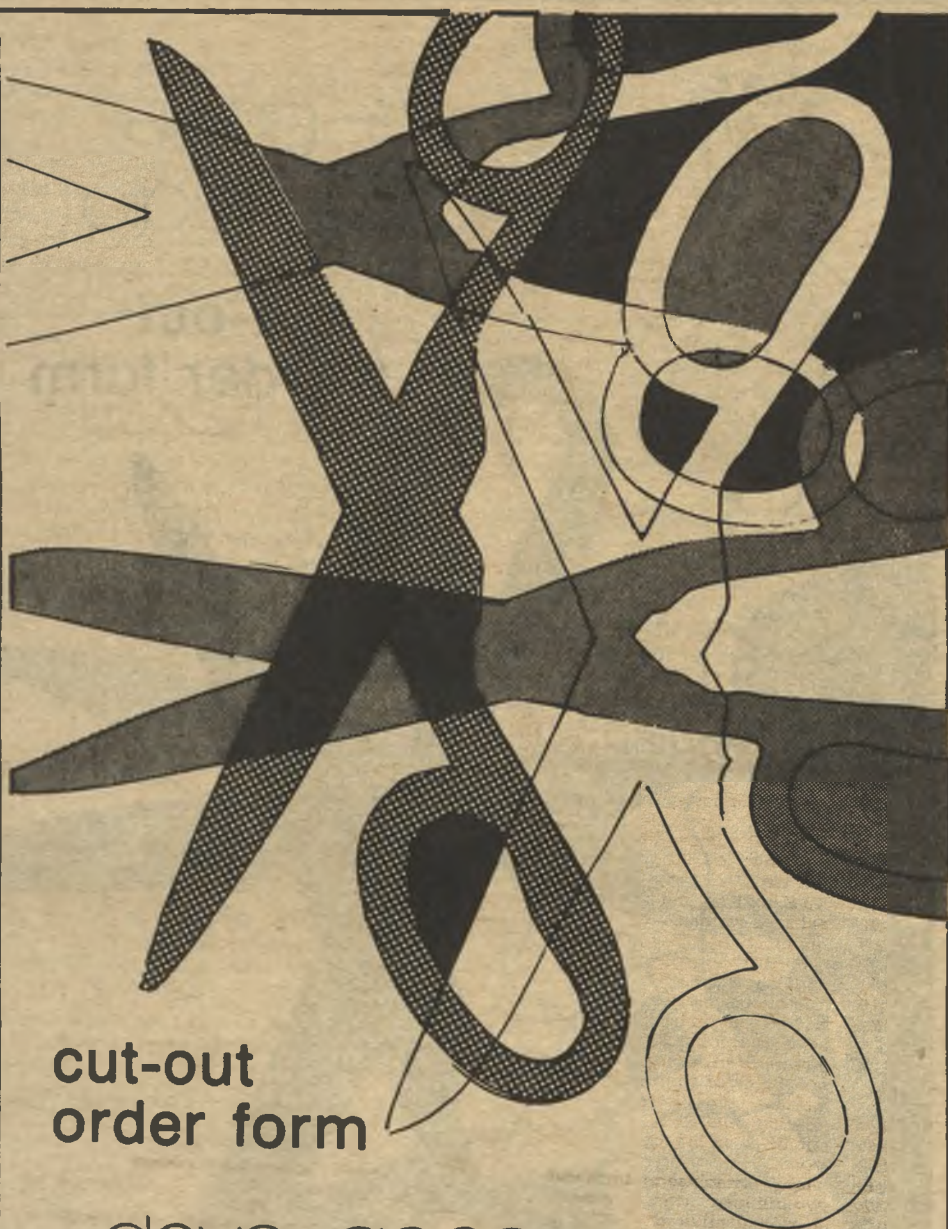
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# SITUATIONS VACANT SITUATIONS VACANT

## THE CHURCH MISSIONARY SOCIETY

invites applications from the following for service in Aboriginal Communities in Arnhem Land, North Australia.

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These positions are opportunities for Christian service, and help is urgently needed. Active Church Affiliation and Minister's references essential. Accommodation and travelling expenses provided.

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or write C/- C.M.S.,  
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## SINGLE PRIESTS

urgently required for challenging, progressive ministry in outback areas of Queensland and the Northern Territory.

Brotherhood and fellowship with the Bush Brothers assured. Men must be healthy and able to maintain parish life in all its aspects.

Apply in the first instance to the Superior, P.O. Box 150, Cunamulla, Queensland. 4490.  
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Are YOU looking for a comfortable job, with high salary and extra allowances with a chance of getting to the top in a new progressive company? Then the Bush Brothers regret they will be unable to find a position for you. However, if you are prepared to offer nine years of your life for training and ministry in the outback, with an adventurous, established band of men — the Bush Brothers are waiting to hear from you. You need to be single, have a love of people and the Lord and prepared to work hard and long bringing God's Word and sacraments to the people of the outback. Initially training will involve spending from 6 months to a year with the brothers, entering college for three years and being Ordained a Priest.

Write now for further details to the Superior, the Company of Brothers, P.O. Box 150, Cunnamulla, Queensland 4490

## ST. JOHN'S THEOLOGICAL COLLEGE NEWCASTLE AUSTRALIA

### WARDEN

Consequent upon the resignation of the Reverend Canon J.L. May M.B.E. (Mil) M.A. (Oxon.) Th.L., the office of WARDEN of this College will become vacant on February 24th, 1974.

St John's College was founded in 1898 and is a General Theological College training men for Ordination for the ministry of the Anglican Church in Australia.

The present staff establishment consists of a Warden, a Vice-Warden, a Resident Tutor and seven visiting lecturers.

The College has accommodation for sixty students, including some married men.

At present the College prepares resident students for the examinations of the Australian College of Theology.

The incoming Warden will be responsible for the development of a non-residential course of studies in addition to the normal direction of the College.

The Warden's Lodge is a commodious building within the College which is set in one hundred acres of land overlooking the valley of the Hunter River, twenty miles from Newcastle.

Applications which will be treated in strict confidence are invited from Bishops or Priests of the Anglican Communion who are suitably qualified, spiritually and academically and will close on 24th February, 1974.

Conditions of appointment and Emoluments may be obtained from  
The Registrar  
Diocese of Newcastle, P.O. Box 459F  
NEWCASTLE N.S.W. 2300 Australia

## The Australian Board of Missions N.S.W. STATE SECRETARY

Applications are invited for the position of N.S.W. State Secretary for the Australian Board of Missions. The intending applicant should be a priest with an enthusiasm for the missionary cause. Missionary experience is not essential as there will be opportunity to gain first-hand knowledge of the field after appointment.

The State Secretary is responsible for the administration and management of the N.S.W. Office, conducting deputations, liaison with parish clergy and generally to assist in promoting support in the parishes of N.S.W. for the work of mission.

Salary is in accordance with the Sydney Diocesan Scale with allowances. A house and car are provided.

Applications should be lodged before 28th FEBRUARY 1974 with the Chairman of the N.S.W. Executive Committee of the Australian Board of Missions, the Reverend J. N. Bagnall, St Peter's Rectory, Waters Road, Cremorne, 2090.

## AUSTRALIAN BOARD OF MISSIONS PROVINCE OF QUEENSLAND

Applications are invited for the position of Assistant Secretary in the Province, based in Brisbane.

The work is primarily promotional and educational, involving travelling throughout the Province, with a share in office and organisational routine.

Applicants are asked to give details of previous experience and name of referees, writing confidentially to the

Provincial Secretary,  
A.B.M., Church House,  
G.P.O. Box 421,  
Brisbane, 4001

from whom further  
information can be obtained

## SUPERINTENDENT

For the Launceston City Mission, Tasmania. To take up duties in March 1974. The Committee is seeking a man with a keen evangelical approach and with good administrative ability. The Mission is in good standing with the community, and the position offers opportunity for wide influence beyond its normal bounds. House and car provided.

Write for further particulars giving details of age and experience to the Secretary, Launceston City Mission, 46-48 Frederick Street, Launceston, Tasmania. 7250.

## ST CATHERINE'S SCHOOL WAVERLEY, N.S.W.

### CHURCH OF ENGLAND SCHOOL FOR GIRLS

needs

### HOUSE STAFF for 1974

Resident, to supervise boarders during term. A most rewarding vocation for person of Christian commitment and who is interested in young people. Bed-sitting room with bathroom facilities available for single woman. Married couple without family responsibilities could be accommodated in self-contained flat. Husband to carry on usual outside occupation.

Apply in writing enclosing copies of references to

THE HEADMISTRESS

## FULL TIME LAYMAN

for pastoral work in provisional parish of Shellharbour, South Coast, N.S.W., Diocese of Sydney. Bible College Training or equivalent necessary.

Write to the Rev. J. Imisides, 12 Towns St. Shellharbour. Phone Wollongong 95 1420.

## TRAINED PRE- SCHOOL TEACHER

to be in charge of child care centre in provisional parish of Shellharbour, N.S.W. Centre to open around March/April 1974. Must be dedicated evangelical Christian in good standing with her local church.

Contact Rev. J. Imisides, 12 Towns St. Shellharbour or ring Wollongong 95 1420.

## SMALL NOTICES

BIBLICAL COMMENTARIES, particularly NT, sought by lay student. Restricted means, but would be prepared to do a fair deal with someone wanting to clear an established library. No "way out" ancient liberals, please. Reply "Commentaries", c/o Church Scene, 196 Flinders Street, Melbourne, 3000.

SYDNEY: Christian business girl wanted to share my mod. flat. Own bedroom, telephone. Near Auburn Station. Ring A.H. 641864.

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True, some do, and numbers have subscribed (proving the demand). But every week we have to explain to someone or other we're not The Anglican (dead these last four years), that we are national, and the important ways we are different from the diocesan journals.

So we're looking for a person, a person, a person.

The person will be a salesman, and a good one. The person will have some organising skill. And the person will be an "achiever".

The position is a permanent one, of course, and some travelling will be entailed, but not immediately. Base will be in Melbourne, although a Sydney resident would be considered.

Composition of salary, allowances, incentives and working hours will be tailored to suit the right person on liberal terms.

Contact The Editor, Church Scene, 196 Flinders Street, Melbourne. (Tel. 63 7394)

CHURCH SCENE



# Priest-poet "sows the whirlwind" of radical protest

"America is Hard to Find". Daniel Berrigan. SPCK. \$7.55.

Writing of U.S. involvement in the Vietnam war, Fr Daniel Berrigan said:

"Such a war was designed simply to blind and retard the moral sense of the aggressor, to guarantee that his crimes against humanity be multiplied; finally, to bedevil the enemy into crimes of his own in retaliation, in revenge, in defence, in despair." Ecstatic utterance, forced out by moral anguish that the nation which claimed him, and which he claimed a share in, persisted in the abominations of the war in Vietnam with all the ruthlessness that mind or technology could devise.

The name of Daniel Berrigan, and that of his brother Philip, are familiar from the earliest days of resistance to the Vietnam war in the U.S. Both of them Jesuits, they were two of nine who took part in the first burning of draft-files conscripting men to fight, at Catonsville in 1968.

Their public defence that it was better to burn papers than to burn children, their outcay that draft-cards were "hunting licenses issued against humans", drew others to resist the war. Fr Daniel escaped the imprisonment decreed by law and went underground, claiming it was not possible for a state committed to injustice and violence to hold him accountable to its justice. It was during this time that he wrote and campaigned, succeeding in establishing resistance groups across the nation.

Many of the writings from his spell underground have been included in this collection: essays, poems, letters and meditations. They reveal how scrupulous he was as to his motives in resisting, his analysis of the sickness of the times, and his hopes for renewal in American public life.

After four months he was finally seized by F.B.I. agents after a huge (and officially quite embarrassing) manhunt. He had evaded the master sleuths for so long, he reasoned, because of the truth of his cause and the moral support it was arousing.

Prison could not silence him, though it limited the subjects he could protest about. His passionate appeal for penal reform is to be found in this collection, together with a letter to J. Edgar Hoover denouncing the processes, going under the name of justice, that would mean the death of freedom in America. Letters to his family and numerous supporters fill out the picture of a notable Christian.

Vietnam as the location for war is past; but the direction of Fr Berrigan's thinking is apparently and sadly still pertinent. The impetus to his resistance was the specific issue of the Vietnam war. The movement has expanded across the world into a more general political and in many cases explicitly Christian resistance. Every distortion in men's lives brought about by the encroachments of the State becomes part of the cause.

For Berrigan, political action was part of Christian faith: "political man is synonymous with believing man". He found life in the U.S. in the late '60s akin to a nightmare, in which it was nearly impossible to imagine what the real world, the real America, could be like. He was opposed to gradualism, which aims at slow but sure social progress to better things, and would have involved co-operation with the existing power structure. He saw the Roman Catholic Church, in the early part of the war, as "the greatest single supportive force of the Vietnam war, outside the government". Therefore for him all co-operation between the institutional church and the state was a moral sell-out. He saw the association of authority and power in the State as inherently violent, dehumanising, depriving citizens of moral stature.

Christians who desired social change would therefore be bound to protest and resistance in non-violent ways to all the processes required by the system.

We who read are sent back to the prior question, of course. Is "Caesar" in general and in detail commanding for himself the things that are due to God? Are Caesar's motives inherently malignant? Are good men utterly powerless and without a voice in the corridors of power? Or may Christian political insight, persistently presented, in fact equip the governments we live with to deal with the complex problems of modern society, to organise all the resources of moral and material living to be equally available to all? Our answer will determine the direction of our creative protest.

This book contains Berrigan's beautiful meditation on Bonhoeffer's resistance, which was specially meaningful for him as he confronted the sickness of America at war. He spoke in this essay of "the moral trajectory of our act" (at Catonsville). It was the recovery in America of a moral sense, helping Americans "get born, get going, get growing, get moving toward recovery of intention, recovery of what the Greeks would call the true way, the true road . . ." This is the search implied in the title of the book. His vision of the good life compels our assent, even if we argue with his vision of the extent of evil in the State.

For Berrigan, and many others in the resistance/civil liberties movements, their political commitment was derived from a community experience . . . a communal

recognition of abuse and violence; a common hope and vision of goodness and justice; a supporting community that made resistance of some avail; a celebrating community that made eucharist and gained direction from common understanding of scripture.

He failed to find this community in the Jesuit brotherhood, though individual priests joined the protest against the draft. The community he found was spontaneous and urgent, with an immediate task. It was significant for the future in that it was not a community of stirrers and knockers but of people resolved on Christian living. They accepted sacrifice, prison, and even death as possible outcomes of resistance. It is interesting to note that purely political associations of those years did not have the interior constitution to persist and succeed: whereas the Christian resistance groups have done so.

## Looking back and looking forwards

"The Christian Response to the Sexual Revolution." David R. Mace. Lutterworth. 1971.

Chapters on "Sex in the Bible" and "Sex in the Christian Tradition" lead the reader into a general discussion of the sexual revolution of the '70s. The writer sees the Christian response to this revolution as yet to come. The Church will need to "re-examine its whole position regarding sexual behaviour and define the standards that are consistent with its fundamental ethical values; and then to teach these standards, clearly and convincingly, to its members and its youth".

## Book Department offers some SIGNIFICANT TITLES

**GEORGE WHITEFIELD AND THE GREAT AWAKENING**, John Pollock (Hodder)

\$6.25 plus \$1 post

Published in UK only recently, this story of the 22-year-old lad, ex public house, who scandalised great churchmen of his day with a gleeful study of new birth is everything one might expect from one of the truly great biographers of our day. (Available on mail order by return post)

**THE DUST OF DEATH**, Os Guinness (IVP)

\$2.90 plus \$1 post

The author has been associated with L'Abri. He charts the journey of a generation from technological desert through the unfound Promised Land of radical politics, oriental mysticism, drugs and finally the occult. Rejecting the lot, he calls for the Christian counter-culture of the Kingdom of God. (Return post for mail orders)

**MARIA — MY OWN STORY**, Maria von Trapp

\$1.40 plus 20c post

The Trapp Family story ended on stage with "Climb Every Mountain", but in real life it still goes on. Here the Baron George's widow tells how the story leads Pentecostal directions. (Return post for mail orders)

**THE EARTH IS THE LORDS??**, Joyce Blackburn (Word)

\$5.95 plus 30c post

A study of the conservation study from the point of view of an activist who sees ecological crisis as part of the divine agony. (Return post for mail orders)

**CREATIVE BIBLE STUDY**, by Lawrence O. Richards (Zondervan)

\$5.95 plus \$1 post

A totally new concept in Bible study method. (Return post for mail orders)

**THE ELABORATE FUNERAL — MAN, DOOM, and GOD**, Gavin Reid

\$5.95 plus \$1 post

You might think Reid, an Anglican parson in UK, has an abounding cheek. First he set the people of God by their ears for their success in first misrepresenting God and then hiding Him ("The Gaggling of God"). Now, quite as controversially, he is sure the new morality ("the new hypocrisy", he insists) is turning unattractive women and absolutely everyone over 40 into social undesirables. Media exposure, he says, is inevitably destroying the integrity of public figures, and rendering a whole society fatally passive. Television, in particular, he blames, but symptomatically. A book for brave minds only, and they won't all be Christians. (Available on mail order by return post)



**THEY OVERCAME**, Marcus Loane (ANZEA)

\$1.25 plus 30c post

**AMAZING GRACE**, Marcus Loane (Impact, MMS)

\$3.15 plus 30c post

Two recent examples — the Anzea title being the first paperback release of what A & R first released in hard covers — of the gracious prose of Sydney's present Archbishop. "They Overcame" is a study of the Revelation of St John the Divine, in which he shows St John's great and mystical work is to be seen in relation to the whole of the Bible. "Amazing Grace" is a collection of profound studies on passages from the Acts, Pauline letters, and the Hebrew epistle. (Available on mail order by return post)

## CHURCH SCENE

Recent changes in the pattern of the Christian book trade have made difficulties for many folk, particularly those accustomed to trading with one or more of the outlets which have recently closed. In co-operation with the book trade, therefore, we list a carefully culled selection of current major titles we believe worth promoting.

Each title is available from our book department on mail order at the prices nominated including the postage and packing.

**CROMWELL: OUR CHIEF OF MEN**, Antonia Fraser (W & N)

\$13.50 plus \$1 post

From the author of the definitive biography of Mary Queen of Scots comes her latest, a massive, 774-page study of one of the most maligned, most applauded and most controversial Christian figures of a period rich in fascinating people. The author does not try to pronounce upon him finally, but to enter his life and his soul and tell us what made him tick. (Available on mail order, possibly subject to slight delays.)

**EYE OF THE STORM**, Ed. Donald McGavran (Word)

\$7.25 plus \$1 post

What part does propagation of the gospel properly play in the mission of God today? There are arguments, profound debates, about this question. The quick and obvious answer needs to be examined. In this compendium McGavran, himself a peer among church strategists, brings together the inter-related insights of other greats like Max Warren, Stott, Hollenweger, Jordan Bishop, Hoekendijk on a decade of developing conviction now drawing to an end. Not a book for the lazy browser at all, but a resource for the conscientious student of contemporary world church strategy and recommended without reservation.

**AMERICA IS HARD TO FIND**, Daniel Berrigan (SPCK)

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## A view from the balcony

## ON BEING ANIMALS

T. S. Eliot makes the percipient observation that "human kind cannot bear very much reality." Instead, we like to wear masks and to play roles.

Jimmy and Alison, in John Osborne's explosive play, *Look Back in Anger*, belong to this category. Their marriage has reached breaking point. Jimmy, a contradictory mixture of sincerity and unpremeditated malice, of tenderness and free booting cruelty, comes from a working class background. Through the good offices of the Welfare State he has been able to enjoy the benefits of a University education. Alison, his wife, is from a different social background. She is sensitive and vulnerable. There are moments of precarious peace, but they are dependent upon creating the illusion that they are happy and harmless animals. At such times, Jimmy becomes touchingly affectionate. Osborne describes the scene.

Jimmy: You're very beautiful. A beautiful, great eyed squirrel. (She nods brightly, relieved.) Hoarding, nut-munching squirrel. (She mimes this delightedly.) With highly polished, gleaming fur, and an ostrich feather of a tail.

Alison: Wheeeeeeeeee!

Jimmy: How I envy you.

(He stands, her arms around his neck.)

Alison: Well, you're a jolly super bear,

too. A really Soooooooooper, marvellous bear.

Jimmy: Bears and squirrels are marvellous.

Alison: Marvellous and beautiful.

(She jumps up and down excitedly, making little "paw gestures".)

Ooooooooooooo! Ooooooooooooo!

Jimmy: What the hell's that?

Alison: That's a dance squirrels do when they're happy.

(They embrace again.)

Jimmy: What makes you think you're happy?

Alison: Everything just seems all right suddenly. That's all.

Alison confides in her friend Helena and tells her how it all started:

"It was the one way of escaping from everything — a sort of unholy priest-hole of being animals to one another. We could become little furry creatures with little furry brains. Full of dumb, uncomplicated affection for each other. Playful careless creatures in their own cosy zoo for two. A silly symphony for two people who couldn't bear the pain of being human beings any longer. And now, even they are dead, poor little silly animals. They were all love, and no brains."

Alison, who is pregnant, can take it no longer and leaves him. Helena moves in

and takes Alison's place. But Helena finds that she cannot take it either. "You can't be happy", she protests, "when what you are doing is wrong, or is hurting someone else . . . I can't go on. I can't take part in all this suffering. I can't!" Alison, who has lost her baby, returns. She hopes that, once again, they will be able to forget the pain of being human by pretending to be silly little animals. With a kind of mocking, tender irony, Jimmy says:

"We'll be together in our bear's cave, and our squirrel's drey, and we'll live on honey, and nuts — lots and lots of nuts. And we'll sing songs about ourselves — about warm trees and snug caves, and lying in the sun. And you'll keep those big eyes on my fur, and help me keep my claws in order, because I'm a bit of a soppy, scruffy sort of a bear. And I'll see that you keep that sleek, bushy tail glistening as it should, because you're none too bright either, so we've got to be careful. There are cruel steel traps lying about everywhere, just waiting for rather mad, slightly satanic, and very timid little animals. Right?" (Alison Nods.)

Alison: (with the same comic emphasis.) "Poor bears! (She laughs a little. Then looks at him very tenderly, and adds very, very softly.) Oh, poor, poor bears!"

According to William Hazlitt, man is a

make-believe animal. In our weakness and vulnerability we seek to escape the pain of being human by reverting to the safe and consoling anonymity of the animal work.

M. V. C. Jeffreys rightly points out that man transcends the animal so that his nature will never allow him to make a success of life at the animal level. No mere adjustment of stimulus and response at the level of appetite can bring him happiness. His problems of adjustment are never problems of external adjustment only.

The restlessness and homelessness of the human spirit have their origin ultimately within man himself. Therefore, there can be no 'natural' solution of man's problems. As it has been neatly put, man's 'nature' is ever to be dissatisfied with 'nature'.

If he yields to the temptation to subside on to the 'natural' level; he 'makes a beast of himself' and the beastliness of man is something quite different from the naturalness of the beast.

In Hemingway's novel *The Sun Also Rises*, the alcoholic nymphomaniac, Lady Brett Ashley, says to the mutilated Jake Barnes, as they talk together in a bar (which, in Hemingway mythology, has the aura of a sanctuary), that she feels good having decided not to be a bitch. She suddenly realizes, with new found clarity, that to live like an animal is to abandon hope and to invite destruction. In the secularised world of today, "It's sort of what we have instead of God", she says.

— Stuart Barton Babbage.

## Gems from the pen of Dorothy Sayers

"A Matter of Eternity." Dorothy L. Sayers. Mowbray. \$4.65.

Some of the most pungent and memorable passages from Dorothy Sayers' religious writings have been collected by Rosamund Kent Sprague, Professor of Philosophy and Greek at the University of South Carolina.

Miss Sayers had a gift for strong words, expressing a tough and exacting faith. From her 25 years of writing the editor has

culled excerpts varying in length from a few lines to a few pages, and has arranged them in themes so that they can more easily be turned up again.

It's a bit of a shock. In the '70s we fail to be "scandalised" by anything much. But she reminds us of the way things were before the permissive rot set in, when faith was supposed to have content, and maturity involved wisdom. She made no bones about her sense of "scandal" and the demands of Christian living.

Here's one example, from among many gems: (taken from "The Greatest Drama Ever Staged", a pamphlet published in 1938).

"If spiritual pastors are to refrain from saying anything that might ever, by any possibility, be misunderstood by anybody, they will end — as in fact many of them do — by never saying anything worth hearing. Incidentally, this particular brand of timidity is the besetting sin of the good churchman. Not that the Church approves it. She knows it of old for a part of the great, sprawling, drowsy, deadly Sin of Sloth — a sin from which the preachers of fads, schisms, heresies and anti-Christ are most laudably free."

## ● On race relations in Australia

One frets at the current suggestions and images of violence in Aboriginal affairs in the daily press. One day it's stockpiling of weapons, the next a white "backlash" against government monies for Aborigines.

Many of us have waited with a growing sense of urgency for equality to be accorded to, and assumed by, the Aborigines of Australia. The referendum of six years ago admitting citizenship was notable in this: people generally were stunned that the issue of Aboriginal citizenship rights could even be open to a "no" vote. For many, that event was the beginning of a campaign at self-education . . . what were the real goals of these in many ways oppressed people? More recently, lively committees and vocal spokesmen have won widespread support for the wish for self-determination and responsibility for their own cultural advance.

One side to the current delicate situation can be understood from the book "Goodbye Dreamtime", by the South Australian Ward McNally, published last year. He has espoused the cause of Aboriginal advancement completely. If one wonders at the near paranoia of his writing and of many of the views he has canvassed, it can only be the result of such long waiting for appreciable advance and such single-minded concentration on a cause so crucial for the Aboriginal community.

The value of this book lies in the wealth of interviews it contains with coherent adult Aboriginal leaders who are working for advancement for Aborigines in a host of ways: social workers, teachers, department officials, journalists and stirrers. It is not generous in its attitude to supporters in the community at large: the tendency is to impute bad motives to the best intentioned support if it doesn't imply that the past has been utterly bad.

In the journal "Interchange", its current issue, are two articles bearing on the same subject. If McNally has mainly given the views of Aborigines coping with life in white communities, the Rev W.H. Edwards writes of his experience with

those living in remote areas and still oriented towards their traditional culture. He was formerly superintendent of the Enaballa (1958-72) and Mowanjumb (1973) missions, and is now chaplain of Aboriginal communities in the far north west of South Australia. His work brings him first-hand knowledge of the change-over . . . from missions, whether church or governmental to communities "with the concomitant transfer of responsibility to the Aboriginal people and respect for their traditions, authority structures, and languages." He writes of the problems being encountered in the change-over, confusion and insecurity and poor community education that will take time to solve. He is aware of a great challenge to the Church, to encourage Aboriginal leadership in the Church and to develop in the congregations the same freedom and responsibility for their own affairs as they are finding in community life.

Professor Alan Friend, (Chemistry University of the West Indies, Trinidad) has contributed to "Interchange" on "The Christian, Race and Racial Prejudice". He sees race relations as the major problem of our time. And the Church's past often hampers her prophetic role today. "Today to the young radical, the churches are mostly tarred with the same brush of respectability and middle-aged spread. There is quite a strong 'reverse racial prejudice' and this is proving to be just as harmful, in its own way, to the work of the Church as the racial prejudice once exhibited by white people against black. His analysis of the common association between political conservatism and theological conservatism in various situations of racial tension bears thinking about in the Australian situation.

"Goodbye Dreamtime." Ward McNally. Nelson \$4.95.

"Interchange." Papers on Biblical and Current Questions. No. 14. Pub: AFES Graduates Fellowship Australia. \$1.20.

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# For His sake we commend

Biblical  
study

ONCE the Christian has been reconciled to God his task is to be an ambassador, God making His appeal through him (2 Cor. 5:18-21).

Paul describes this as "working together with" God (6:1), and the task as appealing to men to "be reconciled to God" (5:20) and, beyond that, "not to accept the grace of God in vain" (6:1). "Grace", in this context, sums up all that has gone before, but is expressed especially in this: "that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (5:14, 15). To accept this grace in vain is to claim that death as our own and not to live that life: a thing quite disastrous in those who must not only speak but commend what they say by their practice.

So, on this question of practice, Paul says: "We put no obstacle in anyone's way, so that no fault may be found with our ministry" (6:3). In saying this he used a word which speaks of mockery or ridicule (momethe). The Greek god of ridicule was called Momus from the same root, and Calvin may have had this in mind when he remarked that "nothing is more ridiculous than striving to maintain your reputation before others, while you invite reproach upon yourself by a shameful and base life."

One could almost say that the "Chris-

tian Church . . . stands or falls by the integrity of its ministers" (E.G. Rupp). It is implied, at least, that "there are people who will be glad of an excuse not to listen to the Gospel, or to take it seriously, and they will look for such an excuse in its ministers. Anything in the ministry to which objection can be raised will be used as a shield against the Gospel. It does not matter that in nine cases out of ten this plea for declining the grace of God is impudent hypocrisy; it is one which the non-Christian should never have."

"It is to them (the ministers of the Gospel)" says Denney, "that men naturally look for proof of what grace does. If its reception has been in vain in them; if they have not learned the spirit of their message; if their pride, or indolence, or avarice, or ill-nature, provoke the anger or contempt of those to whom they preach — then their ministration is blamed, and the shadow of that censure falls upon their message."

But this is only the negative side of Paul's instruction to ministers. On the positive side "we commend ourselves," he says, "in every way" (6:4), and this, of course, not for our own sake but for God's. We may suffer "afflictions" (6:4), and this word has about it the idea of pressure (thlipsis). We may suffer "hardships" (anagke) where the thought is of hardships without mitigation, "testing circumstances

which cannot be avoided." We may suffer "calamities" (stenochoria), and this word in the Greek suggests the thought of restriction, and finds expression today in the frustration which meet us at every turn.

We may suffer hardship at the hands of others: "beatings, imprisonments, tumults" (6:5), or self-imposed hardship in the course of our ministry: "labors, watching, hunger." But if we suffer the pressures, the hardships, the frustrations with "great endurance" (6:4), then we commend ourselves.

But Paul was not simply passive. He would agree with Ruskin that "the patience who really smiles at grief usually stands, or walks, or even runs: she seldom sits." And like Paul we commend ourselves by action as well as reaction; "by purity", taking this in the widest sense of the word; "by knowledge," which in this case means the knowledge of God. Without knowing all or understanding all, we should at least be able to say with conviction: "I know whom I have believed (2 Tim. 1:12). We commend ourselves "by forbearance," and this may differ from the "endurance" mentioned above, in that this is patience with people inside the Church, whereas the other is patience under suffering that comes from without; "by kindness," which has been defined as goodness in action; and "by the Holy Spirit" (6:6).

It may seem rather odd to find the Holy Spirit Himself included in what is, in fact, a list of His gifts. But, as Swete once remarked, "Paul is as far as possible from the conventionalities of the professed theologian; he writes, especially in this epistle, as the words offer themselves, with the freedom of the informal letter which pays little regard to the logical requirements of the sentence." But in any case, Paul may have had in mind not so much of the Spirit Himself as work which He does in men's lives. We commend ourselves by the evidence of the Holy Spirit in our lives, "by genuine love, truthful speech, and the power of God" (6:6, 7).

The power of God in human weakness was, indeed, the paradox of Paul's life. "Of all men in the world he was the weakest to look at," says Denney, "the most battered, burdened and depressed, yet no one else had in him such a fountain as he of the most powerful and gracious

## ourselves

life." But we may commend ourselves even by paradoxes.

God equips us for the ministry (6:7) and as we appeal to men we may be held "in honor and dishonor" (6:8) conflicting opinions expressed to our face), "in ill repute and good repute" (opinions expressed behind our backs). We may be "treated as imposters and yet are true; as unknown, and yet well known; as dying (risking our lives) and behold we live; as punished and yet not killed; as sorrowful (the Gospel is often thought to be a sorrowful thing), yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything" (6:8-10).

Obviously these expressions reflect Paul's own experience. But the principle remains, that even conflicting opinions about us may serve to draw attention to the singleness of our purpose in serving God and His Gospel and so commend them to others.

But the ordinary Christian today, even the Christian minister, may feel that his life lacks the paradoxes of Paul's life. He may suffer little or not at all at the hands of others. He may feel that he is not equipped, as Paul was, with "the weapons of righteousness for the right hand and for the left" (6:7). Yet "the world still has all possible experiences ready for those who give themselves to the service of God with the whole-heartedness of Paul: it will show them its best and its worst; its reverence, affection, and praise; its hatred, its indifference, its scorn. And it is in the facing of such experiences by God's ministers that the ministry receives its highest attestation: they are enabled to turn all to profit; in ignominy and in honour alike they are made more than conquerors through Him who loved them."

1. James Denney, *Paul's Second Epistle to the Corinthians* (London, 1876), p.229.
2. P. Hughes, *Paul's Second Epistle to the Corinthians* (London, 1962), p.224.
3. H.B. Swete, *The Holy Spirit in the New Testament* (London, 1909), pp.196f.
4. James Denney, *op. cit.*, p.232.
5. James Denney, *op. cit.*, p.234.

DAVID WILLIAMS



Remember back in 1956 five missionaries who were attempting to reach the untamed Aucas Indians and were killed by them on "Palm Beach" in the jungle of Ecuador? The murderers have given up spearings ever since they heard the Word of God — "God's Carving".

A missionary movement has followed the original martyrdoms, an indigenous outreach to the neighbours "downstream", led by the sister of one of the martyrs and assisted by the murderers of '56.

The story is told in "Aucas Downstream" by E.E. Wallis (Hodder and Stoughton). This illustration from the book shows Pilot Don Smith, who flies with the Missionary Aviation Fellowship in Ecuador, and the five Christians who speared the missionaries (left to right): Nimonga, Dywui, Gikita, Kimo and Minkayi. The sixth Auca is Tona who also has a part in the story.

## Focus on "the hair-raising

"Counselling Today's Youth." Peter W., Cantwell. Spectrum. \$1.80.

This is an excellent, non-technical book to help in a non-directive, client-centred approach to counselling. Fr Cantwell has had wide experience with young people and drug-dependent youth in Australia.

He describes the growing pains with great clarity: the identity crisis in adolescence, emotional confusion and value confusion, and the barriers to communication and acceptance that the young erect in many close relationships, including that of counselling.

His chapters on creative listening and on conveying understanding and acceptance are relevant to anyone who associates with young people in any way. He also describes some responses to be avoided if

## generation"

the young person is to reach insight into himself and into the choices that are open as he moves towards maturity.

The chapter on drug dependency draws on his work as a group therapist with young drug addicts at the Langton Clinic in Sydney. He suggests common traits in those prone to drug-taking, and speaks strongly against punishment as a remedy. He offers a variety of ways in which the educator can help a young person on drugs into emotional and social maturity through a supportive, non-judgmental relationship.

BOOKS  
with  
Alison Cobbett

## What next . . . ?

What next? A new publication has just appeared on the religious press scene, with circulation from Australia through the islands to the north as far as Japan, and to the east as far as Fiji.

ANZEA publications, for Scripture Union, has devised this first issue for those in the 16-25 age group, with news of students in Malaysia and Singapore.

It's a broadsheet, not pure newspaper, not a journal though the interest is biographical; indeed, even flashes of "telegram" technique. Lots of pictures of lots of people doing things. But we've been warned, to expect something different though just as new, next edition. It is available through Scripture Union outlets, or from 1 Lee Street, Sydney.

# On recreation at Crafers

Diary of a  
churchman

THE ORDINATION of Stephen Williams as deacon on 25th January was quite different from all the other ordinations that I have ever attended. It was in the — basically very plain — chapel of St. Michael's House on top of Mount Lofty, near Adelaide. Those present were members of the Order, some from interstate, two from overseas (met for a triennial chapter), plus friends from round about and Stephen's father, an archdeacon from NZ. The ordaining bishop was John Lewis, down from Townsville for the chapter.

Going there as I do each January, I include myself in saying that all present were not only friendly, but actual friends.

EIGHTEEN priests, vested in red chasubles, concelebrated; and there was spontaneity, there was almost funk in the pax received and passed from each to each of us by clapping hands. Brother Gilbert, joint architect of our new Communion Service, preached; an eloquent monk indeed.

Afterwards for a quarter of an hour they tolled the great bell, and the bell told the world for miles around that Stephen was now, like his namesake, a deacon. Then at 9.30 we all sat down to breakfast.

THE LIBRARY, housed in the old coach-house, must be the most broad-based theological library in Australia. I am writing someone's biography at present, and I was amazed at the information — even to the names of the architects of two of the East Anglican houses in the story — that the librarian, Fr Anthony, was able to produce for me.

To sit next Fr Anthony at table is to enjoy conversation in a world too much given to chatter. One day I asked, didn't he think it unfair that hurricanes always had female names. "No, not unfair", he replied, "but

the system should be linked with the Miss Australia Quest".

THE SOCIETY of the Sacred Mission (as the Order is called) started at Kelham in the English Midlands, in a former industrial magnate's "great house" which was for a couple of generations the biggest of the theological colleges, for students who for six years shared the monastic life. Kelham has now closed, so that its branches, formed for more direct mission work at home and overseas, no longer have an English mother house.

This of course changes the structure of the Society; but it also means that the Adelaide (or more correctly, Crafers) house, with its students, its superb library and its branches in Canberra and Perth, is becoming the New Kelham.

AT EVERY MEAL there are visitors, for an hour or two, a day or two or a week or two; and on Sundays, friends of all ages come for afternoon tea. They now have a zoo-cage of birds near the spreading shady tree where tea is served on fine afternoons. A couple of mimi-quails had just had a family; tiny balls of dark-brown fluff that seemed to be in a perpetual hurry; to the delight of the younger guests. The pigs, too, are friendly; and from my place in chapel I could see through the window a real lamb, devotionally more helpful than the ones in most church windows.

BACK in the parish, our local milk bar has a notice: "Lost, talking galah with smoker's cough. Reward". H'm; I know several talking galahs with smoker's coughs, and frankly I could live without them.

## To provoke meditation

"Over Toast and Coffee." Don W. Hills. Dimension Books.

The blurb in the back does this little paperback an injustice: "You could use a quick dose of inspiration when you're getting into gear for a busy day." The contents do not suggest a mechanical approach to meditation.

This is an easy practical introduction to the daily Bible meditation. For each day of the year a text is given, some inferences drawn from the text, and a question put, relating the text to faith or to daily life.

As the texts are chosen in almost random fashion and without reference to context, this approach would not be substitute for reading the Bible itself, but an addition. Perhaps one should have more than toast and coffee, then, for breakfast?



## SCENE AND HEARD . . .

From PETER HILL

*It's one case for dis-establishment . . .*

# ENGLISH CHURCH RUN BY VERGERS

### Bad impression

THE ADVOCATE columnist Ronald Conway, currently on a tour of Britain, was not over impressed by his first contact with the Anglican church there.

"The Church of England, I regret to say, appears to be run here more by its vergers than its clergy.

"I recall an offensive and overfed little man who kept opening and closing the Canterbury Cathedral crypt in the face of visitors, obviously because he wanted an early lunch.

"I even heard of a case at Dover where intending communicants were locked out of a service on Christmas Eve!

"Our Anglican brethren in England might well benefit from an act of disestablishment.

"It would make quite a few superfluous gentlemen in places of pilgrimage mind their manners and remember that the great shrines of Christendom are not their private possession.

"The trouble, of course, is not at the top where charitable gentlemen such as Archbishop Ramsay do their very considerable best. It lies with a galaxy of subsidised hangers-on at the bottom who give the Church a bad image."

Happily, however, his subsequent contact with the rural clergy largely softened this view. "Nevertheless," he wrote, "a State-subsidised Church is an anachronism in this century. It would be far better if the Church had to stand more on its own feet and turned over the care of its great abbeys and cathedrals to the local Department of the Environment."

### Bad Language?

Dr John Court was

outspoken in his denunciation of Senator Murphy's decision to allow the screening of LANGUAGE OF LOVE. Speaking at the Christian Endeavour's "Nowtime '73" in Sydney last month, he expressed amazement to find no evidence of any community reaction against the release of the film in that city.

"Do not be deceived by the title", he said, "since the film has little to do with love — it might be better entitled 'Sex Techniques, Normal and Perverted.'"

S & H holds the greatest respect for Dr Court but believes that had he seen the offending film he may not have been so amazed at the lack of public reaction. They were all asleep!

LANGUAGE OF LOVE is quite one of the dullest films currently doing the circuits — in spite of its odd moments of frankness. Four middle-aged doctors talking in broken English over interminable cups of tea and cigarettes is neither entertaining nor erotic. And only slightly educational.

Tizzard is better value.

### Bad teaching?

SPRE-E '73, the massive training-in-evangelism programme promoted by the Billy Graham Association in England last August, came in for some criticism from the Church of England Evangelical Council.

While recognising the concern and initiative that lay behind the enterprise, the Council expressed its reservations as to the methods used. It believed that Campus Crusade teaching techniques needed to be used flexibly, with a deep understanding of the Gospel and its contemporary application.

"Yet, in those SPRE-

E training sessions undertaken by Campus Crusade, the technique was presented as a wooden stereotype. The rigid application of a formula led to a dangerous lack of sensitivity which implied a false doctrine of faith on the one hand and of love on the other."

The council explained that its purpose in making a public comment was more with an eye to the future than as a negative judgement of the past. It believed that future initiative should involve the widest consultation, imaginative training, sound theology, openness to the Spirit, and be firmly linked to the local church.

SPRE-E '73 has undoubtedly been dogged by controversy since it was first proposed, put to a representative UK committee to develop, taken back from that committee when the committeemen did nothing about it, and finally made to go by the strong organisation injected by some of the leading Billy Graham people in UK.

From the distance of Australia one cannot help wondering whether the slight tang of sour grapes is detectable in the posthumous dissections. Our contemporary, London's CHURCH TIMES, made a few critical comments when the project was under way, but in a context of openly warm commendation of the whole idea.

### Bad news . . .

. . . for the movement in favour of the ordination of women to the priesthood.

Last May the Anglican Church of Canada's General Synod approved the ordination of women in principle by an overwhelming majority, but it stipulated that action should not be taken until the House of Bishops had worked out a pattern which was to include an educational process to prepare Churchpeople for changes in Church order.

The House of Bishops — who, in the General Synod, had voted by a majority of twenty-one to nine with four abstentions in favour of women priests — went into secret session for the first time in three years before it decided to do nothing further about the matter for the foreseeable future.

"We agree that no immediate implementations will be possible," the Bishops stated in their resolution, "and that ample time must be provided for a careful educational process; and for consultation with other Christians, especially those in other parts of the Anglican Communion."

## PRIMATE'S PRIVILEGE!



Ah, the Primate's privilege! It doesn't happen very often though. Archbishop Michael Ramsey, in this charming photo from the CANADIAN CHURCHMAN, gives his priestly blessing to the former Diana Bradish, now Mrs John Erb, after the December wedding at Lambeth Palace.

It was the first wedding there since 1968, and the groom was the Rev. John Erb, youth secretary of USPG, who returned to Canada after the wedding work there.

Archbishop Ramsey also enjoyed wedding music from guitars on this occasion.



Six of the religious communities working in South Africa have had their contribution further recognised by the Church. These six representatives were elected to the provincial synod of the Church in the Province of South Africa, in December. Judging by the delightful and delighted range of expressions, the honour was taken well. They are (L to R): Fr David Wells SSM (Lesotho), Novice Margaret Anne SSJD (Natal), Fr Hector Lee SSM (Bloemfontein), Mother Mary Eleanor CR (Grahamstown), the Ven. S. J. Nkoane CR (Johannesburg), Mother Mary Ruth CSM & AA (Bloemfontein). We've lost count of the communities working in England, but our picture below would suggest that they enter very freely into the spirit of things: here, dancing in Trafalgar Square on the final day of "That's the Spirit", a week-long festival of new forms of worship in London last year.

### Bad cheque

At a worship service at Dallas's First Baptist Church, a man identified himself as Leonard Bernstein Jr., son of the great conductor. He tearfully handed the pastor a cheque for \$20,000 to cover the travel expenses of the 410 member choir to New York City.

The benefactor, amid a standing ovation, said he wanted the choir to sing with his father and the New York Philharmonic. He said that he and his father were Christian Jews attending New York City's Calvary Baptist Church. However, after investigation it was found that Bernstein's son is named Alexander, and that the conductor was still a Jew.

And the cheque bounced!



That isn't Bro. Derek Nimmo getting off with one of our sisters is it?



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