



Two senior students of Bathurst All Saints College. They are pictured examining books in the new library, built with the funds received from the appeal which is still in progress.

THE FORTNIGHT'S NEWS

NEW GUINEA APPEAL

Bishop David Hand, who moved General Synod to instruct the ABM to run an appeal for \$1 million to endow his New Guinea diocese, has launched the appeal himself. Susan Young reports on Page 3.

BATHURST COLLEGE

Another appeal has been launched, this time in Bathurst. All Saints College wants to build a special college for its sixth form boys, and the appeal for more than \$120,000 is for the L.G.H. Watson units and a hall/gymnasium. Already they have more than \$4000 and the appeal is not yet half finished. See page 2.

OPINION POLL

Church opinion has been divided over that bone of contention, the South African rugby tour of Australia. Church Scene conducted an opinion poll in four dioceses, questioning clergy and laymen. The results are on page 3.

ADVERTISING

Again on page 3 Peter Hill questions the use of the commercial sermon by advertising agencies to increase sales of their clients' products.

LIMERICKS

Church Scene has decided to hold a limerick competition following an amusing contribution by Ralph Davis. Mr Davis has offered a prize for the funniest ecclesiastical limerick sent in to us. See Page 3.

FATHER JOHN

See page 4 for an obituary on Father John Hope. He was best known for his years spent at Christ Church, St Laurence, for the atmosphere and life in his church. Father Hope pioneered the Healing Ministry at Christ Church and introduced the Order of St Luke into Australia.

ANTI-APARTHEID

Bishop Edward Crowther visited Melbourne recently. He came mainly to lead the anti-apartheid demonstrations, but also to tell us about his goal of the brotherhood of man. See page 4.

LETTERS

A reader of "Church Scene" finds that Archbishop Felix Arnotts' presentation of Simon is just too simple, and points out that his Jack Horner was a legend because he didn't sit in his corner until the 19th century.

Also on page 5 read a comment on Jesus Christ Super Star by a reader who finds it garbled and misleading.

PROPHET

On page 6 read Max Thomas' on Rheinholt Neiburh who died on May 31 this year. He asks whether he was a liberal or a leftist, and comes to the conclusion that he was a prophet who had limited success.

MINISTRY REVIVAL

There are signs of a major charismatic ministry revival in North America. But the leaders of the Roman Catholic church there say that a sincere desire for the Spirit's filling and the laying on of hands is needed. See Page 7.

comment

Evangelical self-exposure

The National Evangelical Anglican Congress is a success before it starts. Enrolments standing at almost 550 are 40 per cent more than anticipated. This attendance, including balanced proportions of clergy and laity, men, women, and young people, exceeds the expectations of the organisers themselves. Anglicans from all over the Commonwealth will be present at this first national assembly of evangelicals, as well as observers from several other denominations.

Many of all shades of churchmanship have welcomed this Congress as a significant landmark in the involvement of evangelicals in the total life of the Church. A few have lamented the possibility of emphasising party divisions at a time when ecumenical endeavors are being made to bring all Christians together.

The organisers, however, claim that the purpose of the Congress is not to accentuate points of difference, but to work for agreement on fundamental issues facing the Church generally and its total responsibility for evangelistic outreach.

Evangelicals in the past have tended to congregate in groups congenial to their own point of view, resisting change because of the danger of unscriptural innovations. This is understandable in view of their minority position in most parts of Australia, but there is now a new determination amongst evangelicals to make their significant contribution to the whole Church. This includes emphasis upon the responsibility for enterprising evangelism at home and overseas, the social and moral implications of the Gospel, the necessity of personal conversion, the inward work of the Holy Spirit, the simple dignity of uncomplicated worship, and the widening opportunity for fellowship with Christians of other denominations on the basis of oneness in Christ.

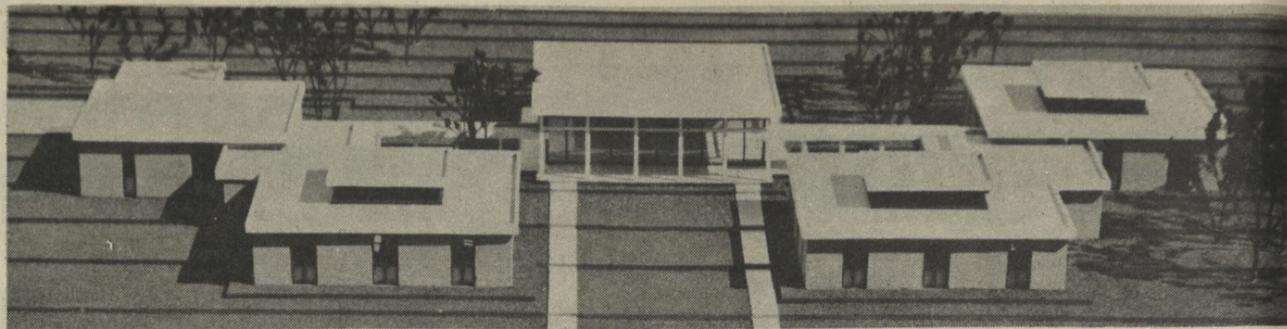
At this historic Congress, evangelicals are deliberately exposing themselves to the criticism of others. At lunch-hour addresses a well-informed Anglo-Catholic will bring a critique of evangelicalism, and other speakers will frankly present to the delegates their responsibilities in such questions as Aboriginal Rights, student radicalism, and Trade Union claims.

Addresses at the main meetings will be given by the Governor-General, Sir Paul Hasluck; the Primate, Dr Frank Woods; the Archbishop of Sydney, Dr M.L. Loane, and other clergymen and laymen engaged in theological teaching, parish work, community service, social problems, and missionary outreach. Canon Michael Green is coming especially from the United Kingdom to give the Bible Studies. Opportunities for careful discussions are planned and the statement to be issued at the end of the Congress will be eagerly awaited by all.

The real test of the success of the Congress will be determined, not so much by the efficiency of the organisation, the eloquence of the speakers, or the profundity of the debate, but by the extent to which the delegates themselves permit the Spirit of God to carry out with new relevance and dynamism His plan for the Church and the World. This does not happen automatically. It depends upon prayer.

The call to all Christian people comes loud and clear: "Brethren, pray . . ."

-Lance Shilton



Novel move planned at Bathurst school

All Saints' College, Bathurst, is in the middle of an appeal to continue the updating of an old and famous school - and the appeal appears to be going rather well.

All Saints' is an Anglican boys' school, founded in 1873, which provides boarding and day school accommodation for boys from the wide central west of New South Wales.

Last year it opened a new library, with an associated art gallery, which was a talking point in the local city. This year it hopes to be able to start on a bold new project which breaks new ground for Australian secondary schools.

The plan is to build a new "school" for sixth formers - but it will be as much like a university college as a school.

In layout, the new L.G.H. Watson Sixth Form College, as it is to be known, comprises a group of living units where students sleep and study, clustered around a tutorial room. The idea is to provide a "half-way house" between school and tertiary training for the senior boys. At the same time, as someone has said, it is to "separate the boys of 12 from the men of 19."

The appeal, launched during first term this year, is to raise money for the L.G.H. Watson project, and also a school hall-cum-gymnasium which the school hopes to commence building when the Sixth Form College is in use.

No target has been set for the appeal, but \$120,000 would see the two L.G.H. Watson units paid for, and money after that would be available for the hall/gymnasium.

Up to July 2, \$40,652 had been given by 131 donors and the appeal was by no means half finished then.

All Saints' is situated just three miles out of Bathurst in a spacious setting with the Macquarie River flats spreading out in front of it. Bathurst was chosen as the location for the Mitchell College (one of the new colleges of advanced education), and also has the famous Marden School which caters for girls (and is owned by the Diocese of Bathurst as is All Saints').

It is not a large school - 175 boarders and 60 day boys - but provides for the boys of outback families. Being the only boys' school owned by the Bathurst Diocese, it is very much a Church school.

When the new L.G.H. Watson Sixth Form College gets under way, it will also be a front-runner in a new direction which many education experts have been saying was needed in Australia.

Bishop says "No bingo!"

ADELAIDE: Bishop Reed is refusing permission to Adelaide parishes wanting to raise money for Church purposes through Bingo games.

In the July issue of Adelaide's "Church Guardian" he sets out his reasons.

"Jesus Christ laid more stress on motives than on actions, not because he undervalued the importance of deeds but because he wanted to show that even good deeds can be spoilt through being done for the wrong reason," he said.

He says 20 cents for a chance in the raffle or a cake in a bazaar could hardly be thought sinful as the gain is negligible. "No one feels any anxiety to know the result, and the motive in participating involves no evil."

"Organised gambling is of a different nature. The motive here is to participate in order to gain and it is here that greed and covetousness enter in, and a passion for gambling may be inculcated which can lead to far-reaching and evil results."

\$20m needed for projects

GENEVA: The Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the WCC approved the listing for support of projects and programs totalling some \$20 million in 1972.

Churches and their related agencies will be asked to contribute funds and personnel to projects which aid the churches' long-term work in service and development, as well as helping minority churches strengthen their witness. They include such items as agricultural improvement, health care, education and community organisation.

A unique feature of the '72 project list is that all projects were screened by widely representative regional groups brought together in Geneva before the commission's meeting.

For the first time, the commission will try to guarantee support for a limited number of programs given top priority by the local churches, in an attempt to shift the power of decision to the regions.

-EPS.

This is the architect's model of one of the L.G.H. Watson Sixth Form College units. In the centre is a tutorial room, on the right and in foreground at left are living/study units for boys, and on the extreme left is the house for the equivalent of the house-master. He won't be called a house-master; new patterns call for new names.



The Vietnamese amputee Truong Van Nhan and his sponsor, Miss Barbara Ferguson during their visit to Sydney.

Nhan wants to live now

Charming, 30-year-old Barbara Ferguson - a graduate of Moore College and the Sydney Deaconess College - was working for Asian Christian Service in Vietnam in 1968 when she first met Truong Van Nhan.

He was in a Red Cross institution in Saigon, in process of getting used to two new legs fitted after he had had both legs blown off by a Viet Cong mine while minding some buffaloes for his father.

Miss Ferguson noticed him because, unlike most of the other children, he lay around with a book over his face, uninterested in anything going on.

"Wouldn't you like to . . ." she asked.

"No . . ."

"Can't I do anything for you?"

"You could give me some medicine to make me die!"

The story takes a more optimistic note from there. Miss Ferguson switched from ACS to World Vision, where her primary responsibility is supervising Vietnamese workers in World Vision-supported refugee schools.

Miss Ferguson has become "Auntie Ba" to Nhan. Miss Ferguson sponsors Nhan herself. She has become more familiar with the problems of amputees in Vietnam.

"Education is their big hope," she says.

"The Government will train them as mechanics, radio technicians and so on, but they have to be able to read and write first."

Nhan came to Sydney about a month ago when Miss Ferguson was sent home to recover from an attack of hepatitis. His artificial limbs were a

partial success but he had lost the flexibility of knee joints. A minor operation and some different limbs were needed.

The St George District Hospital, Sydney, was the scene of the operation. The Commonwealth Repatriation Department had the limbs made.

Now Nhan has the flexibility in one knee at least, and hopes for the second.

But something else has happened. Remember that he wanted to die?

When the couple arrived at Mascot, there were numbers of pressmen to meet them. One asked Nhan what he wanted to do when he was older.

"Doctor," he said. "Someone helped me. Someday I want to help someone, too."

It made Miss Ferguson's day.

"He hadn't said anything like that to me," she explains.

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"Super" scheme is spreading

BENDIGO: The 1971 Bendigo synod, meeting at the end of June, decided to accept the national clerical superannuation scheme built upon a scheme operating in the Diocese of Sydney.

The scheme has now been accepted by Wangaratta, Willochra and Bendigo. Two more dioceses are negotiating to introduce it at the moment.

The proposal develops out of the scheme which has been operating in the Diocese of Sydney for some time.

Under this scheme, clergy and the diocese in

which they work each pay five per cent of the priest's stipend, and the benefits to be paid under the scheme are related to the level of stipend prior to his retirement.

In Bendigo's synod, Archdeacon Colin Sheumack spoke for about an hour explaining the scheme. There was little debate. Two lay-

men vocally supported it as a timely improvement in cover for clergy. Voting in favor of the scheme's adoption was unanimous.

The Sydney scheme, which that diocese agreed to open to other dioceses, was accepted by General Synod and has been offered to all the Australian dioceses in the last few years.

Bp Hand launches \$1 million appeal

The Diocese of Papua-New Guinea is to go ahead with plans for a million-dollar appeal in Australia, to help the Territory Church stand on its own feet.

Two years ago, general synod passed a resolution asking its Board of Missions to mount a "massive special appeal" so that the Diocese of Papua-New Guinea could acquire income-earning assets for the benefit of an independent indigenous Church.

But a preliminary survey by the Australian Board of Missions convinced the Board that they could not successfully execute the appeal.

However, they did not want the idea to be dropped, and last October they invited the Diocese to run the appeal itself.

Since then, diocesan officers have been considering ways in which this could be done and their report has been accepted by the Standing Committee of the Diocese.

Announcing the decision to go ahead with the appeal, the Bishop of Papua-New Guinea, the Rt Rev. David Hand, said



Bishop David Hand

that the Territory Church was financially still heavily dependent on Australia and other countries. Bishop Hand said the

appeal was designed to ease this situation.

"When the time comes I don't want to have to say to Papuan and New Guinean Christians, 'My brothers, here is the diocese — yours. But you will still have to take your begging bowl to Australia and overseas, because we haven't made you economically viable.'"

Bishop Hand said that the Church in Papua-New Guinea was already vigorously promoting a diocesan-wide stewardship program.

"By this means our people are learning that it is they themselves who must be responsible for supporting the basic ongoing work of the Church, its evangelistic outreach and the pastoral care of its members.

"However, what we must provide for in another way is a capital fund from which the indigenous Church will be able to maintain, replace, or add to its necessary plant — for example, a theological college, a hospital or school, a boat or a plane.

"Such things will be beyond the pockets of Papuan and New Guinean Christians for a very long time to come."

These things were needed, Bishop Hand said, in a developing country like Papua-New Guinea, where the Church was rightly judged by the extent to which it identified itself with the legitimate national aspirations of the people.

He said that there was "no danger whatever" of over-endowment in the million-dollar target set for the appeal.

Bishop Hand declared that "Just as the Australian government is working to set up the nation of Papua-New Guinea as an economically viable entity, which can hold up its head among the nations of the world, so we wish to make the church of Papua-New Guinea an economically viable entity, which can hold up her head among the Churches of the world and make her contribution to their corporate welfare, wisdom and witness."

— S. Young

Bishop Ray says — Chinese must be first into China

A million copies of the New Testament, printed in the new unified Chinese language, are available for shipment to China as soon as they can be distributed there.

Bishop Chandu Ray, director of the co-ordinating office for Asian evangelism, said this in a number of places in Australia in recent weeks.

Bishop Ray, formerly Anglican Bishop of Karachi, has been in Australia on a visit for the Bible Society.

The new Chinese New Testament is in the language, promoted by the mainland Chinese government, which is intelligible to people speaking the three main Chinese dialects.

At present, no distribution system on a big scale is available for Bibles in China. Various traders and diplomats were taking modest quantities into China, Bishop Ray said, but not much was known about how effectively they were reaching Chinese Christians.

Extensive plans have been made for an

evangelistic effort in China when the opportunity arose, Bishop Ray said.

A move is afoot at present to begin a program of intensive lay theological training among Chinese laymen in the countries of South-east Asia where large numbers of Chinese live.

Called "theological education by extension", it works on the principle of reading programs, supported by theology teachers, for the many working lay Christians.

"In a theological college you might have five or six trained teachers working with a small number of students", Bishop Ray said.

"We are asking some of these colleges to make staff available for a part of their time to teach laymen, perhaps on weekly visits."

"When Christians can go back into China, the first to go must be

Chinese," Bishop Ray said.

"The first round must be Chinese from the Chinese Church in dispersion. The second can include a few other Asians. It will not be until the third round that Westerners will be most use."



Maarten Goudkamp, a former Anglican priest of the Diocese of Grafton and a member of the Old Catholic Church in Holland.

Church opinion divided on Rugby tour issues

An opinion poll of "Church Scene" readers conducted late in June indicated that a majority of Anglican clergy taking part approved of the visit of South African rugby players, while a similar majority of Anglican laymen did not approve.

Brisbane clergy and laymen were both markedly more opposed to the tour than were Anglicans in the three other dioceses in which the poll was conducted (Adelaide, Melbourne and Willochra).

Counting all dioceses together, 36% of the 50 clergy taking part in the survey disapproved, while 60% of the 50 laymen disapproved.

Similarly, 48% of the laymen said they would "support peaceful demonstrations against

the principle of racial discrimination in sport", while only 15% of the clergy agreed. (It should be noted that 30% of the laymen — including some who supported the principle of demonstrations — added that they would be embarrassed if the demonstrations took place in the presence of the South African visitors).

The survey took place starting from the day the South African rugby team left South Africa. Most replies were received before the vio-

lence reported in Melbourne.

And 16% of clergy replied "I would not be particularly interested in the matter", while only 4% of the laymen did so.

Large minorities of both clergy and laymen expressed their support for the Prime Minister's views in Parliament, that while South African racial policies are to be regretted, Australia should do nothing about them other than express its opinion to the South Africans.

Note: This survey was conducted by mail to clergy and laymen living in the dioceses of Adelaide, Brisbane, Willochra and Melbourne. Altogether 50 laymen and 50 clergy took part.

Of the alternatives in question one, those taking part were asked to choose only one. In the second and third question groups, they were at liberty to tick more than one if they indicated the person's views.

| Questions | Clergy | | Laymen | |
|--|--------|-----|--------|-----|
| | Yes | No | Yes | No |
| 1a. It would be better for Australia to accept no sporting teams at all from South Africa for the time being | 12% | 12% | 20% | 20% |
| b. Australia should only agree to accept multi-racial sporting teams from South Africa. | 12% | 12% | NIL | NIL |
| c. Australia should not accept sporting teams comprising entirely white members from South Africa unless there were irrefutable evidence that non-whites had been given equal chance of selection on grounds of ability. | 12% | 12% | 40% | 40% |
| d. Australia should continue to accept whatever sporting teams South Africa proposes, but convey its wish that white and non-white have equal opportunity of selection on grounds of ability. | 54% | 54% | 38% | 38% |
| e. Australia should not interfere in South African sporting team selection by indicating any opinion in multi-racial sport. | 4% | 4% | 2% | 2% |
| f. Other views. | 6% | 6% | NIL | NIL |
| 2a. I would support peaceful demonstrations against the principle of racial discrimination in sport. | 15% | 15% | 48% | 48% |
| b. I would be unwilling or reluctant to be associated with demonstrations, but would be prepared to state a view privately that it would be better if the South African all-white teams had not come. | 36% | 36% | 24% | 24% |
| c. I would not be particularly interested in the matter in any way. | 16% | 16% | 4% | 4% |
| d. I would feel embarrassed if demonstrations were mounted in the presence of the South African visitors. | 24% | 24% | 30% | 30% |
| e. Other views. | 8% | 8% | NIL | NIL |
| 3a. Sport and politics, even if considered to be mixed in some places, have not yet been mixed here and should be kept thoroughly apart. | 12% | 12% | 24% | 24% |
| b. Sport and politics are irretrievably mixed for the time being through causes beyond Australia's control and cannot be kept separated here no matter how desirable this may be. | 40% | 40% | 48% | 48% |
| c. I believe the issue of multi-racial sport in relation to South Africa is, at least to some extent, associated with Australia's treatment of Aborigines. | 36% | 36% | 36% | 36% |
| d. I agree with the Prime Minister's statement to Parliament that Australia regrets South Africa's racial policies but ought not to take any action about them beyond making its view known in South Africa. | 40% | 40% | 48% | 48% |

Dutch churches co-operate in action

LEIDEN, HOLLAND: The bells of churches all over Holland rang late one Sunday night recently.

They were ringing as part of the nation-wide action for the East Pakistan refugees.

People watched the misery and starvation of the Pakistanis on their television sets, and after the program finished, the bells began tolling, calling on the people to deposit a donation in the boxes placed in the church porches.

No sermons or celebration of the eucharist were held at the churches, only the sign "Dare to give" (a paragraph of the slogan "Dare to live.")

In the 90 minutes after the program finished people gave \$A5 million which was passed on to a central committee.

A large action was held to raise money for the Biafran refugees and smaller actions are being held continuously for medical aid for Vietnam, oppression in the Portuguese Colonies and South Africa and Amnesty International. Churches seem to

have broken out of their largely ghetto existence and have begun to work together. A large number of young intellectuals

have volunteered to go into the underdeveloped countries and pass on their skills to the locals.

— Maarten Goudkamp

Peter Hill asks — Does Rev. equal truth?

The cultural capital of the Southern Hemisphere has at last caught up with her northern suburb, Sydney. The commercial sermon has arrived.

Last week it was them saying thank God for the Salvos; this week it's us saying thank God for them. The Church, ever the bearer of good news, has added Hannams Discount Stores to her repository of the faith and now proclaimed a dozen times daily from the ethereal abodes of 0,7,9 and sundry country stations.

Thanks to Hannams generosity, the Rev. Dennis Oakley, Methodist director of the Tally Ho Boys' Village, is able to bring the gospel message into every home that "The officers of Hannams impressed me as men of integrity."

"We're using a Reverend for credibility" said the lady from SPASM (no, its not a joke, it's an advertising agency) "you wouldn't expect a minister to get up and say something that wasn't true."

But surely madam, it all depends on what the minister gets up to say. If, for example, he was so foolish as to suggest that it would profit a man little if he bought every product in his sponsor's store and lost his own soul, he might very quickly lose his credibility rating with SPASM — and his electronic pulpit to boot!

Limerick competition

"Church Scene" reader, Mr Ralph Davis of Wallace Avenue, Toorak, sends in this limerick which he found some weeks ago:

There was a young curate of Salisbury,
who was quite a young halisbury scalisbury;
He went about Hampshire
In bright purple pampshire,
Till the Bishop forbade him to walisbury.

The above makes little sense until you are familiar with the pronunciation of English names and their abbreviations. The Latin rendering of Salisbury is Sarum, and the county of Hampshire is usually shortened to Hants.

Mr Davis says he will pay \$5 to the "Church Scene" reader who sends in the funniest ecclesiastical limerick. Readers are invited to send entries to Limerick competition, "Church Scene," PO Box 82, North Melbourne, 3051.

We will make sure Mr Davis sees them all, and as many as possible will be published.

The editor reserves the right to disqualify any entries which would infringe Victorian censorship standards: remember, they are tough:

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Closing Date: July 31, 1971.

Applicants will be advised by August 31 as to the result of their application and all applications will be considered confidential.

His main theme is brotherhood of man

MELBOURNE: An Anglican bishop addressed 4000 waterside workers at 8 a.m. recently at the Melbourne docks. The temperature at the time was around 40 degrees Fahrenheit with a cold wind blowing.

The bishop, Bishop Edward Crowther, assistant bishop of California, spoke to them about the brotherhood of man and its antithesis, apartheid.

Two days earlier he had spoken at a Vietnam Moratorium rally in Melbourne, shortly after leaving Adelaide where he had been helping to lead the anti-apartheid demonstrations.

He was in Melbourne mainly for the same purpose.

In Perth he had led the first demonstrations. Archbishop Geoffrey Sambell had Bishop Crowther to stay at his home, and had chaired two of Bishop Crowther's public meetings. At a third meeting, Archbishop Sambell spoke in support of Bishop Crowther's anti-apartheid position.

In Adelaide, where Bishop Crowther's accommodation was arranged by the AUS, he called on Bishop Reed, who, he reports, received him with notable courtesy and without a word of criticism for Bishop Crowther's anti-apartheid campaign.

It would be hard not to be courteous to Bishop Crowther. A big, relaxed man with a flow of words and ideas, his dominant theme of the brotherhood of man is one with which few could disagree.

A non-violent objection to the visit of the racially-selected South African Rugby players is his aim. He is not particularly interested in the players themselves.

"Our people have clear instructions not to worry about the players," he told me. "What would they do if they did meet them? Hit them? No, we have set out to make apartheid a national issue in Australia, and we have succeeded."

"It's no good saying this sporting visit isn't very significant. If you say that, the next intrusion of apartheid into Australia will be by default too."

He paused, smiled, and added: "There has been a different kind of apartheid lately anyhow. The Rugby players have been having to use back doors and side entrances here. That's just what the non-whites have to do in South Africa. I wonder if they have realised it..."

The organisation for the anti-apartheid demonstrations was highly complicated. The



Bishop Crowther (seated) with the Rev. Douglas Dargaville (Anglican, secretary of the Victorian Council of Churches) and the Rev. Philip Newman, in Melbourne this month.

campaigners tuned in on Department of Civil Aviation radios to find out where and when planes were to land. They knew, for instance, about the Melbourne landing being at Essendon, and enjoyed the irony when the Australian Broadcasting Commission refused to believe them and sent their reporting team to Tullamarine where they missed the action.

Bishop Crowther's basic goal of the brotherhood of man is not controversial. However, some of the ideas on how this is to be achieved would shake a good many church people.

He talks a lot of national "self-image." America, he says, is like a well-built footballer who looks down and sees that his legs are gone. Twenty years ago whiteness was essential to the American dream. Today, when America reads her papers, watches her television, she sees that whiteness is well under attack.

In Australia, he says, the difficulty with apartheid springs from an "unquestionable smack of a latent racism." Whiteness is essential to Australia's self-image, too, as for every traditionally European country.

"Can the churches inject a transcendental element into the quest for a new self-image?" he asks.

"It's a tremendous opportunity, and the Church has time to move on this one."

School now residential

SYDNEY: Kingsdene Special School for mentally handicapped children, to be built by the Church of England Homes, will now be expanded to include a residential hostel for 24 children.

Homes director, the Rev. F.J. Rice said, "Kingsdene Special School for mentally handicapped children has become a household word within the family of the Church throughout the diocese, and many are asking when this will be opened."

"Work will begin as soon as government authorities pass the plans."

"As a result of discussion in the first part of the year, it has been decided to enlarge the concept. The school will now include residential care Monday to Friday as well as a day school."

"This means that the 24 children at the school will be boarded through the week, thus overcoming the long travelling times each day and relieving mothers of tiring care of handicapped children as they grow up and get harder to handle."

"The children will be able to enjoy the fellowship of their own family each weekend and during school holidays," Rev. Rice said.

"This is a new form of care in this field, the first hostel-school of its kind in Sydney."

Kingsdene School and Hostel will be erected on land already owned by the Church of England Homes in Gibbons Street, Carlingford.

—APS

"This is not a revolution like the French or American ones where the Church was caught unprepared. The quest for a new self-image today is going to take time, and the Church has the chance if she will take it."

"The Church of England in America at the time of the American Revolution were too committed to the status quo. It was the Methodists who went with the aspirations of the American people. And so the Methodists have been strong in the USA ever since."

"Now the Episcopalians are far more radical and adventurous than almost anyone else."

Again he paused, began to smile, and then worked into a wry grin. "If financial trouble is the criterion, the Episcopal Church in the State is certainly in trouble... And it's lovely trouble to be in, you know. It frees you of all the chains holding you to the status quo."

Where does Australia go from here in the quest for a new self-image which does not require a selfish emphasis on whiteness?

"Well, I think you can take a position on apartheid, for instance. It's a position of moral right. The WCC, United Nations, the Lambeth Conferences... they all agree apartheid is morally wrong."

What about Australian Aborigines? The answer was a curious one which many Australian Anglicans would find hard to support:

"Oh, look, you could get behind the Aborigines, but that would be the easy way even if it were right. The Aborigines are not a serious issue here at the moment. Like the question of the Indians in USA, they pose a manageable problem. Nothing would please the American Government more than for the people demonstrating about Vietnam and Black Power to turn their attentions to the Red Indians instead. The same here."

One supposes this is not the full extent of Bishop Crowther's attitude to Australian Christians' responsibilities to Aborigines.

Fr John Hope was a loving figure

The death of Father John Hope, some time rector of Christ Church St Laurence, Sydney, on June 21 deprived the Australian Church of one of its most valued senior figures

The Rev. David Conolly of Melbourne gives this brief outline of Father Hope's importance to Australian Church life:

The measure of his life is not to be found in the bald facts of his activity, in a chronology of events. Father John represents, for thousands of people in Australia and beyond, a turning-point in their lives. Any obituary, however lovingly written, appears inadequate. Perhaps two main aspects of that extraordinary life, however, come near to a summation.

First, and most important, is the open and love-directed atmosphere of both church and clergy-house in that grimy corner of downtown Sydney. It was no strange occurrence to see Knights of the Realm and derelicts of the streets literally rubbing shoulders in pew and parlor. Christ Church was, and is, a centre for social welfare in the truest sense, a home for all people in all situations, and there can be no doubt that God used Father John as chief instrument to bring this about. The number of vocations to priesthood, religious life and missionary work which flowed from that Spirit-filled congregation are in themselves testimony to the life of Christ which he lived.

The second aspect is the work of the Ministry of Healing which Father John pioneered at Christ Church. Here, if anywhere, was ample proof that his churchmanship was simply his approach to God, not a barrier of bigotry as it is, alas, to so many. Not that his apologia for the Catholic Faith was weak or shame-faced. On the contrary, he was a positive and militant advocate of Anglo-Catholic principles. But Baptists and Methodists, Roman Catholics and Evangelical Anglicans, even adherents of what orthodox Christians often call the "lunatic fringe" of sec-

tarian religion, all found strength, light and healing through the regular Services of Healing which Father John held.

He introduced the Order of St Luke to Australia, but his healing ministry went far beyond it. Although the Press frequently tried to bill him as some kind of crank, he quietly ignored them and brought the wholesome Gospel to hundreds of people.

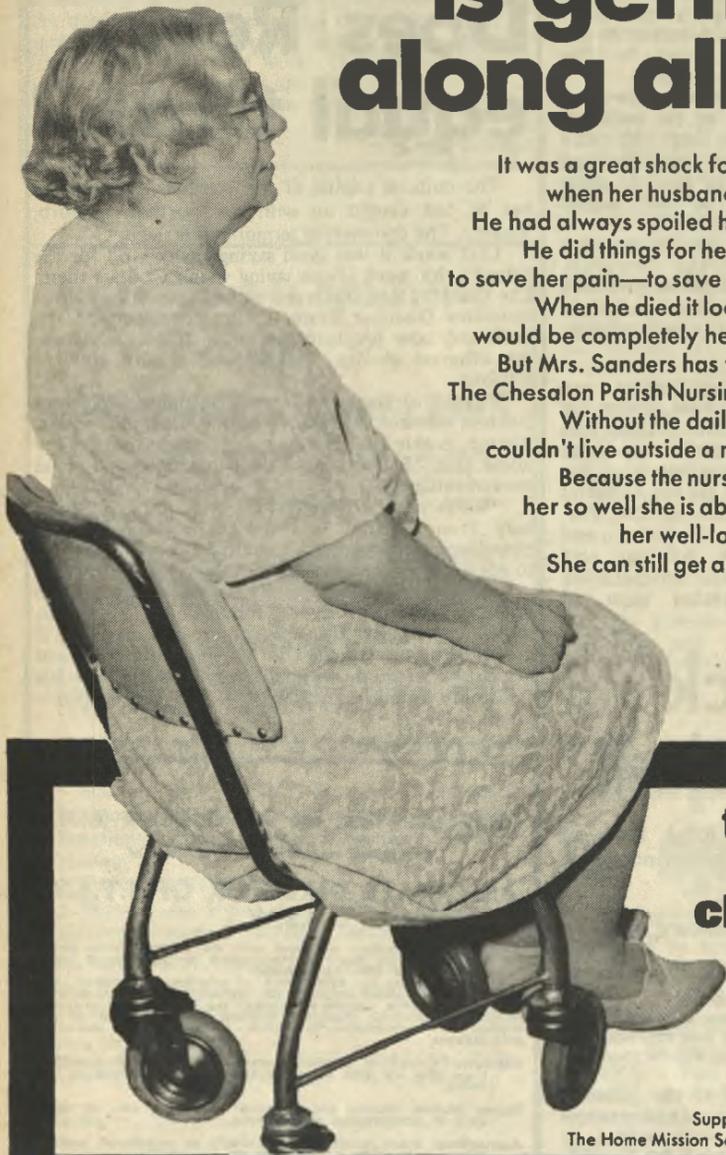
"Healing," he used to say, "is not a matter only of physical recovery, although strange things (here he would wink!) are bound to happen when you let God loose in a person. Healing is for the total being, the setting right of a life."

He was the essence of a humble and devoted priest. Determined in his action, open in his mind, loving in his heart, Father John's contribution to the life of the Church in Australia and beyond was strangely reminiscent of that made by Jean-Marie-Baptiste Vianney, Cure D'rs, in his little French village. And Father Vianney was canonised. We thank God for the life and witness of John Hope and pray that he may go from strength to strength in the light of God's presence.

He was 80 years old. Born on January 5, 1891 in Sydney, he was educated at Sydney Grammar School and studied theology at the former St John's College in Melbourne. He was made deacon in 1914 and ordained priest in 1915 by Archbishop Wright of Sydney. He was successively curate of St Jude's Randwick, and Christ Church St Laurence (Dio. Sydney) and Vicar of All Saints' Clifton (Dio. Brisbane). He became Rector of Christ Church St Laurence in 1962 and retired in 1964.

Since then he had lived quietly, by himself for the most part, ministered to by a few close friends.

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Simple Simon and King James I

Sir, — I enjoyed Archbishop Arnott's "Simple Simon" (Church Scene June 10). However, if the Archbishop is serious in his presentation of King James I, his Simon is altogether too simple.

It is time that the old caricature of James I was dispensed with. While he is often inept in action, he was undoubtedly one of the wisest — ranging from the Europe of his day. When he is called the wisest fool of us, it is because he concentrated on the word of God, but in fact the statement was used to indicate the disparity between the grandeur of his schemes and their practicability. Professor H. Willson is perhaps the leading expert on James I and in speaking of him he says —

"Despite his hatred of papal supremacy, he offered Rome a compromise, visionary, but friendly and sincere; and if ideals could be brought success he might have allayed the hatreds that divided Christendom."

He was renowned for his dream of universal peace and he spoke of his noble aim... to bring civilisation and christianity to the wild and heathen parts of the world. (Willson: King James VI & I, p. 329). It was this aim which prompted him to support the movement towards British colonisation.

J.P. Kenyon (The Stuarts, p.47, Fontana Paperback) says that from 1610 he was "on paper, the most influential monarch in Europe." He certainly had the ideas to pursue this if lacking the decision-making capacity to follow them up. G.M. Trevelyan (England under the Stuarts, p. 62) perhaps sums it up —

"He had a hatred of the details of administration, and loved to live in the abstract heights of a general scheme..."

In the latest issue, June 24, Archbishop Arnott has done it again.

It is not fair to say that John Horner was "really Thomas Horner etc." The Oxford Dictionary of Nursery Rhymes (pp.234-7) shows that this is a very doubtful attribution. Indeed they call it a "legend" and point out that it was not found in print before the 19th Century.

Archbishop Arnott's description falls far short of the facts.

— (the Rev.) IANGEORGE, St George's College, Crawley, WA.



From Bathurst to Wellington

The Director of Promotion in the Diocese of Bathurst, Rev. K.N. Reardon, B.A., Th. L., M.A., C.E. has been appointed Director of Christian Education and Stewardship in the Diocese of Wellington, NZ.

He has been Director in Bathurst for the past five years. During this time the Department has been responsible for a wide variety of services to the Diocese.

Before going to Bathurst, Mr Reardon was on the staff of the Diocese of Tasmania where he served in the Parishes of Holy Trinity Hobart, Claremont and Cressy and St David's Cathedral. He has also been very active in Missionary work, first in Tasmania where he was an honorary secretary for CMS and lately on the Missionary Committee of the Bathurst Diocese and the State Committee of ABM in New South Wales.

Mr Reardon took his Th.L. in Ridley College with Second Class Honors and graduated from the University of Tasmania with B.A. Recently he was elected a Member of the Australian College of Education.

letters

Active support for WCC

Sir — The title — Religious Leaders hold key to peace — over an item of news published in your issue of June 10, 1971 attracted my attention because it is so true, and as a Christian Clergyman myself, allow me the courtesy of sharing my thoughts with your readers.

If all church leaders were to take up the challenge and use their pulpits to educate their congregations in the cause of peace with justice for all, perhaps the objectives of peace and prosperity, to which all people aspire, might some day be reached.

Vietnam has suffered very much for the last eight years, and it needs a Good Samaritan to help bring the conflict to an end and balm the wounds of the innocent victims of the conflict. But Vietnam is not the only country so distressed. Palestine, or the Holy Land — the land which has done more to bring the human race to God than have all the continents by which it is surrounded — has been neglected and bleeding for over fifty years.

Except for charity to feed the body but not the soul, the Christian Church has failed in its duty to put an end to human suffering through expulsion and dispossession since 1948, and after 1967 through oppression, religious discrimination, tor-

ture, imprisonment and confiscation of property. This is not propaganda or hearsay, but facts fully documented by the United Nations Commission on Human Rights, available for all to see.

The World Council of Churches in Geneva has recently been moved to act for peace with justice for the people of the Holy Land, but it is not sufficient; it needs active support of every religious leader throughout the world if the Council is to succeed. Once success is reached in one case, hope in other cases may become a reality.

— (Rev.) J. GORDON BOUTAGY, Mosman, NSW.

"Not the views.."

Sir, — Is Adelaide's "Young Anglican" magazine "rapidly developing as Australia's most controversial Church-related publication" at the expense of its credibility rating?

The attempt to label Holy Trinity Church, Adelaide as the "North Terrace Nazi Party" was a piece of fiction of the sort that Dr Goebbels might have produced. Little wonder that the editor warns on occasions that the views expressed are not necessarily those of the Bishop of Adelaide, the Church of England or Jesus Christ.

— J.S. GOLDNEY, William St, Hawthorne, SA.

Committee discussed violence

NEMI, ITALY: The churches must wrestle with the dilemmas of violence and nonviolence in the context of the more general question of the legitimate and illegitimate use of power, said the working committee of the WCC's Department on Church and Society.

The working committee was charged with producing a two-year program of study, research and communication.

The committee warned that the debate about strategies for social change must highlight rather than obscure the need for a more courageous commitment among Christians to the building of a humane world.

"There are many options open but non engagement is definitely not one of them", said the committee.

The program will focus on a number of conflict situations (such as southern Africa, Brazil, Northern Ireland, East Pakistan and the struggles of blacks and other minorities in the USA). Potential conflict situations in apparently stable societies (such as parts of western Europe) will also be examined.

Plans were made for gathering information and evaluating strategies, the involvement of theologians and church leaders in the discussion, the publication of bibliographical and other material, and one or more consultations.

— EPS

"Super Star" is a misleading play

Sir, — There has been so much unthinking praise of Jesus Christ Super Star I wonder if I dare criticise the play.

Firstly, the so-called modern music needs to be given a straight look. When broadcasting first began managers of commercial stations said openly that they would play down to the taste of their listeners "it is not our place to educate", they said, and such an attitude could only result in a lowering of musical taste.

Then, it has been often demonstrated that "pop" music is founded on African jungle rhythms. It has been shown that African children can turn out songs equal to any "pop" at the drop of a hat.

We have all heard of the hypnotic beat of the m-tom, and the same thing is found in "pop". This means that anyone suffering from Narcolepsy (I do) dare not listen to it because it causes severe knockouts.

So then my opinion can only be founded on documentaries, not on the

whole play. But yet, with sufficient documentaries I have been able to form an idea of the play.

Take two documentaries on the ABC. In the first hardly any speakers believed in the Resurrection, and all though the Gospel account was inaccurate and needed to be re-written, that our Lord had faults like any other man, that He was only a man. These were the ones who approved of the play, and it shows what sort of a figure our Lord cuts in the play.

Does that fall into line with Christian teaching?

In the second some thought the play was good — and none of these claimed to know the Bible at all well. It was the first time they had really stopped to think what sort of person Christ was. Others had used the play for Bible study and roundly condemned it because it is so inaccurate. The Crucifixion was especially bad (and, as most of this was in the documentary I was able to judge it myself). Only a garbled version of five of the Seven Last Words comes into the play — a version which is quite derogatory to our Lord.

No. No play that can be misleading to any listener can be good. — Edwin L. ANDERSON, Charles St., Norwood, S.A.

SEC appeals

STOCKHOLM — The Swedish Ecumenical Council has appealed to the Soviet Union and other eastern European governments to respect the freedom of religion in their countries, following increased evidence of "undue interference" by the authorities.

The Council has also cautioned against "the lessening of tension by silence" as suggested by some church councils.

CLERGY MOVEMENTS

VICTORIA

Appointments: Rev. D. WARNER (St Faith's, Burwood) has accepted the position of Examining Chaplain to the Archbishop of Melbourne from June 1, 1971.

Rev. M.A. HALL from St Stephen's, Highett to St Mark's, Golden Square, Diocese of Bendigo 39-9-71.

Rev. Dr J.G. FRASER Locum St Alban's, North Melbourne.

Leave of absence: Rev. H.R. JACKSON from St John's, Croydon 23-6-71.

Rev. R.H. PIDGEON as a Canon of Christ Church Cathedral, Ballarat.

Rev. J.C. THOMPSON as Rector of Willaura, from Grovely and Chermiside, Queensland.

Resignations: Rev. D. POPE of parish of St Luke's North Altona to take up secular work July 1971.

TASMANIA

Appointments: Rev. D.J. SALTMARSH has been appointed Priest-in-Charge of the Parish of Furneaux Islands. Mr Saltmarsh is at present Assistant Priest at St George's, Invermay.

Rev. I.E.A. BOOTH has been appointed Rector of the Parish of Devonport, to take up duty early in September. At present Mr Booth is Victorian Secretary of the Bush Church Aid Society and prior to this post he was Rector of St Paul's, Launceston, from 1965 to 1968.

Mr H.M. ROWE who has just moved to Swansea from St Helens, has been appointed a Diocesan Lay Reader. He has been a Parochial Lay Reader since 1966.

Resignations: Rev. F. MALING has resigned as Rector of the Parish of Swansea as from June 30, 1971. He will act as locum at Campbell Town while the Rev. H.D. Ikin is on long-service leave.

Very Rev. E.M. WEBBER has resigned as the Dean of St David's Cathedral, Hobart, as from October 1, 1971. He has accepted appointment as Tutor in Religious Studies at the new College of Advanced Education, Hobart.



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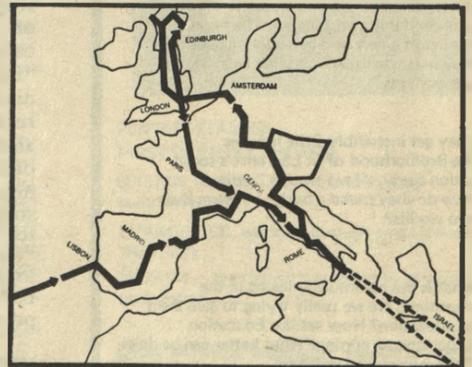
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First Century concepts of Messiah

By D.J. WILLIAMS, M.A., Th.M., Ph.D.

The complexity of Jewish society in the first century A.D. is one of the insights of modern scholarship. And it had its counterpart in the variety of speculations that were current about the Messiah.

"There were in Judaism many varied conceptions of the coming Mediator of the end time, some of which differed radically from one another"¹.

Some looked for a king. This expectation was based on the promise made to David by Nathan (2 Sam. VII,12-16), although that promise "does not precisely require a single king as its fulfilment, but rather predicts a stable house, kingdom, and throne for David. We must presume that, as one failure after another ascended the Davidic throne, the days of David glowed brighter and brighter in Israel's memory, and hope crystallised in the 'David' of the future"² (See eg. Isa. VII-XII; Ezek. XXXIV, 23).

This line of Messianic speculation received fresh impetus in the Maccabean period. The victories of the Maccabees brought again to the minds of the people memories of ancient glories, and a new glamour now surrounded the house of David. It had, as it were, receded into a past which people were anxious to renew, for the military prowess of David and his descendants seemed the best guarantee for the preservation of the newly won Jewish autonomy.

That autonomy was soon lost, but the expectation of a Davidic Messiah persisted as one of the most popular of Jewish Messianic beliefs. "They looked to him to lead their armies against the hated Roman overlord, and to establish such a mighty empire as the world had never yet seen, an empire with its capital at Jerusalem, an empire world-wide in its scope, an empire in which God was supreme"³.

Others looked for a Prophet. Here the idea, based on Deuteronomy XVIII,15ff, of the Prophet like Moses is particularly important. Klausner says that it was the dominant figure of Moses, who had been the deliverer and founder of the nation, which comprised "the authentic embryo from which the Messianic idea of necessity developed"⁴. This being the case, the idea of the Prophet like Moses was in all probability more primitive than that of the Davidic

King. It belonged to what Matthew Black calls "the pre-Ezra type of indigenous Hebrew religion"⁵, but was still found in the first century among the Samaritans and the sectaries of Qumran.

These communities were dominated by priests who shared a common origin and tradition with the priests of Judah. It is likely, therefore, that the latter also expected the Prophet like Moses. Commenting on the importance of this concept to the Samaritans, Gaster suggests that "in all probability this has also been the view cherished by the Sadducees. Like the Samaritans, the real rulers were high priests, those who claimed descent from the house of Levi, and they may, therefore, have been looking forward to such a prophet arising in their midst who would be the real ruler, the man who would obtain for the people the fulfilment of all the hopes and glories foreshadowed by the prophets; while the Pharisees in contradistinction guided by the words of the prophets Isaiah, Ezekiel, Zechariah and others would look to the restoration by the house of David"⁶.

Others looked for a Priest. Among the Qumran sectaries there was a "triumvirate of deliverers"⁷. One is to be identified with the Davidic Messiah, another was the Prophet like Moses. But the most important figure in their speculations was a priest (See eg. IQS IX, 10f; 4Q Testimonia). In the Manual of Discipline Annex II, 11-22, where the protocol of the common meal is described, according to which the priests take precedence over the others, we are told that this is also a type of the Messianic meal, in which the priestly Messiah will take precedence over the Messiah of Israel, the kingly Messiah. The same "triumvirate of deliverers", with the same precedence for the Messiah of the house of Levi, is found also in the Testaments of the Twelve Patriarchs (See eg. Test. Levi VIII,11f).

Others looked for other Messiahs. These are only some of the speculations that were current in Jesus' day. Many were taken over by Christians to express what they believed about Jesus, but in one respect at least our understanding of the "varied conceptions of the coming Mediator" only serves to throw what Christians believed into greater relief. The Christian Messiah was uniquely a Messiah who had to suffer.

Christians, of course, were no longer speculating about a future event. For them the Messiah had come and they were faced with the fact that he had suffered and died. But the question is whether there was anything in the thinking of Judaism about the Messiah that suggested to them that his death was not simply a tragedy brought about by the machinations of sinful men, but his very destiny as the Messiah.

This question has been asked by a number of modern scholars in connection with Isaiah LII, 13-LIII, 12. This is the last and most significant of the "Servant" passages of Isaiah, and it played a major role in the formulation of Christian belief. But nowhere in Jewish literature before Jesus' day is there any reference to the Servant concept of this passage which combines the idea of suffering with the dignity of Messiahship. Certainly both ideas are found, but they are found independently. Thus we find, on the one hand, that those passages which speak of a Messiah in terms of Isaiah LII, 13 - LIII, 12 all avoid the concept of suffering. This is most clearly evident in the Targum of Jonathan, if we can ascribe its present form to this period, but is also true of Zechariah IX, 9 and the Similitudes of Enoch. Those references, on the other hand, which do include the idea of suffering are never found in a Messianic context (See eg. Zech. XII, 10; Wisd. V, 1-5; II, 12-20; III, 1-9; 4 Macc. VI, 27-29; XVII, 20-22; Test. Ben.

III, 8). And when the further step was taken of connecting the suffering of the Messiah with the sins of others, there was an even greater departure from the Messianic ideas of pre-Christian Judaism.

These findings support the veracity of the Gospels when they indicate that Jesus had already pointed the way to the interpretation of his death. The uniqueness of that interpretation demands the uniqueness of his insight. The fact that the number of texts in which Jesus relates Isaiah

LII, 13-LIII, 12 to himself is not great must be connected with the fact that Jesus only allowed himself to be known as the Servant in his esoteric and not in his public preaching. "Only to his disciples did he unveil the mystery that he viewed the fulfilment of Isaiah LIII as his God-appointed task, and to them alone did he interpret his death as a vicarious dying for the countless multitude of those who lay under the judgment of God. Because he goes to his death innocently, voluntarily, patiently and in accordance with the will of God his dying has boundless atoning virtue. It is life flowing from God, and life in God which he outpours"⁸.

1. O. Cullmann, *The Christology of the New Testament*, (London, 1959), p.111.
2. F.F. Bruce, "Messiah", *N.B.D.*, p. 814.
3. L.L. Morris, *The Lord From Heaven*, (Grand Rapids, 1958), p.30.
4. J. Klausner, *The Messianic Idea in Israel*, (E.T. New York, 1927), p.18.
5. M. Black, *The Scrolls and Christian Origins*, (London, 1961), p.61.
6. M. Gaster, *Samaritan Eschatology*, (London, 1932), p.228.
7. M. Black, *op. cit.*, p.171.
8. W. Zimmerli and J. Jeremias, *The Servant of God*, (E.T. London, 1957), p.104.

Rheinhold Niebuhr — Theologian and Prophet

An appreciation of one of the century's religious "greats" by Max Thomas.

HE DIED on the last day of May, 1971. Since 1928 he had taught at Union Theological Seminary, New York, retiring, at the statutory age, from that professorship in 1963 to take up, briefly, one of the greatest positions of honor the American academic world can confer, a Professorship of The University, Harvard (of whom there are never more than 5).

There, for but a short time, was resumed that dialogue with the man he had sponsored in the States - Paul Tillich. Since 1933 each had been associated in a continuing discussion at Union, which had, in its heyday, recovered for the study of theology in that country, and enriched, its reputation for integrity, realism and excitement. Any who were privileged to hear any small part of that "continuing conversation" (as both called it) gladly acknowledged something of "burning" of heart, known among the first disciples, who had "met" the crucified and risen Lord. For each of these two men had also had their eyes opened to the significance of that resurrection: one had seen the face of death in the earliest days of the Nazi party's struggle for power in Germany, and had had to be rescued within weeks of Hitler's "election" as Chancellor: the other had looked into the face of death in a different but similarly destructive context - the pre-depression days of American capitalism.

"Time" magazine correctly located the source and spark of Niebuhr's passion for the social implications of the Christian Gospel, and the urgency of its continuing struggle for meaning and integrity in seeking to provide those conditions in which men and women are free to respond to that Gospel, in his days as a parish minister in suburban Detroit. Among the series of quite normal pastoral calls which roused his passion and drove him fully to accept his vocation as prophet (though he disliked such a title when applied to himself) was one of which he was to write: he had visited a sick - and therefore unemployed - Ford worker; his comment:

"What a civilisation this is! Naive gentlemen with a genius for mechanics suddenly become the arbiters over the loves and fortunes of hundreds and thousands."

It would be a mistake to suggest that from such incidents he simply became a well-informed, or even a profound critic of American capitalism, or of American

society. Of course, he was that. Nor did such events merely drive him to become one of the very learned, and stimulating theologians of that country: he was that, too, and as such had justifiably been compared with, and numbered alongside such giants of the 20th century theological thought as Temple of Canterbury, Karl Barth of Basle, and Brunner, Tillich and Bultmann, men whose thought and commitment in God's service dominated Christian thinking from the 30's to the end of the 60's. Nor is he simply to be listed among the greats of the inestimable tradition of Christian "social" thinkers - which includes men like Tertullian, Augustine, Aquinas, Calvin, Maurice and Temple. He is certainly worthy to be so numbered.

Of him, all this is true, and more. For like some of those, but not all, he was a Christian prophet. That is to affirm that at the deepest level of the Judaeo-Christian tradition, there have been, and are, men and women who are not only astute and able critics of both Church and State - able to discern in man's use and abuse of the earth, of people, and of politics, as well as of other men's lives (selling the poor for the price of a pair of shoes) a judgement of God gathering like a storm against an unjust and impious people: but who are called by God to speak His word of judgement, and to bear the knowledge and meaning of such evils before Him in prayer, to the loving and righteous God, to seek both forgiveness and enlightenment and the present will of God for his people.

In former days, even, and perhaps especially in our own, when the pluralism of society and of religion foreshortens our vision, it is not always a simple matter to appreciate that a fellow Christian actually has this kind of vocation, for we tend to think that such a man as Niebuhr was teaching but a fresh version of some American "social" Gospel, and running a "theological" line with which, from our own view of his and our own society, we cannot agree. We label him a "liberal", and perhaps do not suspect that like a good many prophets in Scripture and the Christian tradition, it would be more accurate to say "leftist". His achievements are, in fact, all the more remarkable because of these things. For from within "liberalism" - beginning

with his book "Moral Man and Immoral Society" (1932) - he initiated and carried through a tremendous work of reorientation of thinking on the relationship of Christian ethics to social policy, and on the nature of religious idealism as both a source of power and confusion. From his "safe" chair in a prestigious seminary he became politically involved, critically committed and immensely influential: an adviser to Presidents, a "tutor" to State Department officials, and perhaps the most widely read Christian political thinker in the Christian West. Not only were his great books internationally famous - e.g., the Nature and Destiny of Man (his Gifford Lectures) - but the spread of his journal, articles and essays was prodigious: and mention, too, should be made of the journal he founded - Christianity & Crisis, which for years he edited and was perhaps its most regular and widely read contributor.

He saw with startling clarity the possibilities for good and for evil open to Christians in a society in rapid transition: he saw that neither "faith" nor Church could shield men from the sins to which all are prone - egoism and selfish greed: that groups of men, or political parties, whole families, and even Churches, within such societies were even more inclined to mistake success, security and survival for integrity, righteousness and moral worth.

Like all the prophets in the tradition in which we stand, his successes were limited, even though his reputation was great. His teaching is pervaded with a realism about the "state of man in contemporary society" which many find heavy and pessimistic. He had no quick cure-all for man's social ills. But to read any of his books, especially his books of sermons, is to know, too, that he had a Gospel to proclaim that was equally startling in its clarity and vision. To hear him preach, or better, to pray, was to hear one of God's great men of this age - upon whom a heavy burden had been laid, which was greatly and joyfully carried. The "Paradoxes" of human history are, of course, still with us, and the ambiguities and the possible oblivion that can result from wrong choices and false loyalties. But there are many, many men and women who see more clearly, and walk more strongly because of the ministry of Rheinhold Niebuhr, Christian professor, teacher and prophet.

- Max Thomas



TWO WORLDS
School and the migrant family

Mario, Sammy, Maria are caught - trapped between family and school. The hope of their families in a new and bewildering country, they must struggle with alien language and customs.

They get incredibly little help, as the Brotherhood of St Laurence's social action study, "Two Worlds," tells. How do they make a bridge between their two worlds?

What is the community losing in the meantime, are we really trying to give them an education? How are the Education Departments coping? What better can be done, if the community wills it?

"TWO WORLDS - School and the migrant family"

A Brotherhood of St Laurence Social Action Study

95c

Published by Editorial and Publishing Services, Stockland (Holdings) Pty Ltd, North Melbourne.

Available at GBRE's Anglican Bookshop, 323 Bourke Street, Melbourne, 3000

book scene

I have been reading a recent issue of the English magazine SUNDAY, with special interest in an article headed RELIGIOUS CURIOSITY. Here are a few quotes:

"If we refuse to be sandbagged by statistics of church membership and influence and instead listen to the living voice of this generation, we can't miss the note of awakening religious curiosity..."

"College students may stay away from chapel in droves, but they are demanding courses in religion as never before..."

"When the paperback THE NEW TESTAMENT IN TODAY'S ENGLISH VERSION sells over twenty million copies in five years, someone must be reading it..."

* * *

Closer at home...

Recently TIME magazine ran a cover story THE JESUS REVOLUTION, a typical well-researched piece of TIME journalism dealing with the new social phenomenon sweeping through large sections of America's disenchanted youth - the rediscovery or, for many, the discovery of the historical figure of Jesus.

The article interested me but what I found to be of equal interest was the within a few days of its appearance, not a copy remained in Melbourne's shops. One young parish priest told me he could use 50 copies if he could get his hands on them.

A sign of a possible trend here in Australia?

* * *

It is not every day that we get a busy Archbishop devoting some of his valuable time to compiling his own book list.

Melbourne's Dr Woods, writing in our contemporary SEE, mentions the following titles as his own special recommendations:

WHAT IS MAN by David Jenkins. SCM Centrebook \$1.30

THE BIBLE IN THE AGE OF SCIENCE by Dr A. Richardson. SCM paperback \$1.

CHRISTIANITY AT THE CENTRE by Dr J. Hick. SCM Centrebook \$1.30

WHAT IS RIGHT by Michael Kealing. SCM Centrebook \$1.30.

THE LAST THINGS NOW by David Edwards. SCM Centrebook \$1.30.

Readers may recall that I mentioned the SCM CENTREBOOKS in my last column.

* * *

John Cody of William Collins tells me that the new Malcolm Muggeridge biography of Mother Teresa, SOMETHING BEAUTIFUL FOR GOD, has sold 35,000 copies in Britain in the first few weeks following its publication. I understand that Mother Teresa is likely to visit Australia in August. With HANS KUNG scheduled for a Melbourne lecture visit in the same month, no wonder the William Collins people are smiling. They, of course, are publishing the new controversial Kung title, INFALLIBLE?

Modern Theology: who says the young people of today don't know their "modern theology." The following is an example of their perception:

"And Jesus said unto them, Who do you say that I am?" And they replied, "You are the eschatological manifestation of the ground of our being; the Kerigma manifested in conflict and decision in the humanising process."

-Quoted in Anglican Digest.

Tom Luson

Hans Mol finds climate right for evangelism

"RELIGION IN AUSTRALIA," by Hans Mol (Nelson), \$9.95.

BOTH in the Introduction and in the Methodological Appendix the author confirms that this book is a basic tool for further detailed research. Nevertheless, it is a survey which is authentic, and sufficient to correct impressions and indicate trends.

It is well to note it is a survey, thus more a study based on statistical research than a story book about religion in Australia. The author is very helpful however in recording at the end of each chapter his own insights and understanding as to the interpretation of the statistics.

The study discovers that there is still a high percentage of people in Australia who believe in God though seldom attending worship and saying prayers. There is a high percentage who regard the Church as important but in apparent contradiction to

the low percentage who attend. Australia has never developed the anti-clericalism of the continent. The potential for evangelism is still here.

Under the heading of Church Unity the

book reviews

research indicates that at grass roots level unions of denominations seem to have nothing to do with theology or even religion. "This," says the author, "seems to be the major surprise of the survey." You must read this section to find out why Malcolm Muggeridge is then quoted as saying "the various religious bodies are likely to find it easy to join together only because believing little they correspondingly differ about little."

Religious factors have little to do with any difference between church school and

non-church school products. If church baptisms are on the wane, and civil marriages until 1960 were on the increase (why the return to church marriages after 1960?) there is no less a demand for Christian burial

rites irrespective of any scruples about the resurrection.

The study discovered many strengths and weaknesses in the Church, and in unexpected places. The book should be a text book for all theological students and church leaders, clerical and lay, who are or will be or should be concerned about the strategy of evangelism because effective strategy derives from a study of the field of action.

-G.T. SAMBELL

Newman, at the time he wrote his "Apologia"

"THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN," Vol. XXI, edited by Charles Dessain (Nelson), \$18.

EXCEPTIONAL INTEREST and importance attaches to this, the latest in the long series of volumes so efficiently edited by Fr Charles Dessain, of the full correspondence of the most brilliant Anglican priest ever to have gone over to Rome.

The reason is that this particular volume, covering the period from January, 1864, to June 1865, deals with Newman's writing of the justly famous Apologia in reply to the intemperate attack made upon his integrity by Charles Kingsley. Thus there is to be found here the whole background, in the intimacy of detail only possible in personal letters to friends, of the composition of one of the great religious works in the English language.

The second part of this volume deals with the much less happy incident of the official Roman opposition to Newman's effort to establish a Roman Catholic chaplaincy at Oxford - a typical instance of that distrust within his own communion which dogged him for most of his life. But the chief interest of these letters is what they tell us about the writing of the Apologia.

And one of the most pleasing things on this subject, relevant indeed to modern

ecumenism, is the evidence which the letters provide of the warm feelings still existing between Newman and his former Anglican friends. These feelings were stimulated to renewed strength by the controversy leading Newman to defend himself against Kingsley.

The writing of the great work was "a

This review, from the London "Church Times," was written by Roger L. Roberts, and is reproduced here by kind permission. The book is expected to be available in Australian bookshops in August, on indent from England.

great misery," Newman tells Church. "I do not think I could write it," he tells Keble, "if I delayed it for a month" (he wrote the whole thing in seven weeks). He had wanted to write it for years, he went on, "as a duty," though he did not know what people would think of him - "but I wish to tell the truth and to leave the matter in God's hands." He was writing, he assured Pusey, "from morning to night, hardly having time for my meals."

When the job was done he wrote to Keble again, thanking him for help given him in the work and declaring: "I never have had such a time - both for hard work and for distress of mind." Keble, for his part, wrote to Newman in glowing terms of praise for the Apologia - "the more intently I look at this self-drawn photograph, the more I love and admire the Artist." This was in a

U.S. Catholics and Pentecostalism press

"CHRISTIANITY TODAY," the American evangelical fortnightly, has been reporting for some time that there are signs of a major charismatic ministry revival in parts of the North American Roman Catholic Church.

In its July 16 issue, it carries a lengthy report of the Fifth International Conference on the Charismatic Renewal in the Catholic Church, held at Notre Dame University, South Bend, Indiana, during June.

The Roman Catholic Archbishop of Los Angeles, Dr Timothy Manning, found it necessary to issue a pastoral warning on the eve of the conference, pointing out the assumed "equation with other denominations" which often travels with the RC neo-Pentecostals. Other measured cautions were given.

The conference, however, attracted 5000

delegates and another 500 gate-crashers. It began with a 25-year-old leader declaring: "Let us proclaim right from the start that Jesus Christ is our King." This got a standing ovation, cheers and the sudden, unexpected singing of a chorus, "Jesus is Lord."

The young leader (James Cavnar) chastened the thousands: "We are an assembly of believers gathered here for worship and praise." But the enthusiasm proved quite irrepressible.

There were reports of school groups of hundreds of youngsters meeting for noisy prayer. Cavnar's father told the group that he had been so embittered against the "charismatic thing" he arranged a federal investigation of the movement: bemused agents, commenting they had never seen young men who prayed so much, had given them a clean bill of health. Now Mr Cavnar, senior, was in the group too.

A Loyola chaplain, Fr Harold Cohen, reported that after his "baptism in the Spirit" in 1969, he had formed a prayer group with members all over Louisiana and Mississippi numbering 500.

The Jerusalem Bible was tucked under most arms as the young conferees moved from discussions and papers on marriage and sexual concepts in the charismatic renewal to method principles in Bible study.

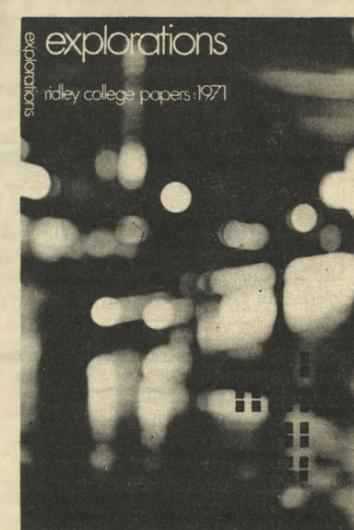
It all ended with a colorful folk mass celebrated by Bishop Steven Leven of San Angelo, Texas.

The American Roman Catholic bishops are divided in their attitude. Some fear the inclusiveness of the movement: Others encourage it within parish life.

"Christianity Today's" Edward E. Plowman comments:

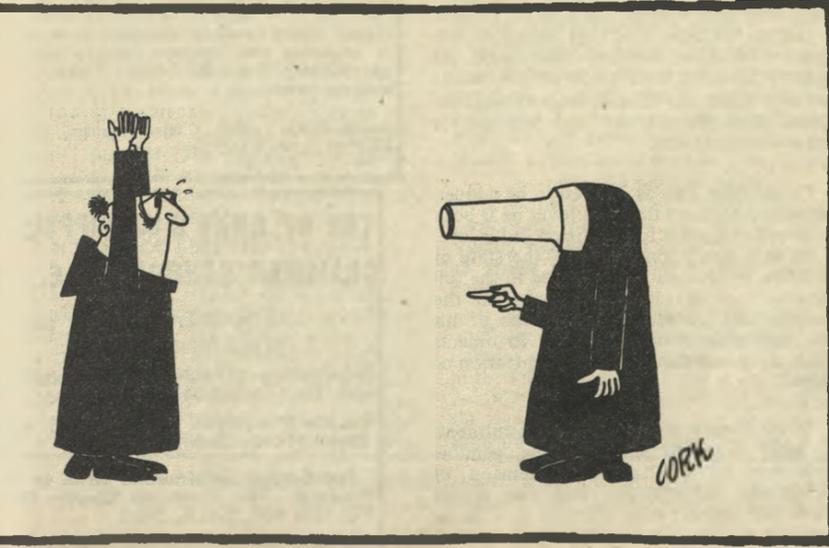
"Catholic charismatics are not generally as emotional in worship nor as narrow in viewpoint as classic Pentecostals. Most leaders say they can be Spirit-baptised without speaking in tongues; all that is needed is a sincere desire for the Spirit's filling and the laying on of hands."

For release this month . . .



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What do you see, Pussy Cat?

Archbishop Felix Arnett presents this sermon study outline, based on the Gospel for Trinity XI (St Luke XVIII, 9-14).

WE COME together to Church for a Church service. It is curious how the word "service" has changed its meaning. It started as a very menial word, but has since acquired great distinction. Nowadays the word means a laudable act performed by some individual or body for another's good. It is the commonest word to include the whole of Christian worship.

The plural, "services", conjures up to our imaginations splendid visions of statesmen and generals and admirals who put their whole talents at the disposal of the State. And yet the word originally meant the work of a slave or a servant and it is in that sense that we should think of Christian service.

For Jesus does not call us to the more glamorous kinds of service, but rather to put our whole selves in complete dependence upon Him; we have to be servants in the

steps of Him who was the servant of mankind; we should be ready to perform the most menial acts not for the sake of reward, nor through splendid visions of ourselves being charitable, but just out of love for Christ because He is what He is.

The Gospel for the Eleventh Sunday after Trinity gives us a pattern of two people who go to the Temple for a service. So often, when we go to a service, we fail to understand what is the real purpose of our going, and miss the real point of it all. We are rather like the cat in the well known nursery rhyme:

*"Pussy cat, pussy cat, where have you been?
I've been up to London to look at the Queen.*

*Pussy cat, pussy cat, what did you there?
I frightened a little mouse under her chair."*

The cat had the great opportunity and moment in the whole of her life. She was able, if she wished to see her, to behold the Queen on her throne, in her crown and splendid robes, but all that she saw was the little mouse under the Queen's chair. If we look with cats eyes, we are much more ready to see mice than Queens. Similarly, when we go to worship, if we look with our own eyes and think our own thoughts, we are likely to see only those things which are of concern and interest to ourselves; we miss "the many splendid things."

The Gospel for today makes this very clear. Both of the two men who were going to worship in Our Lord's story were Jews. Both go to the same Temple.

One of them is a devoutly religious person, a Pharisee, one who should be an example to his people. His prayer begins as should all prayers, with thanksgiving: "My God I thank You" - One would have expected him to thank God for all that God was, then for all that God had done for mankind, and finally, for all the blessings that he had showered upon this particular person, good health, prosperity and the like. Instead, however, his prayer is entirely concerned with himself, "I thank You that I am not like other men are." In other words, "I am not one of the common herd." They

extort money which is not lawful for them to extort; they commit the worst sins of passion; then, with a scornful glance he turns and looks at the Publican, who is observing at least the outward signs of decency in God's house, and says, "Or even like this publican." He is prepared to class his fellow Jew among the lowest of mankind. The Pharisee in his pride, then goes on to praise himself to God "I fast twice in the week," when the law only enjoins me to fast once, "I give tenths of everything that I possess," but the law of Moses commanded me only to tith the fruits of the field and the produce of my cattle.

That was the Pharisee's prayer.

Here was no real attempt at worship, no real understanding of service, no confession of failure, no sincerity of thanksgiving, but simply a speech of self-praise.

We then come to the Publican. He was also a Jew, but was despised by most of the devout people for the trade he pursued. He was not, as we all know, the keeper of an inn, but a tax collector. The Roman method of collecting taxes was to hold an auction sale for the post, the highest bidder getting the position. Consequently, it was vital that he should regain the capital he had expended for getting this important post in the civil service, and most of them, as a result, took far more than was their due. Secondly, the publicans were objected to because they were the servants of an occupying power, the Roman Government. They were looked upon in much the same position as, for example, the Gauleiters of Hitler were despised by the patriotic citizens of Norway or Denmark during the last war.

This Publican did not dare to approach too close to the centre of the Temple. He occupied a place where no one could see him. He felt that as a sinner he was not worthy even to lift up his eyes to heaven. He acknowledged his sin in the customary way, by beating his breast, and said - "God be merciful to me, a sinner." Our Lord made the only apt comment, "I tell you this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

The one of them was able really to join in a service, the other one did nothing of the kind. The Pharisee was one of the worst

victims of spiritual pride, the other was a man who recognised that he was a creature and a sinner in the presence of God, and therefore ready to serve humanity.

In a sense, therefore, this parable teaches us the true meaning of the Christian virtue of humility and the danger of pride as a sin. In the Litany, we pray that we may be delivered from pride, anger, hypocrisy. Of course there is a pride that is a justifiable one; we may be proud of our family, of our Church, of our country, of our school, of our team. Our pride in such cases, however, must be to think what they have given to us rather than what we have given to them. So often pride puts a man's achievements and interests first, where God ought to be, and so as with the Pharisee our thinking and our praying is entirely concerned with ourselves.

study resource

St Theresa said about humility considering the reason why Our Lord loved humility in us so much, "I suddenly remembered that He is essentially the Supreme Truth, and that humility is just one walking in the Truth. For it is a very great Truth, that we have no good in us."

To most people, I suppose, the word "humility" conjures up visions of Uriah Heep, that conceited hypocrite in Dickens' "David Copperfield." He was continually minimising his own acts, but his motive in doing so was just to draw attention to himself.

Humility is a very different thing from self-depreciation. For, as we have just learned from St Theresa, humility must be based upon the truth.

"Come to me for I am meek and lowly in heart." So said the only perfectly humble person who has ever lived. Only Jesus Christ who bore perfectly true witness with regard to his Divine Sonship could become the humble guest of sinners and the friend of little children.

STOP PRESS

by Margi Guilfoyle

The English Anglican Church took another step on the road to union with the Methodist Church last week.

The General Synod agreed by a 65 per cent majority to adopt the proposal which will unite the two churches.

Some observers found the 65 per cent majority disappointing, and ultimately the vote must be 75 per cent for unity to join the churches.

The proposal has been in the wind for some time.

In 1969, the Methodist Conference voted by a very big majority to merge with the Anglicans. At the same time a meeting of the Anglican Convocations voted on the proposal but failed by a small margin (little more than one per cent) to reach the necessary 75 per cent to ratify the agreement.

At General Synod, only a 51 per cent majority was necessary for the scheme to go ahead but now it must be considered by the diocesan synods and approved by the majority of them.

The proposal must also go to the House of Bishops and (if claimed by them) to the Convocations of Canterbury and York, and the House of Laity of the General Synod, which must sit and vote separately.

Having received the go-ahead from the General Synod, at least six months will elapse while the scheme is being referred and then reconsidered by General Synod, which meets next February.

Is homosexuality sin?

I WONDER if you, the ordinary reader of this column, think this a most unpleasant question to answer, and one, at any rate, where the quick answer in the affirmative can be given. Well, the question of homosexuality still arouses strong emotional reactions, even prejudice, whenever it is raised. Since the publication of the Wolfenden Report in England in 1957 it is possible to discuss the subject more rationally in public - but for all that, statistically about five per cent of the population is homosexual in some sense: and that's some number.

It is estimated that this year there are 18 million practising homosexuals in the United States, most of them young adults. Writing in "The Church and the New Generation" Mowry says, "Many of them carry their names on the church rolls. Almost all of them, although there are exceptions, feel that we do not want them in our Church activities: yet the great majority are respectable, disciplined moral persons with responsible jobs and clear-thinking judgment."

To define the term "homosexual", he or she is one who loves members of his or her own sex, or wishes to have sex with them only.

Differentiating between the state and overt act, in Scripture the act is condemned. True, the Jews were interested in perpetuation and increase of the chosen people of God, and would not be likely to commend anything which prevented that. But the story of Sodom as given in Genesis 19: 4 and 5, is spelt out in the legal codes of Leviticus 18: 22, and 20: 13.

St Paul, himself a Jew, follows this condemnation in I Corinthians 6: 9, and viewing the licentiousness of Greek and Roman cities, pictures the degenerate life in Romans 1: 27.

Moral theologians equally leave one in no doubt that they also call it a sin. Archbishop Fisher in 1959 considered "Homosexual indulgence a grievous sin", and in answer to television question, the present Archbishop of Canterbury, Dr Ramsay said that "homosexuality is wrong and sinful."

There are, however, many moral theologians who are not so happy about the age old condemnation. They have been enheartened by the Wolfenden recommendations and perhaps by the arguments advanced by many humanists. Among the flood of books on the subject are "Morals in a Free Society" by Michael Keeling and "Time for Consent" by Norman Pittenger, both SCM Press.

Pittenger distinguishes between the overt action and the intention. The overt act may call forth abhorrence but it may bring forth equal abhorrence where it is performed in the married situation. But to Pittenger, it is the basic attitude of the person which must be considered: and if the acts are considered in the light of the homosexual's intentions, he does not consider them sinful.

Now while I can appreciate, and want to spell out briefly his attitude, we should remember that the Church has a responsibility as a law-transmitting authority. It sets forth what it discerns as the Divine will, and whether the world agrees with this, it does not matter. It must be faithful to Him who has called it into being. The Church sees this form of sexuality as sinful, and while circumstances may alter cases, the Church must express the general principle and not just legislate for special circumstances.

Considering man as created to be a lover, Pittenger recognises that as a lover he is both frustrated and liable to distortion in his love. So he sees man's condition as "the state or condition of one who is inhibited in the full expression of his love, and who in the concrete and particular expressions of his love, misdirects it or attaches it to objects which are unworthy of this concentration of desire."

In the deepest sense, love is commitment, mutuality in giving and receiving, genuine tenderness in relationships, intention of faithfulness, hopefulness, and the urgent desire for union with another life in as complete a sense as is possible for man. This

victor maddick writes...

he believes is possible for what he terms the "conscientious" homosexual. He gives an example of a highly successful professional man known to him, a devout Christian but one who felt it was wrong to seek fulfilment for his natural desires. In a sense, he denied sex and it became an impossible demand - he grew more unhappy, his nature became further distorted. Life became a misery for him - he lived in a hell of guilt. One day he met another man, "fell in love with him", and as they grew in love, engaged in practices which went "to the limit". What was a priest to do? Advise them to separate, to discontinue their practices? Neither, for with Crasham the poet he believed that "Not where I breathe, but where I love, I live." These two men were fulfilling the criteria of true love.

Not all will agree with the thesis advanced by Pittenger and others, but those who think differently, and seek with the Church to uphold a standard must view this in the light of the words of St John of the Cross. "In the evening of our day, we shall be judged by our loving."

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