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Church to begin Darwin rebuilding

Stage I of Darwin's rebuilding program after the devastation of Cyclone Tracy began this month. The diocese will have a fund to draw on, in excess of \$170,000, contributed by Anglicans all over Australia and beyond.

First major project is the complete reconstruction of St Peter's Church, Nightcliff. A tender has been accepted and work should be completed by the end of the year.

Reconstruction of the cathedral site will prove more complicated. Bishop Ken Mason of the Northern Territory told CHURCH SCENE this week the building committee had met and were facing such questions as

* whether to preserve part of the cathedral ruins in the new building;

* whether a town-house complex or separate dwellings would best serve the cathedral staff;

* relocation of the diocesan offices, now housed in part of the bishop's home;

* and with all this, the need to conform with building codes as protection against future cyclones.

Bishop Mason said Darwin is a very exciting place to be at the moment, everyone in good heart and thinking positively about the future.

He said he was particularly impressed with the generosity of Anglicans still in Darwin. The congregation is badly depleted and money not plentiful, yet they were giving \$500 a week already for the support of the clergy.

Repairs to his own house and rebuilding of the rectory at Nightcliff will follow as soon as possible. A likely \$80,000 in insurance will help with repairs.



Bishop Ken Mason of the Northern Territory looks at what is left of his cathedral. Rebuilding of the cathedral site is now up for discussion; one question is whether it will be possible to include part of the ruins pictured.

Surprises for the Ides of March

From GERALD DAVIS, in PERTH

Saturday, March 15, saw the launch in Perth of the Anglican "Celebration '75" program for Passion Week... an eye-popping, mind-blowing happening of "celebration of the Gospel" which defies description.

The celebration program, in the three WA dioceses, got under way next day from Geraldton to Bunbury and in Perth centres too.

\$2 mill. hotel

Then, by a coincidence of timing, the Diocese of Perth grabbed the media attention with the announcement that Anglican Homes for the Aged had bought the \$2-million luxury Sundowner Hotel to turn it into a multi-purpose welfare complex for the aged.

The hotel cost \$2 million to build. The diocese reports it will pay \$950,000 to acquire it standing on 1.36 hectares (over 3 acres) of land in a prime location.

(Continued on page 7)

OUR VIEW

SUFFERING THE LITTLE CHILDREN?

The recent report on "Ministry with Children" by the commission on Christian education of the Australian Council of Churches makes sorry reading. (See our story, page 3.) The steep decline in Sunday school attendances in the last ten years, down to less than half in dioceses sampled, may not surprise the Christian education experts; but it could well shock the ordinary Anglican in the pew. Add to this the progressive phasing out of church contacts with children in state schools and the now fractional impact of church youth groups, and children's work looks decidedly sick.

True, the past was no golden age. The Sunday schools divorced from the worshipping life of parishes led to a spiritual dead end for most children. At best Christian education in state schools was only moderately effective, at worst often disastrous. While a number of effective church groups powerfully influenced members and thereby the church, some were little more than social groups.

Christian education is showing some gains in other areas. The present emphasis, nationwide, on adult Christian education is having many good effects in parishes; not the least of these has been to correct the old misconception that a certain dose of religion administered in childhood suffices for life-long maturity. The danger is that congregational involvement in these programs will mean evasion of children's work: after all, adult worshippers are already partly motivated to learn, and every program likes to show quick results.

The ACC report is timely, reminding us that effective adult work gives no grounds for complacency. Blame for progressive failures in children's work has been laid at many doors — clergy cannot be exonerated; but congregations too lack interest, involvement, even approval for children's work sometimes. The social climate is scarcely favourable — changing family patterns, weekend lifestyles, among many factors — yet we must not think it hopeless.

What is to be done? The Church has hardly yet begun to think, but the problem is pressing. Every clergyman and every congregation needs to face realistically that we are touching a smaller and smaller number of children every year. Positive encouragement of family worship in many parishes is a good thing — we have no doubt of it — but there are limits to what it can accomplish educationally. Generally only the children of church-going parents are reached, and those only marginally till that magical age of 13.

We can depend on the pre-teens being brought, and presume their infinite capacity for boredom. Further, time available during worship is not sufficient for much teaching.

Family worship in church needs to be supplemented by more definite Christian education in the home, to include not only parent-dependent teaching but learning/growth projects involving the whole family and the different capacities of all members.

Families and parish clergy together must make opportunities for confirmation children to crystallise their good intentions into their own forms of ministry. Congregations must give maximum encouragement, and positive criticism as well, to those who accept the roles of leading children's work.

Some of the newer imaginative techniques already in use in some places — weekday church schools, vacation schools, holiday camps with a core of serious learning — need to be more widely developed. Above all, the need to be reaching out to children with no church association must be constantly in mind. Perhaps it would even make sense to enlist the children's own capacity for ministry to others, not always and only seeing them as passive receptacles to be ministered to.

We have a long haul ahead in the area of ministry with children. Is it possible that G.B.R.E. will give the church a lead in facing this challenge?

Love and terror

By D.A. GARNSEY, in CANBERRA

"I used to think religion would help. But I no longer think that." William Golding, author of "Lord of the Flies", was reported to have said this (CANBERRA TIMES, 10/3/75) while discussing the controversies his book stirred up when it was published some 20 years ago.

The book describes the battle between good and evil which developed when a planeload of boys crashed on a tropical island. One of the groups that formed and fought is a symbol of the nationalism which is one of the greatest forces for evil in the world today. "The book is not about violence, but about good and evil, and violence can be used for either," said Golding.

He went on to say that in default of religion, what will save mankind is the scare of the bomb hanging over all nations.

This interview deserves fuller comment than I can give, but I shall make four points.

Firstly, the book powerfully impressed me when I read it because it represents the seriousness of the struggle which is taking place all the time in humanity, especially the reality of evil and the uncomfortable habit it has of organising itself before the good wakes up to the situation.

Secondly, we have to take seriously Golding's thought that humanity can only be saved by terror. There is an element of truth in this. The Old Testament prophets were right in seeing impending disaster as God's warning and chastisement for the errors and sins of his people. They thought of the super-powers, Assyria and other surrounding nations, as the rod of God's anger.

But, thirdly, that is not the whole story. Fear awakens us to the urgency of our condition; but there has been and there is a creative factor to lead us out of fear and out of the grip of evil. That creative factor is the spirit of love, love from God and of God, expressed in love of neighbour. It is this that enables us to see our neighbour as our brother. And fear, which has torment as a permanent companion, can be cast out only by love.

Fourthly, this brings me back to Golding's view of the word "religion".

Doubtless he uses it loosely and it is a word that should be used as little as possible and never loosely. Lucretius was perfectly right, as far as he went, when he said "Religion has been responsible for so much evil". Christians recognise this — the word "religion" covers a multitude of ideologies, some good, some fantastic,

some thoroughly evil. "Religion" is not an unchanging identifiable thing or influence. Moreover it is not an objective power that we can trust in. Salvation of the human race is a far more responsible, personal, radical and thorough process than that suggests. It involves personal and corporate commitment to the battle of good against evil. There is no promise of Utopia, of final complete victory, in the setting of the world though a substantial dint can be made in the enemy's offensive.

For the Church the message is obvious. Love is the detergent, the non-conductor and the only final overcomer of evil. We Christians must see the reality of evil clearly, and then make sure that our "religion" has the impact of love, not only in our own lives but in the whole life of the world in which we live.

Riverina clergy make some discoveries — about themselves and their people

From L.C. BAILEY, Archdeacon of the Murray

Expecting a sort of "Ritual Notes" (Series 3), two-thirds of the clergy of the Diocese of Riverina met at Narrandera on Monday, March 10, for a "liturgical workshop" conducted by the Rev. Alan Baxter of GBRE. They were pleasantly surprised. Instead of minutiae of ceremonial, Fr. Baxter took for his theme one of the functions of the parish priest enunciated by the Canberra Conference on Mission and Ministry in 1971: a baptised new man in Christ.

We discovered that we are giving most of our energy and attention to the other two functions listed by the Conference: (1) to be the president of the

congregation, and (2) to be a representative of religion to the community. We are so busy organising people and services that we are apt to neglect our own spiritual needs, and as a result we sometimes expect things of our people which we would find difficult ourselves.

For example, we found that when we were called upon to meditate on the Epistle and Gospel used in the Eucharist, we could not easily do so. Some of us could not remember the Epistle after we had heard the Gospel. All of us had become more accustomed to speaking than to listening. All of us felt a need to be

able to follow the lessons with the eye as well as the ear. This made us aware that our people may find difficulty in the new lectionaries (both the 2-year and 3-year cycles) which are not yet available in printed form.

We learned that busy-ness may be a hindrance to devotion. The new rites can be so demanding of both priest and people to be constantly doing or saying something that they may be denied an opportunity to hold the direction "be still and know that I am God".

The workshop took place in the context of the Ministry of the Word in the Series 3 rite, with Fr. Baxter as president.

The Bishop (the Rt. Rev. B.R. Hunter) presided at the altar in the Communion, with the clergy gathered around.

We suspect that Fr. Baxter had not expected to find that in this diocese most parishes are using experimental rites (either Series 3 or Australia 73); the morning could have held surprises for him as well as for us.

It was a profitable exercise, as a result of which Riverina clergy should be more understanding of what they ask from their lay people, and will seek to grow in stature as baptised new men in Christ.

Death of Dean

The Dean of York, Alan Richardson, who has been one of the Anglican communion's top theologians and writers since the second world war, died in York Minister at the conclusion of evensong on February 23. His sudden death, just as preparations for enthroning the new Archbishop of York had been completed, meant that the precentor performed the enthroning ceremony.

Canon Ivor Church, principal of St Francis' College, Brisbane, has written appreciation of his life and work:

Many New Testament teachers and students will regret the sudden death of the Dean of York. The name of Alan Richardson has been a hall mark among New Testament scholars during the last three decades.

His particular gift as a guide to New Testament students was his clarity, sense of perspective and fairness in dealing with the New Testament writings.

Such books as "Christian Apologetics" and "An Introduction to the Theology of the New Testament" illustrate this gift and have been a boon to thousands of theological students.

Like the late Professor R.H. Lightfoot, Dr Alan Richardson took a great interest in his students and helped to create in them an abiding affection for the New Testament writings.

He was an intelligent and charming companion as many of us discovered when we shared his company at the Assembly of the World Council of Churches at New Delhi in 1961.

China-watcher for visit

An expert on religion in East Asia, including China, George N. Patterson, is to visit Australia to encourage interest in China next month.

His visit follows the successful tour last year by the Rev. Michael Bourdeaux, lecturing on religion in Communist countries.

He will give a series of lectures on Mao, Marxism, and Christianity, Christianity in China after Mao, Is there a church in China?, Religion in China, China and Buddhism in Tibet, and Christian Revolution in Asia.

Mr Patterson has worked with several newspapers, including the Daily Telegraph and London Observer.

He has been adviser and scriptwriter for several films made for British ATV, which have since been shown in over 50 countries to some 300 million people. One of his films "Raid into Tibet" (1966) portrays Tibetan resistance to the Chinese Communist take-over.

He has written twelve books, including "Christianity in Communist China" (1969).

He was a major contributor to the Asian Handbook, has broadcast regularly for the BBC and Radio Hong Kong on Asian affairs.

George Patterson has recently joined the staff of Keston College/Centre for the Study of Religion and Communism, of which Michael Bourdeaux is founder-director.

Since 1970, this Centre has gained a wide reputation for objective, accurate and reliable information regarding religious life, freedom and oppression in Communist countries, as well as promoting understanding between religion and communism in general.

Group confirmations

Sir,

The "group confirmations" issue (CS 13/3) was one of principle.

The early Australian bishops, but newly freed from the diocese of Calcutta, were by their Letters Patent invested with what Perry in a letter to Broughton (4.7.1850) called "despotic authority". It was lay exasperation at this sahib-type prelacy that was the main driving force in the move for synodical government.

When the Anglican Communion's first-ever synod was created in Melbourne the enabling Parliamentary Act put the bishop's and priests' duties — their nature, scope and performance — within the synod's jurisdiction.

I did not of course mean, in my annual address, that a coadjutor bishop's con-

firmation arrangements are invalid till they have been debated in synod. I meant that parliamentary government (on which our synods claim to be modelled) is basically an attitude of mind, implemented by a complex of relationships in which formal sittings play a less than main part; an attitude summed up in the word answerability.

A diocesan bishop is — at any rate in Melbourne — answerable to the members of his synod for the way he uses his powers. Whether a coadjutor bishop has powers is debatable, but he certainly has authority and he must — like the rest of us — use it constitutionally.

As members of synod the Camberwell clergy were right to voice their grievance; and I hasten to add that the bishop

was prompt in redressing it.

(The Rev.) J.P.

Stevenson

NORTH BALWYN, Vic.

Letters

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REGISTRAR

Diocese of Newcastle

Applications are invited from suitably qualified and experienced persons who would work with the retiring Registrar (Mr J.P. Lane, A.C.A., A.C.I.S., J.P.) for several months before taking over full responsibilities on 1st January 1976.

The successful applicant would, with the assistance of adequate staff, have overall responsibility for the management of the Bishop's Registry.

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- The superintendence of all diocesan accounting functions including financial statements, preparation of budgets, reports, and other management information.
- Advising diocesan committees on the financial administration of the diocese.
- Providing administrative services to the Trustees of Church Property (who control the portfolio, Real Estate, and the Station properties of the diocese).
- The drafting and interpretation of Church legislation.

Location: Newcastle, NSW
Offices at Tyrrell House.
Responsibility: The Registrar is responsible to the Lord Bishop of the diocese.

The applicant must be suitably qualified, have a capacity for maintaining good public relations, and should be a practising member of the Church of England.

Conditions: include a suitable superannuation scheme, telephone, car, and entertainment allowances, assistance with housing if required, pleasant working environment in a central city location, recreation leave.

Remuneration in the area of \$10,000 in accordance with experience and qualifications. Successful applicant will be provided with removal expenses if required.

Applications must be in writing giving full personal and professional qualifications, including experience, present position, together with testimonials and the names of referees.

These should be submitted no later than 21st April 1975, marked "Application for Registrar: Confidential", and forwarded to the Bishop of Newcastle, Box 459 P.O., Newcastle 2300, NSW.

"John Mason Neale Society"

Sir,

About twenty years ago there existed an Australian branch of the "John Mason Neale Society", devoted to the study of the life and writings of the great 19th century churchman who died in 1866, and whose hymn translations are still known and loved all over the world.

I have been a student of Dr Neale's life and work for some years and I would be most interested to hear from others with similar interests, including former members of the Society. It may be possible to revive it.

(The Rev.) R.J. Willson
59 Collins St
WAGGA WAGGA
NSW 2650

Sunday schools decline — what of the future?

From PETER HILL

First the bad news . . .

Since 1963 attendances in Anglican Sunday schools in the dioceses of Melbourne, Brisbane and Perth has dropped by 58.5%. In 1963 the total number of children ministered to on Sunday mornings was 85,587; in 1974 the number enrolled reached an all time low of 35,983.

That's the bad news according to the Interim Report on the Church's Ministry with Children prepared by Presbyterian Stan Stewart for The Australian Council of Churches Commission on Christian Education.

And the scapegoats for this decline? "The ills besetting the Church in general and the children's work within it in particular," said Mr Stewart, "were universally blamed on those blackest of all sinners, 'parents'. None were more articulate in exposing these culprits than the clergy."

It was, however, difficult to find a clergyman in a local church who personally had an active, enthusiastic involvement in a ministry to the children of his congregation. "All clergyman say that they are interested in a church's ministry with children," says the report, "but most say other commitments prevent their personal involvement. They usually see their role as ministering to the ministers (lay people)." Most clergy hoped for "a resurgence of a religious vitality in the home and family". So it was back into the parents' court for them.

Theological students interviewed were almost to a person anti-Sunday School, although it appeared that few had given much thought as to what might take its

place as a means of Christian growth and nurture for children. They placed a great deal of store on introducing a more interesting and lively form of worship which they hoped would be of interest and help to children.

The theologians, though critical of the Sunday School, weren't as "anti" as some of their students seemed to think they were, and have a concern that that children be introduced to the stories and themes of the Christian faith. They fear that a generation may arise "which does not know the generative themes of the Bible." Perhaps because of the enthusiasm of their students for tampering with new forms of worship, theologians are apprehensive about the present rash of "do it yourself" innovations in worship and are particularly suspicious of persons "mucking about with the Sacraments".

The Christian education professionals believe we are approaching an age when variety and diversification will be the order of the day.

study but also worship.

* A new time table will create a different rhythm in congregational life. Hour long segments, whether for worship or group learning, are increasingly being named as straight jackets in which satisfying and exciting growth is not possible. Extended times will be apportioned for these "comings together of Christians". Also new times will be used, such as "Sunday School on Tuesday", "Worship on Saturday once a month all day", etc.

* Church buildings will be seen less as temples and more as utilities. With this goes the growing awareness that the homes of the members provide a useful setting for many gatherings.

* More honesty, support and intimacy will be expected from Christian groups. The expect-

tation is that this will be a cross generational thing which will function just as strongly in the church family as in the blood family.

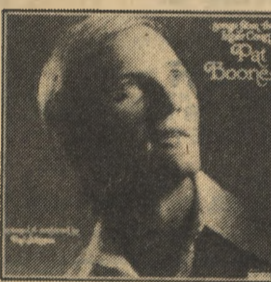
There is a growing awareness that instead of a sameness permeating denominations in all its churches, there will be great diversity and the diversity will reflect the individual gifts of individual churches. It is part of this mood that it is expected that the leadership for this new day will not come from the central offices of the denominations or the leadership of experts from other places. Rather leadership into the new day will be the result of a discovery of the gifts of the spirit and the insights of the spirit amongst the member of the local congregations.

And that is good news!

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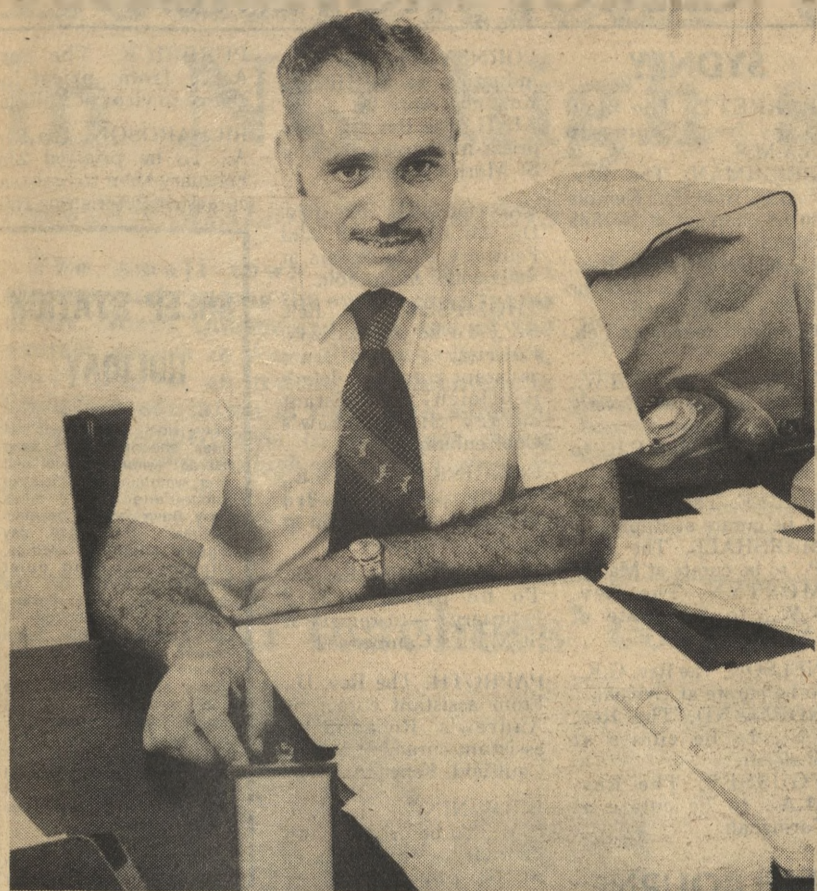
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Mr Farah Telegraph

Arab Christian lands Anglican college post

A Palestinian Arab Christian, a prominent member of the Greek Orthodox Church in Jerusalem, has been appointed bursar of New College, University of NSW — an Anglican institution.

Mr Farah Telegraph, whose grandfather — known as "Abdou of the telegraph" — ran the first telegraph office in Jerusalem, took up the appointment in January only three weeks after his arrival in Australia.

He arrived, jobless, as a migrant sponsored by the Australian and World Council of Churches. Five days later he saw the post advertised in a Sydney paper, made formal application, and was invited to start work immediately.

Commenting on the ecumenical nature of the appointment, the Master of New College, Dr Stuart Barton Babbage, said: "We are unashamedly pluralistic as regards race and religion."

"We have Jewish and Arab students, Asians, Africans and will shortly have four Aborigines. Our major religious groupings are Anglican, 'no religion', Buddhist and Roman Catholic, in descending order."

"It is right and proper that our staff, as well as students, should reflect an international as well as ecumenical background."

Dr Babbage, a former Anglican Dean of Sydney, believes in practising what he preaches. He is currently an honorary Presbyterian minister in charge of Scots Church, Margaret Street.

Before coming to Australia Mr Telegraph spent 21 years as respectively bursar, deputy headmaster and (for the last 5 years) headmaster of St George's School, Jerusalem, the leading Anglican boys' college in the Middle East.

He was a personal friend of the Anglican Archbishop in Jerusalem, Archbishop George Appleton, formerly Archbishop of Perth, and of the Greek

Catholic prelate, Archbishop Hilarion Capucci, recently imprisoned by the Israeli authorities.

At the time of his departure from Jerusalem he was chairman of the council of Mar Yacoub (St James') Greek Orthodox cathedral, on which he had served 16 years.

As a token of gratitude the Greek Orthodox primate in Jerusalem, Patriarch Venedictos, presented him with a gold disc — measuring three feet in diameter — which the Australian customs authorities treated

"with leniency".

Until the Israeli annexation of Jerusalem Mr Telegraph was international commissioner for Jordan of the Boys Scouts' Association. After the annexation he led an ecumenical youth fellowship under the auspices of the World Council of Churches.

Mr Telegraph is a modest, softly-spoken man who believes the present tension in the Middle East will be resolved only by unselfishness and a genuine attempt at understanding by all sides.

News media distort WCC concerns, says visitor from Geneva

Perhaps the news media are to blame for a distorted picture of World Council of Churches' concerns, a visitor to Australia this month from Geneva suggested.

Dr Emilio Castro, who spoke at meetings in Sydney and Melbourne, is head of the world mission and evangelism commission of the WCC, so his main concern is with evangelism.

But evangelism doesn't often rate headlines, while many of the WCC's social action programs are immediate news value, he said. People get the impression therefore that social action is being stressed in the WCC at the expense of evangelism. That impression is a caricature of the truth he said.

Dr Castro had come



Dr Emilio Castro

on to Australia after a meeting of his commission in Portugal. He described evangelism as "a sharing of Jesus Christ, showing ourselves to the world, ready to serve where we are called, in the hope that many will come to the knowledge of Christ as Lord and Saviour", and not "a crusade to

conquer the world".

"As much importance should be given to the actual shaping of an obedient Christian community as to the extension of the Christian gospel to other people and other nations", he said. The calling of people to come to Jesus Christ is not a calling to come out of the world but a sending back into the world in the name of Jesus Christ. The Orthodox have reminded us that the Church as a worshipping community is where people gain resources for the spiritual struggle.

The prevailing mood is that change is overdue, and because of this there is a willingness to look at all kinds of new ways of doing things.

Moreover, this feeling transcends denominational barriers and churchmanship.

Things to come

This, according to the report, is the consensus as to the probable shape of things to come:

* Worship will be less clergy dominated, allowing for formal and informal involvement of lay men, women and children.

* A variety of group life will emerge in which the old sex and age barriers will not be present. Some degree of intergenerational learning will be important. The agenda of such groups will be not only

BRF field officer's interesting background



"She came to us off the street", the staff of BRF said with a smile as they explained the presence of an Australian girl in one of their frontline posts in Britain.

Miss Jill Elliot has now joined the staff of the BRF in Australia as a Field Officer, the Director, the Rev. E.H. Arblaster has announced.

Miss Elliot's two years' work with the Fellowship in the UK took her to all parts of the country, to rural and city parishes, to Cathedrals, schools and diocesan rallies.

Trained at Deaconess House, Sydney, she has

worked in the Dioceses of Newcastle and Bathurst.

She became widely known throughout the Diocese of Newcastle when she served for three years on the staff of the Diocesan Board of Religious Education.

After two years as a parish worker at Mudgee in the Diocese of Bathurst, Miss Elliot went to England.

Her return to Australia comes at a time when in spite of increased costs the work of BRF is attracting wider attention both within the Anglican Church and outside it. Mr Arblaster reports a quickening interest in group Bible Study and points to increased sales of the BRF "S" (Study) series of guides for group discussion as an indication of the value

parishes are finding in them. The demand for BRF Daily Notes is also increasing.

Miss Elliot expects to travel and to be available for work in dioceses, parishes and schools.

She will be based at the BRF Australian Headquarters in Canberra.

CLERGY MOVEMENTS

SYDNEY

BARRETT, The Rev. S.G., from Epping to S.A.M.S.

BERRIMAN, The Rev. C.G.F., from Port Kembla to be chaplain at Norfolk Island.

HARDING, The Rev. R.O., from Manly to be curate of Gladesville.

Ordained deacon on Feb. 23:

GEORGE, The Rev. R.W., to be curate at Beverly Hills.

BRAIN, The Rev. P.R., to be curate at Sans Souci.

MAGEE, The Rev. J.W., to be curate at Epping.

MARSHALL, The Rev. P., to be curate at Manly.

MOSTYN, The Rev. F.W., to be curate at Lithgow.

NELSON, The Rev. G.K., to be curate at Gympie.

NORMAND, The Rev. J.S., to be curate at Seaford.

YOUSSEF, The Rev. M.A., to be curate at Caringbah.

CORNEY, The Rev. P.J., induction to St Hilary's Kew now April 30.

KING, The Rev. E., from priest-in-charge to vicar of St Mark's Fitzroy.

VAN DISSEL, The Rev. D., To be priested 23rd February — to remain at St David's Moorabbin.

THOMPSON, The Rev. B.F., To be priested 23rd February, then from assistant curacy St John's Bentleigh to assistant curacy St Matthew's Cheltenham.

COGGINS, The Rev. S.E., To be priested 23rd February — to remain at St Jude's Carlton.

PINNIGER, The Rev. J., To be priested 23rd February — to remain at St Mark's Camberwell.

PAPROTH, The Rev. D., From assistant curacy St Andrew's Rosanna to assistant curacy St Mary's Caulfield, February.

BROWNING, The Rev. R.M., To be priested 23rd February — to remain at St Stephen's, Mount Waverley.

PURBRICK, The Rev. A.L., from priest-in-charge to vicar of Kallista.

RICHARDSON, The Rev. A., To be priested 23rd February then to assistant curacy St Peter's Box Hill.

SHEEP STATION HOLIDAY

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SHARR, The Rev. R.T. returned from leave in England, to be chaplain at Trinity College.

GRIFFIN, The Rev. D.L., to be assistant curate at Greensborough.

OLIVER, The Rev. J.R., examining chaplain from Feb. 19.

WILLIAMS, The Rev. P.L., To be priested 23rd February — to remain at St Columba's Hawthorn.

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The Secretary (St. Peter's),
The Provincial House,
Mahoneys Road, East Burwood, Victoria, 3151.

Ecumenical team teaching in NQ high schools

From IAN McALISTER, in CAIRNS

The small town of Tully, set picturesquely among the sugar-cane farms of far North Queensland and one of the wettest places in Australia was, in 1974, the setting for an exciting development in Christian education in state high schools.

Tully's experiment is this year being imitated in the two high schools in Cairns, by a teaching team of 15 which includes two nuns and three priests of the Roman Catholic Church.

For many years clergy, religious and lay people have been going into high schools on the traditional denominational basis but it has become more and more difficult. Those who did pull out of high schools were either sneered at by their fellows or

praised by the students. Either way they lost out.

The problems associated with high schools were mainly ones of discipline and overcrowded classes. It was not surprising to find no religious instruction being taught in at least five North Queensland towns last year.

The Ministers' Fraternal in Tully devised a scheme whereby the high school was served by the various denominations by an ecumenical team. After one year's operation, the scheme is working well and is continuing this year.

In Cairns those providing traditional religious instruction were experiencing difficulties too, so this year they have adopted Tully's methods.

There were meetings with the headmasters of the schools and the proposals were put to them. Briefly, the scheme involved dividing each term into two parts of four weeks each and for the team to take one whole form on each week, the form itself being split over three teaching periods. On the fifth week a combined ecumenical service would be held.

The schools agreed to the proposals and so the first of the hurdles was negotiated. It remained but to work out a suitable syllabus.

It would be misleading to suggest this was easy, but the members of the team (Anglican, Roman Catholic, Methodist, Presbyterian, Baptist, Seventh Day Adventist, Lutheran, Salvation Army and Assembly of God) were willing to sit down together, to face a

difficulty common to each and, most importantly, to share the combined resources and talents of the whole group so that a practical and agreeable syllabus could be produced.

In practical terms each class group has approximately 100 pupils. With 15 members of the teaching team it means the group can be split into smaller work groups of about 7 pupils. Looked at in those terms, the proposal is very palatable.

Maybe this form of teaching the huge numbers of High School students will become more and more the norm throughout the State. Who knows? It certainly works "up North" where other traditional methods have failed.

On Top

Pastor George Prentice of the First Church of the Nazarene in Joplin, Missouri, promised months ago he would "preach from the roof top" if attendance at Sunday school ever reached 200. It finally happened: attendance hit the 201 mark. On the next Sunday Prentice climbed onto the roof of the church with a microphone and preached to his parishioners.

To PNG teachers' college



Two Victorians, John and Wendy Lusty, have recently joined the staff of Balob Teachers' College, in Lae, a Lutheran-Anglican college for 300 teacher trainees.

At the end of last year the diocese of PNG was facing the problem of finding replacements for six Anglican appointments to the college, five lecturers and a chaplain. That was right at the time when Bishop David Hand was saying in effect "Where have all the missionaries gone?"

Offers to fill the places of the many who were leaving the diocese did not seem to be coming. This week the home secretary of the Australian Board of Missions, the Rev. Tony Ireland, told CHURCH SCENE that all six positions had now been filled, and John Lusty was actually extra to the Anglican complement: he will be the college's administrative officer.

Wendy will register with the Department of Education as a teacher and teach first in a primary school in Lae, then transfer to Balob Teachers' College.

She will probably teach in what is called in PNG a "dual curriculum school", this is a school which caters for both brown and white pupils. White students in PNG must always be mindful that they are occupying places in the educational system at a time when less than 50% of the children of school age attend school and only 25% of those

are able to go on to secondary education.

For many years the Anglican Church trained its own school teachers at St Aidan's College at Dogura. However, the Lutheran Church built a fine teachers' college at Lae, and in 1969 the Bishop of PNG negotiated to train all Anglican teachers there accept-

ing responsibilities for proportional costs and staffing.

The college of 300 students has over 20 academic staff.

Approximately 80 students are Anglican and six to eight of the staff members are also provided by the Anglican Church.

Early Anglican "throne" restored to Sydney

From ALAN GILL, in SYDNEY

A historic chair, once the "throne" of Australia's first archdeacon, has been found in England and returned to St James' Church, King Street, its original location.

The chair was used as a symbol of office by Archdeacon Thomas Hobbes Scott, first official church dignitary (as opposed to senior chaplain) of the Anglican Church in Australia.

Archdeacon Scott, who held office from 1825 to 1829, had the title Archdeacon of NSW, and was responsible to the Bishop of Calcutta, of which diocese the colony was a part.

Thrones are normally the prerogative of bishops. Archdeacon Scott, a man of independent spirit, used his "archidiaconal seat" as a substitute.

He showed similar independence by locking the pew of Edward Smith Hall, editor of the "Sydney Monitor", with whom he was in disagreement. The editor ignored the ban by lifting his wife and family over the top, and clambering over behind them. The archdeacon then boarded up the pew with planks to make further access impossible.

The archdeacon's chair, manufactured in Sydney, is thought to have been one of a small number ordered personally by Governor Macquarie. Other examples survive at Macquarie University (used by the vice-chancellor) and at Old Government House, Parramatta.

The whereabouts of the chair was traced by Mr Kelvin Grose, a lecturer at the University of New England, Armidale, to St Peter's, Bexhill-on-Sea, Sussex, where it was used as the bishop's seat during official visits.

It was identified by the name of the two makers and the year 1821.

Descendants of Archdeacon Scott returned the chair to its original owners, and the St James' congregation has provided a replacement.

The chair has been placed in St James' sanctuary, and Archbishop Loane rededicated it on March 16. As St James' already has a bishop's chair, it will be used by the celebrant at Holy Communion.

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to represent the Anglican, Congregationalist, Methodist and Presbyterian Churches, the Churches of Christ, the Australian Student Christian Movement and the Evangelical Union in the Australian National University, Canberra.

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(2) the pastoral care and nurture of Christian students and staff.

(3) working with existing religious groups.

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Applications close on 30th April, 1975 and will be dealt with as received.

Salary is negotiable and further information is obtainable on application to:

The Secretary, Australian National University
Chaplaincy Board, Jamieson House, Constitution Avenue, REID, A.C.T. 2601.

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The charismatic movement in the church scene

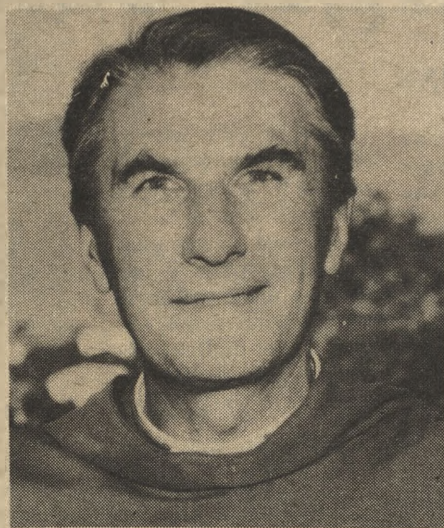
In the past three years there has been a good deal of talk in the Church of England about the Charismatic Movement and generally speaking Anglicans have approached the movement with a good deal of care and caution. This may be because of past experiences in the modern church and also because the tenor of life in the Church of England has been cautious and careful over many years past.

Defensive policy

On the whole, our Church has been on the defensive and our policies have a marked defensive flavour about them. Our concern has been to uphold and define the Church's position in a number of fields, ranging from baptism to social issues, and we have been a little careful about becoming involved in movements that may be unpredictable. Such care is perhaps wise in a world such as ours, but we may well remind ourselves of two important things that preachers should never forget. The first is that the Church is under the direction of God Himself in person and the second that the Christian's responsibility is not to be on the defensive but to share the good things of God with those in need. I think these two points are the basic ones in the Charismatic Movement which seeks direction from God alone through the spirit of Jesus and which therefore uses to the utmost the gifts that God has given in the service of Christ.

It will be perfectly obvious to any experienced pastor that any movement in the Church cannot be a substitute for sound pastoral care and hard work in the vineyard of God. Therefore, if anybody seizes on the Charismatic Movement in the hope of reviving a broken-down parish, he is almost bound to be disappointed. No movement to God can be manipulated in this way or abused either.

What the movement does do and seeks to do is to bring a new life and interests into the parochial ministry and also to establish firm relations throughout the whole Christian community. In the Anglican Church the movement has its own particular Anglican expression but it has something in common with the similar movements in the Roman Catholic Church and in other bodies, and there seems to be a very real and effective cross-



In the February 13 edition of CHURCH SCENE, we featured the Charismatic Movement, through news (the occasion was the National Charismatic Conference), comment, and an interview with Bishop Chiu Ban It of Singapore. Our news links with the Diocese of North Queensland had made us aware of the influence of the Movement in pastoral work in Anglican parishes, and at our request Bishop John Lewis SSM has written this report and evaluation from his own experience as chief pastor there.

fertilization throughout the Churches when the movement is active.

In N. Queensland

Thinking over the past three years in North Queensland, I can see a number of ways in which the Charismatic Movement has positively helped the pastoral ministry in this area. In the first place, it has made many of us aware of the gifts of the spirit and their effectiveness, and it has further given us confidence to use them so that others can enjoy them. I am thinking here not only of the gift of tongues, which is a personal gift, but also the gifts of wisdom, knowledge and discernment which are vital in forming policies making known the word of God and carrying out healing ministries.

New inspiration

Apart from being aware of such gifts, we have also been made aware of new teachers in the Church and new interests. Wherever the Charismatic Movement is present, visiting preachers become a familiar feature of the Church's life and so have the inevitable cassette recorders. We have had several inspiring speakers in North Queensland over the past three years and a number of the clergy use cassettes regularly as part of their pastoral training and work. I must say that I personally find cassette recordings helpful as I often have to drive long distances by car, and on some

journeys have listened to interesting addresses and talks on the gospel for up to five hours at a stage.

The Charismatic Movement also in my opinion brings fresh dimensions into areas of pastoral care which are extremely sensitive. An obvious example is the funeral service which every preacher knows to be an extremely demanding experience. Over recent months I have preached at two funeral services in Townsville where the whole atmosphere was fired with hope and the message was moved on from death and loss to a deep and very real awareness in the resurrection and the power of the spirit to raise up. One funeral in particular was that of a small child and here the theme in the requiem and the funeral service was that of the Holy Spirit and this particular emphasis upheld the parents in their very severe loss, and those who were present. Insights in these sensitive areas have been received and looking back to them over a period of three years convinces me that they were not just 'straws in the wind' but definite insights that met a particular need and gave people an entirely new grasp of the Christian life as lived and enjoyed in the risen Jesus.

Exorcism

I suppose everyone familiar with the Charismatic Movement would also admit quite frankly that it provides the Church with well-ried weapons to carry out the warfare of God. In Townsville we have seen this happen on two occasions where spirit possession has been real and very frightening. In both cases the service of exorcism was carried out by priests of our Church following the traditional lines of this service and yet exercising the ministry in a way that was both confident and vital. It is hardly fair to credit the Charismatic Movement with the Church's insights in the area of exorcism, but certainly the movement has given this rite its proper place and also made it possible for the clergy to carry it out with confidence and conviction. On one occasion a Torres Strait Island family had been placed under a curse and their condition was quite pitiful. The Parish Priest, with my approval, and the support of two of his brethren exorcised the family and their home and after the laying on of hands, took them to church to receive their communion. It was the sacramental ministry at its best in my opinion and was quite effective.

Meeting for growth

The Movement again makes us aware of our position in the Church and I am thinking here of the wide profile of spiritual activity open to Christians together with the sacramental ministry. Such activities as prayer groups, healing ministries, seminars and the visits between groups and preachers are a marked feature of this movement.

The Movement also makes people aware of the effectiveness and power of the words of Scripture and not only this, but the words of Christians too, and I have noticed that in the Charismatic Movement that the people become real disciples and indulge in a wide range of spiritual reading which is a healthy balance from the situation some years ago.

Ministry

The Charismatic Movement brings a new perspective into the ministry which is I am sure a move in the right direction. In the past, the ministry in the Church of England was clergy-orientated and people quite naturally looked to their priest for direction in nearly all spiritual matters.

In Charismatic circles the emphasis in ministry is on the spirit of Jesus for both clergy and laity alike and this makes it a difficult movement to manipulate and an exciting movement to be involved in. Both clergy and laity find that their prayers, their words and their lives are caught up in ministry both for God and others and I think that in this relationship the movement does highlight the essence of our Christian calling. We are not people who seize on things and use them, but children raised up in Jesus and empowered in the spirit to carry out the will of our Father in Heaven.

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Research project gathers speed

The largest and to date the most significant development in the GBRE's current research project got underway in Melbourne last month.

Nine parish vestries have committed themselves in the project: over two years, they will work with chosen consultant teams on the twin concepts of shared ministry and team leadership.

The first formal session took place on February 23, under the auspices of the General Board of Religious Education (of General Synod) and the Department of Christian Education (of Melbourne diocese).

Seventeen consultants are involved in the teams, half of them clergy and of the lay

members some are men and some women. The vestries involved are from the parishes of Brighton Beach, Coburg West and Pascoe Vale South, Dallas, Fawkner, West Footscray, Geelong West, Lower Templestowe, Forest Hill and Mount Waverley. The first phase of the program will be completed by August.

Two parishes in Grafton diocese which

entered the research project in August last year are well under way. The Canberra and Goulburn group of parishes begins in May. And the director, the Rev. Alan Baxter, will be addressing a group of prospective parishes in Brisbane diocese on April 3.

During 1975 news and details from the pilot parishes will be made available to the Australian Church.

Pearls of wisdom beyond price

At a price in excess of \$45, Crockford's Clerical Directory 1973-74 is unlikely to find its way to the bookshelves of very many Anglicans; and yet, the Bible apart, this is one of the Anglican communion's most important reference books.

Oxford University Press has just published number eighty-five in the series with the looked-for pungently relevant comments in its Preface. The author, an anonymous "person of distinction" in the Church, covers a wide range of subjects related to church and society. He (or in this International Year of the Woman, could it possibly be a she?) has some particularly apt comments to make on Christian moral and political beliefs.

Churchmen and pornography

"We have every sympathy with those who feel that they must assert their Christian moral beliefs and make public protest against

the prevalent permissiveness and the pornography which is gradually all-pervading. We cannot agree with those who would pour scorn on the Festival of Light and the Crusade against Cruelty launched by the Order of Christian Unity.

"It is not very obvious that the critics of these rallies are themselves doing much to forward a positive Christian morality. And yet, in the long run, we believe that the real influence will be shown to lie with the renewal movements in the Churches, and that it is out of these that the renewal of society will eventually come.

"The time is fast approaching, if not already here, when the Christian community

will be distinguished from the world around by its morals, just as in the early days, but Christian morality must come from inner renewal and can be neither taught, nor sustained merely by external command and protest.

Changing face of socialism

On the subject of left-wing politics the author writes:

"A disturbing tendency of the Left is towards totalitarianism, as exemplified by the educational policies propounded by Mr. Hattersley. In the past it was possible to regard the Labour Party as standing for the kind of socialism which was taught by Christian thinkers such as F. D. Maurice, Bishops West-

Darwinians, where are you?

The clergy and vestries of the Darwin parishes are anxious to discover the whereabouts of parishioners evacuated after Cyclone Tracy, so that future plans for the churches can be made known.

They have asked parishioners to write advising of their address to PO Box 181, Darwin, NT. 5794.

cott and Gore, Scott Holland and Archbishop Temple. That was a doctrine of social justice which included freedom and brotherhood. But now the emphasis is on conflict and on restricting freedom of choice, and a situation may very well develop in which Christian leaders will have to speak out against the Left.

"They will do so with great reluctance, because the Church has too often in the past seemed to be the ally of the Right, the Conser-

vative Party at prayer, and the more independent line taken by the bishops in the last forty years has been greatly welcomed. But, if the Church must not be the Conservative Party at prayer, neither must it be the Labour Party at prayer.

"Its aim should be to bring both to prayer, but equally it must be expected that from time to time the Church may find itself criticising one or the other in order to defend basic human rights and moral principle."

Perth's Hotel for the Aged

(Continued from page 1)

Perth's negotiations for the purchase of the Sundowner Hotel had been in hand for some time, and are still not entirely complete although agreed in principle.

The announcement by the diocese — which naturally focussed on the use for which it was required — was made necessary by a planning permission application which was to be tabled at a Perth City Council meeting later the same day, seeking approval to use the site for the purpose.

Initially, four uses for the hotel are seen:

* Accommodation for 48 single aged people, provided with most of

their meals and communal facilities.

* Conversion of the lower ground floor as a sheltered workshop for disabled people, starting with a laundry venture.

* Conversion of the hotel's large function room into a community centre for aged people, both those living in the complex and other people, where a properly prepared hot meal will be available daily.

* A site for basing home care facilities for the aged... on which the diocese has been in discussion with the WA Extended Care Dept of the Public Health Dept.

surprising when one recalls that both were announced in embryo form at the same time, 18 months ago.

Archbishop Geoffrey Sambell told his Perth synod of 1973 what he proposed — a large-scale witness of faith in close time-relation to a surge in new welfare activities by the diocese.

Noise an asset

At the time, I reported in this newspaper that synodsmen were stunned by the scope of the plan. Apart from Archbishop Sambell's synod charge in which it was announced, music and drama and visuals had been skilfully used to portray what was in mind.

When "Celebration 75" began its intensive phase on March 15, there was even less of words, and much more of colour, movement, evocative music and drama — with a brief call to commitment by Bishop Laksman Wickremesinghe in which he explained (for more conservative Anglo-Saxons like me) the desirability of noisy, demonstrative worship as part of our celebration of the Good News.

As this edition goes to press, 8,000 people have packed Perth's biggest auditorium for the launch, and thousands of people have attended the early regional gatherings from Geraldton (Dio. NW Aust.) to Bunbury (Dio. Bunbury).

The visiting speakers — a dazzling array of godly, non-white Anglican leaders — have scattered around the State. Every night, and every morning, and every afternoon of Passion Week has something planned: usually several things at once hundreds of miles apart.

They are speaking to politicians and school children, university students and welfare workers, country people and city people.

The next edition of CHURCH SCENE will — by co-operation with the Perth diocesan authorities — carry a multi-page illustrated report of it all. Frankly, I'm glad of the time to prepare it properly. Even now, days later, I'm still reeling from the impact of the opening.

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Ballarat diocese, the first in Victoria to be constituted separate from Melbourne, is observing its centenary this year. In 1875 the first bishop, Samuel Thornton, was consecrated for the proposed see; in 1975 it seems likely that the diocese will welcome its seventh bishop.

A centenary program — for thanksgiving and as stimulus to renewal — has been devised. It's surely the lowest-keyed "operation" of all the diocesan programs set up throughout Australia in the last how-long; yet, in that, distinctive of the Ballarat ethos and emphasis over the century. There's no campaigning, no fund-raising for a centenary cause; it's right back in the parishes, a study program on the Faith.

Locally-produced study material will provide for three courses each of seven sessions. Most parishes will have completed Course I by the end of Lent, on Christian belief. Subsequent courses on "Being a Christian — how we live" and "Co-operation in Christ with others" will carry through to November 23, when the parishes will come together for a diocesan rally. In comparison with programs in other places, the rally stands as the climax, not as the impetus to the program. Bishop-in-Council laid out the program; promotion experts have not

been seen; a committee for necessary secretarial work is keeping parishes supplied with study leaflets and resource material for leaders. Theme sermons on the following week's study have been an additional help in some parishes.

Cathedral site

One of the current concerns of the diocese, only incidentally occurring at the time of the centenary, is what to do with the cathedral site. At the moment the diocese has asked A.V. Jennings to look at the 1½ acres, and suggest what could be done with it. In particular the Chapter House and Bishop's Registry are "causing headaches" in the Registrar's words. They date from last century, created as part of a great cathedral complex designed in 1886 and never fulfilled. The projected cathedral was to have been a massive edifice with soaring spires and towers, and a labyrinth of crypts, meeting rooms and offices. The blue-stone Chapter House and Registry, with ecclesiastical windows and mosaic tiled floors, were to have been the mere ante rooms and basements of the great structure. The cathedral itself, a much more modest building than originally planned, is instinct with the century's history and is the centre for ministry to a vigorous city parish.

Looking decidedly healthy for the next 100 years coming up is the diocesan school. "Ballarat and Queens" is the result of the recent coming together of two separate schools, both of which had been struggling. The result of the merger has been great improvement to the school plant, and enrollments up to the maximum, with the beginnings of waiting lists. A likely development will be the school's incorporation under the companies' act. The diocesan bishop will still be head of the company and the school council, and 7 members of the company will be bishop-in-council appointments.

Children's home

St Cuthbert's Home for children in Colac, with 55 children, is having a struggle through this period of high costs. Its special work has loyal supporters throughout the diocese, and the very best and most up-to-date small unit care is given. Perhaps of all the diocesan "causes" St Cuthbert's represents the reason for the greatest altruism.

The diocese has three men in training for holy orders, at St Barnabas' Adelaide, and three curates assisting in parishes. Although that number is small compared with the twos and threes in several major parishes some decades ago, stipends are a consideration. There are at the present time only four parishes that generally take curates.

Ballarat has provision for an assistant bishop, though in its century of life only two have been appointed. During the first bishop's episcopate, Archdeacon H.E. Cooper became assistant bishop, living mainly just out of Warrnambool. His stipend was raised at least in part by gifts from parishes round about. The second was Archdeacon R.E. Porter, chosen as assistant bishop by Bishop W.A. Hardie, and later to be first bishop of the Murray.

Bishop Hardie is to vacate the sea on April 30. From that time, the diocesan Board of Electors (6 clergy, 6 laymen) will meet to elect a new bishop.

This year's centenary will make the diocese more conscious of its traditions and early struggles. Perhaps it will even inspire someone to write a history of the first hundred years. In existence is the beginning of such a history, by the late Archdeacon J. Best, which treats events chronologically to 1898. Already apparent in that work is the effect of movements of population on the life of the diocese.

Settlement moved in from Portland and west from Geelong as men took up land in the 1840s and 50s. The notable pioneer priest, the Rev. J.Y. Wilson, laid the foundations for parish life in Portland, Belfast (Port Fairy), Hamilton and Warrnambool.

Gold discoveries in the Ballarat area brought the population that made Ballarat the natural centre and see city for the new diocese. People moved out of the area, to Western Australia, when gold was found there at the end of last century.

In recent memory, soldier settlement programs, and the intense farming in Heytesbury shire, have rejuvenated small centres and made new parishes possible.

In some parts of the diocese the current movement of population is away from the land. Large properties have been made by buying up smaller farms, which together with a falling-away from belief general in these times has led to small parishes merging in some places.

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New Rector for Temora



Temora's new rector, the Rev. Geoff Blyton, is a man with wide experience in a rural occupation, having served in the Cooma district for 30 years with T.W. Green & Co., Wool and Skin Merchants. For 22 years he was Manager of their Cooma Branch.

While living in Cooma, Mr Blyton served as a parish councillor, churchwarden and lay reader. He was ordained Honorary Deacon in 1970 and Honorary Priest in 1971, and in 1973 was appointed to his first full-time position as rector of Bribbaree.

Mr Blyton was also heavily involved in community affairs in Cooma, serving as Treasurer of the local ambulance service, a leading member of the Trout Acclimatisation Society, and one-time Deputy Mayor. He was also a

News from Canberra and Goulburn

Regional briefings set Impact '75 on its way

Impact 75 — the Diocesan initiative in Pastoral Care and Stewardship — has been launched with a series of regional briefings across the Diocese, with the Archdeacons and Rural Deans providing leadership and regional organisation.

12,000 copies of Church Scene have been delivered to active Anglicans in the Diocese as a positive step to encourage new subscribers and enable Anglicans to be better informed on the wider aspects of the Church.

Early indications are that many parishes will reach out this year in their visitation programs to many more

families than last year, and some parishes which did not take part last year are now involved in the Impact program.

Reports coming in from annual meetings in parishes reveal in many cases a 50% increase in giving following last year's program. Giving to missions in 1974 was a record for the diocese.

Immediately after Easter, nine regional rallies will be held when the Bishop and Assistant Bishop will speak and the Diocesan Development Officer will present an audio-visual programme to highlight the mission of the diocese.

Thanksgiving Sunday will be held on April 20.

Cameo of a new Australian

I seem to remember a recruiting slogan in my younger days, 'Join the Navy and see the World'. When as a teenager I committed my life to Jesus Christ at an Easter Weekend schoolboy houseparty at Eastbourne, England, I little dreamt where God would lead me.

Brought up in London's suburbia, a commuter's life to and from an office stool in a corner of the brick and concrete city jungle held no attraction for me. At 18 I sailed for Kenya and joined an uncle as a student farmer. I loved the open air life in the Kenya highlands. War clouds loomed up however, and with patriotic zeal, I returned to England to volunteer. At 19 I enlisted as a ski-trooper, but the project to help Field Marshal Manheim of Finland fight the Russians proved abortive. After a spell in Her Majesty's Brigade of Guards, 1942 saw a young 2nd Lieut. sail for India to join his regiment.

Jungle training on the borders of Kashmir and the Himalayas fascinated me. Serving under Field Marshal 'Bill' Slim in the retaking of Burma, a personal turning point came when in a battle three weeks before the end of the war, three bullets left their mark on my steel helmet. "You've no right to be alive", God's voice seemed to come as clearly as to Saul on the Damascus Road, "your only right to live is to give yourself back to me unreservedly".

Demobilized in 1946, Oxford, then Cambridge followed, and ordination in St Paul's Cathedral London. Two absorbing years in a London parish came next, but in a while I was knocking on doors marked Tibet, Central Asia, Afghanistan, India. 1952 saw me back in India as a soldier for Christ working among India's teeming children in a school orientated work with Scripture Union.

Family milestones

December 5, 1956 was a milestone in two peoples' lives when under North India's clear winter sunshine a farmer-soldier turned parson married the

daughter of a West Indian sugar-planter turned missionary! The work amongst India's children was immensely rewarding, but after ten years, family and other reasons saw the Mullins settle into the Church of South India parish of St John's Bangalore.

Twelve busy and exciting years followed during which the Mullins kids increased to six and the St John's family to around 600. Added to school, youth and parish work were involvement with an indigenous blind school, outreach on the growing edge of a city of 2½ millions, Gospel Recordings to reach remote tribes in their own tongues, and finally a hostel for Tibetan refugee boys on the Campus in 1971.

Though I never got to Tibet, Tibet came to India and Mysore, God moves in a mysterious way. The guiding cloud however was straining at its moorings. Ruth, our eldest, was approaching high school, where was the next step? Christmas — New Year 71-72 saw us first in Barbados, West Indies and then Tasmania for family weddings and a quick look at Sydney and Queensland, where my elder sister had settled on Magnetic Island after an adventurous sailing voyage from Africa.

Back in India, after thought, prayer and diocesan door-knocks, it seemed right to respond to an invitation from Bishop Warren to come over to a Canberra outer suburb where we would be new boys among other new boys in Weston Creek, sometimes known as 'Nappy Valley'. Its tremendous to experience and prove 'Jesus Christ the same, yesterday in India, today in Australia — and forever!'

We live in tense and testing days. If the world will not listen to God's voice of gentle stillness and respond to His laws, He will shout and shake us through a Darwin disaster and an economic crisis. 'He will sit as a refiner of silver and closely watch as the dross is burnt away. Who can endure His coming?' This is the challenge of 1975 to this new Australian and his family.

Joe Mullins



Joe and Edith Mullins

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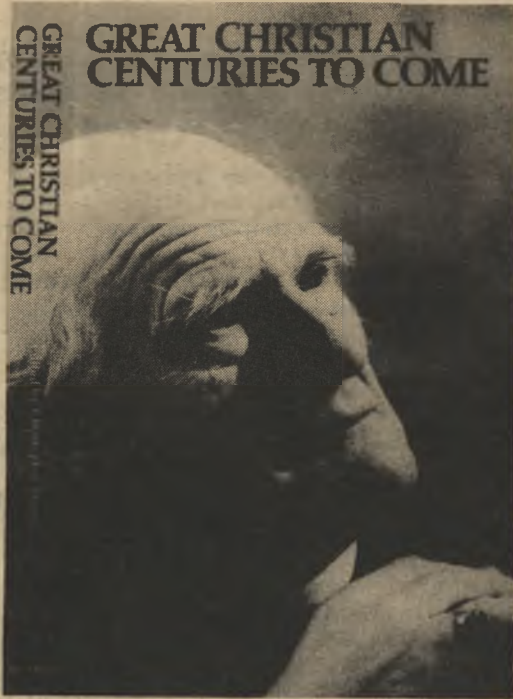
Festschrift honours Dr Ramsey

"Great Christian Centuries to Come."
Editor: Christopher Martin. Essays in Honour of A.M. Ramsey. Mowbrays.

Some would have us believe that Christianity is in retreat, and its future far from assured. The words quoted as title of this collection of essays were the former Archbishop of Canterbury's own, and suggest that a vigorous future lies ahead.

The essays in this volume, as well as paying tribute to Dr Ramsey's contribution in many fields, also explore possible future trends, in Anglicanism and in general Christian concerns. None of the writers regards the title as mere bombast or wishful thinking: all of them, in describing "where we're at", can see lines of advance, through challenge and crisis though they may lead.

Nine writers have contributed to the volume. Professor John Macquarrie, in "Whither Theology?", gives an assessment of substance on Dr Ramsey's greatest achievement, in his mind in the area of theology... "not primarily the books which he wrote while archbishop, but rather the general theological stance which he adopted. It was a stance which was certainly open to the new ideas striving to find expression in the sixties, yet at the same time critical, and profoundly attached to and respectful towards the tradition". It is immensely helpful to read the scholar's under-



standing of what actually was happening in theology in the decade after "Honest to God", and of the lessons that have been learned from the "limitations and excesses" of secular theology.

Also forward-looking is Fr Martin Thornton's essay "The Cultural Factor of Spirituality". He describes the tradition of spirituality as handed down from the

Tractarians, but finds that the cultural milieu has changed: "Prayer is not so much duty, method, technique and piety but ontological relationship: that is absolutely fundamental... The old Western rite was as formal, intransigent and conventional as a Victorian dinner party, which is no criticism for it fitted (ie. culturally), and it surely expressed transcendence. But it did not express relationship, either with others or with God. It might have appealed to a cultivated aesthetic sensibility, but it did not immediately inspire freedom, gaiety and joy... American Anglicanism not surprisingly points the way..." and so he goes on. The current responsibility is "keeping our eye very firmly on the interplay between theology and culture".

Other contributors are Canon David Edwards; Dr K.G. Greet (secretary of the Methodist Conference); Canon A.M. Allchin, who writes on "Approaches to Eastern Orthodoxy and to Rome"; Bishop John Howe on the future of the Anglican Communion; Bishop Trevor Huddleston who contributes an essay written as he left Masasi; the Rev. Donald Reeves on evangelism and Christian social action; and the editor of the collection, Christopher Martin, religious programs officer with the British Independent Broadcasting Authority. His essay is at least as interesting as the scholarly works in that the writer is a layman, involved in the communications business, and it's always enlightening to be made party to the professional concerns of someone in such specialist work, and see its bearing on other Christian tasks.

HELPS FOR SERMONS

"Preaching through the Christian Year... 4" Fenton Morley; and "Preaching at the Parish Communion... 6" Frank Colquhoun. Both from Mowbrays. English price £1.75, each.

"Godsend" is a greatly overused expression, as misused expression, and yet I can think of no other that more aptly describes Mowbrays' "Preaching through the Christian Year", based on the Series I lectionary. Fifty-three outlines for the major seasons of the Church's year are provided by Fenton Morley, Dean Salisbury and former vicar of Leeds. Included in these are series of sermons "The Way of the Spirit" and "Personal Experiences" for the Sundays in the Trinity season.

Canon Frank Colquhoun gives a sermon outline for each Sunday, based on the readings for Year I, using the unifying themes of collect, epistle and gospel.

Needless to say, neither book provides ready-made sermons for the lazy parson: they contain too many illustrations applicable only to the writer for that. But they contain an abundance of themes and ideas guaranteed to help the parish priest put fresh life into his sermons.

Congratulations to Mowbrays; to the series editor, D.W. Cleverly Ford; and to the various contributors.

And thanks be to God. PETER HILL

Human interest abounds, whether fact or fantasy



"Mister God this is Anna." Fynn. Collins. 6.95

The story of Anna now told by Fynn took place some thirty years ago. Fynn, aged nineteen, when roaming South East London's dockland one foggy November night picked up, literally from the gutter, a filthy, bruised, battered and terrified little girl. He took her home to his Irish 'Mum'.

Anna's main occupation in life was being a personal friend and helper of Mister God. She knew the purpose of being and the meaning of love. At six years she was a theologian, mathematician, philosopher, poet and gardener.

At seven she died after a terrible accident with a grin on her beautiful face, saying: 'I bet Mister God lets me get into heaven for this.'

This is the story of Anna and of Fynn who took her in. Fantasy and enchantment a-plenty are to be found in this book, but it has a truth to life and can only be captured by a writer who knows great love.

Essentials of the faith

"The Christian Faith." Donald Coggan. SPCK. 75 cents.

This little book has been reprinted after eight years to coincide with Dr Coggan's enthronement as Archbishop of Canterbury.

It consists of three brief discourses: on "The Grace of our Lord Christ", "The Love of God" and "The Fellowship of the Holy Spirit". The essentials of the Chris-

tian faith have been presented for the coming to it from a distance, and with questions in their minds.

"This booklet will not solve all the problems," he wrote, "but I hope it may serve to introduce them to a faith which, in the past, multitudes have gone to their death, a faith which today millions gives life its meaning."

WCC magazine for inter-church news

Kenya is to be the location of the fifth assembly of the World Council of Churches, in November this year. Statistically, it is one of the most Christian countries in Africa (66% Christian) but denominationalism has run riot and delegates to the assembly will find an exceedingly complex church situation in their host country.

Christianity came with Portuguese traders in the fifteenth century. The modern missionary era began in 1844 with the arrival of Ludwig Krapf, a German missionary working with the Church Missionary Society of England. There are now 210 denominations or sects in Kenya, the Roman Catholic Church with most adherents; the Anglican Church with the next most. As well as the National Christian Council (the host of the assembly) which embraces only 21 of the denominations, there are 14 other inter-denominational councils and conferences linking groups of various theological traditions. 70 western Protestant and Anglican missionary societies and 50 Roman Catholic missionary societies work in Kenya.

This divided Christian witness exists in a country which for 11 years, since independence from Britain, has been trying to find national unity.

Elaboration of the churches' situation and the political and development problems of the young nation may be read in the February issue of "One World", a monthly magazine of the World Council of Churches. A "glossy" publication containing brief and readable articles on significant events in the life of other churches, "One World" is now in its third



Kenya artist Njau
WCC photo, from "One World"

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by Rev. Dr B. Ward Powers

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— Dr Keith Rayner,
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\$500 awarded for social history

Joan Gillison's book "Colonial Doctor and His Town" (Cypress Books, \$8.50) has won the 1975 Moomba-ANZ Bank \$500 award for local history published in 1974.

Mrs Gillison's cheque was presented at a Fellowship of Australian Writers Dinner at the Dallas Brooks Hall, East Melbourne on the evening of March 3.

Mrs Gillison's "Colonial Doctor and His Town" was also commended for the Barbara Ramsden editor's award on the same evening. Her editor was Harley Forster, who has produced a number of local histories for Cypress Books.

"Colonial Doctor and His Town" was reviewed in CHURCH SCENE on February 13.

WHAT IS MAN?

Biblical
study

In our time man has made dramatic strides forward in the conquest of his environment. The prospects that open before us of a technical mastery of the material world, the life processes, and even space are enough to make one's head spin. But who can say that man has mastered himself and the mystery of his own being as he has his environment? In the midst of all his technical prowess, he is more than ever engaged in the search for himself.

The question "What is man?" pursues him in a hundred different forms. It confronts him in almost every situation of life. "It comes to his conscious mind when a man who is acting spontaneously is thrown back upon himself and compelled to reflect about himself. He then discovers a difference between himself and the objects in the world around him with which he deals. Or he discovers a difference between the world which he shares with others, and his own particular fate which has befallen him. The questions which he was compelling nature or other men to answer are then turned back upon himself.

"Or perhaps he has immersed himself so deeply in his business, his family, or his political work that he perceives a danger of losing himself altogether. People say then, 'I must find myself again first,' or 'I wish I could be myself again,' or even 'I just don't know who I really am any more.' So the question who man is lies in wait for man in quite ordinary experiences, in particular situations of good fortune and of distress, and in the deepest reflections of his conscious self."

THE CREATION

It is a question, moreover, to which a great variety of answers have been given. But none has gone further in asserting the dignity of man than the answer given by the Bible. When the Psalmist asked the question, "What is man that thou art

mindful of him?" he answered his own question by saying: "Thou hast made him a little less than God, and dost crown him with glory and honor" (Ps.8:4,5). And in this he was instructed by the earlier account of man's creation: "Then God said, 'Let us make man in our image, after our own likeness; and let them have dominion . . . over all the earth'" (Gen.1:26).

Precisely what it means to be made in God's image is difficult to say. But it must mean this at least, that man is in some sense like God, more like God indeed than any other creature. And this gives to man a dignity not possessed by any other creature, linked with which is the dominion that God has given him over all "the works of his hands" (Ps.8:6). "Just as powerful earthly kings, to indicate their claim to dominion, erect an image of themselves in the provinces of their empire where they do not personally appear, so man is placed upon earth in God's image as God's sovereign emblem. He is . . . God's representative, summoned to maintain and enforce God's claim to dominion over the earth."

THE CORRUPTION

But if the Bible tells us that man was made only a little less than God and in God's image, it tells us also that man sinned, and that this has had serious and far reaching consequences. The "fall" as Christians call this disaster need not have been a crash from a primitive perfection. It may have been, as Ramsey suggests, "a deviation of progress right away from the path of man's right response to the promptings of God." But whether a fall, or simply a failure to attain an evolutionary ideal, the result, in any case, has been the same: things are not as they were meant to be. Man has, as it were, rejected God's design and has re-made himself according to his own. He has, like

Frankenstein, aspired to be "greater than his nature will allow," and has created in the process a monster "wretched, helpless, and alone."

And now Frankenstein's creation speaks for man in condemnation of man: "Hateful day when I received life! . . . Accursed creator! Why did you form a monster so hideous that even you turned from me in disgust? God, in pity, made man beautiful and alluring, after his own image; but my form is a filthy type of yours, more horrid even from the very resemblance . . . I am solitary and abhorred." Man in his pride, reaching for the very throne of God (cf. Gen.3:5), has exchanged his dignity for degradation, is isolated from God and from his own kind and is in despair.

But still God loves him. God's love is deep and constant, and no matter how badly man sins God's love remains. And this has great bearing on our final estimate of man; for as Nygren says, "that which in itself has no worth acquires worth just by becoming the object of God's love . . . The man who is loved by God has no value in himself; what gives him value is precisely the fact that God loves him."

THE CRUCIFIXION

Here, then, is a paradox. On the one hand man is the product of God's creation and the object of His love. He is of such excellent dignity, therefore, that nothing must be done that will degrade him. On the other hand he is a sinner, and this must be stressed in the face of that starry-eyed optimism which lays its plans on the

assumption that man is good at heart. He is the highest of God's creatures, yes, but he has fallen lower than them all. And nowhere is this paradox made clearer than in the cross of Christ.

"In the New Testament," writes Moltmann, "the question, 'What is man?' points to the one man Jesus of Nazareth." For God was in Him reconciling the world to Himself (cf. 2 Cor.5:19), and if no one less than He could take away our sin, how great our shame! how serious our fault! how far we had fallen! And yet, if no one less than He should die for us, how great God's love and the value that He sets on us! Jesus Christ, nailed to the cross, is the "mirror," says Calvin, in which we see God and ourselves. For in His cross as well as the misery of human abandonment the love of God is at the same time clearly seen, a love which accepts men in their misery, and makes of them a new creation.

1. J. Moltmann, *Man* (London, 1974), p.1.
2. G. von Rad, *Genesis* (London, 1961), p.58.
3. A.M. Ramsey, *Introducing the Christian Faith* (London, 1961), p.27.
4. M. Shelley, *Frankenstein* (London, 1970, Everyman's Library ed.), p.46.
5. M. Shelley, *ibid.*, p.136.
6. M. Shelley, *ibid.*, p.136.
7. A. Nygren, *Agape and Eros* (London, 1953), p.78.
8. J. Moltmann, *op. cit.*, p.17

DAVID WILLIAMS

"Gambling an issue of motive: not whether, but why, you risk money"

MY FATHER was fond of cards, but he never played for stakes because, as he would explain, he disliked taking money from friends; an explanation both rational and endearing. Gambling is surely an issue of motive: not whether you put your money at risk, but why.

The last issue of this godly journal — in an editorial about Mr Whitlam! — took me to task for "seriously accepting the morality of raffling a colour TV set. And why ever not? The evil of gambling is covetousness, wanting other people's money without working for it; and the worse sin of exploiting this weakness, as by the poker machine trade and its attendant standover rackets. In such vortices of greed there is no room for love.

A charity raffle is, in contrast, a warm-hearted affair. The prizes are often donated, and the ticket buyers are genuinely interested in their money going to a good cause. One can be a wower about this; it has even been argued that fire insurance is gambling, because you bet the company, at 1000-1 against, that your house is going to be burnt down.

THE CREEDS relate Our Lord's birth and death, leaving his life as a sort of corollary that could be deduced from these two fundamentals. Drafting a short history of St. Ignotus' for our silver jubilee (*Diary* 13/3), I find that what one most naturally includes is largely concerned with our beginnings: services in a shop, and the building of the conventicle where our cosier meetings are still held; then the main hall, in two expensive stages. At last came the dedication of the church, with a service specially written round the Coronation fanfares, which the RAAF corps of trumpets came and played for us; and the bell was rung 101 times, like Great Tom at Oxford, to signify the completion of the day.

Diary of a churchman

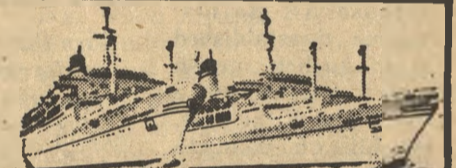
The life that has gone on since then has not always been as expected; but nor has it been punctuated by much of the clear-cut kind of event that is needed for potted history. This is true of people as well as churches: the significant part of life moves, usually, with too slow a pattern for tabulated record.

THAT IS the real problem of church journalism. I should hate to be the editor of this paper, highlighting news and views that by their nature must often cease to be of much interest in a few months' time. However, while the appointments and photographs — with that trendy tea-and-biscuits smile that I could easily live without — may not link up very obviously with what is going on around us, the real life of the Church is significant; but not in a newsreel way.

THE PEW SLIP at St Ignotus' carries, as well as the usual announcements, the objects to be prayed for at the altar (and, hopefully, at home); a five-line résumé of next Sunday's main sermon, with preparatory reading (often next Sunday's Gospel); a thumbnail sketch of what went on last week; and a test-your-Bible-knowledge question, with the answer typed upside down at the end. Any other bright ideas?

TIME IS RUNNING OUT.

We still have a few berths in First Class and some in 2 and 4 berth cabins in Tourist Class on our AROUND THE WORLD CRUISE & TOUR 1975



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 2. JULY 18th visiting Brisbane, Whitsunday Passage, Cairns, Honiara, Vila, Lautoka, Suva & Auckland. Tour Chaplain The Rev. Geoffrey Sexton, Archdeacon of Polynesia to 1972. Leader Mr. G. Davis (Church Scene). 19 days — from \$380.00.
 3. AUGUST 7th visiting Brisbane, Vila, Lautoka, Suva, Nukualofa and Auckland. Leader: Rev. Kel Gibson. 17 days — from \$340.00.
 4. SEPTEMBER 13th visiting Brisbane, Lae, Madang, Rabaul, Honiara, Vila, Lautoka, Suva and Auckland. Leaders: Rev. & Mrs. J.V. Mills. 21 Days — from \$420.00.
 5. NOVEMBER 6th visiting Brisbane, Whitsunday Passage, Townsville, Cairns, Vila, Lautoka, Suva and Auckland. 20 Days — from \$400.00.
- In TV FAIRSKY sailing from Sydney on:
1. AUGUST 21st visiting Suva, Lautoka, Vila, Cairns, Whitsunday Passage and Brisbane. 20 Days — from \$345.00.
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SCENE AND HEARD ...

WHERE DROP-OUTS CAN DROP-IN

A century ago, All Saints' Anglican Church in downtown Toronto served the spiritual needs of some of the city's wealthiest citizens: today it's a drop-in for the poorest.

In the "good old days" the parish supported its own missionary in China: today's Sunday collections never exceed \$30. Then it contributed men and money to church extension within the Toronto diocese: now it is disestablished as a parish.

But, reports the CANADIAN CHURCHMAN, All Saints' has begun its second century with a new life as a missionary church, but with its ministry no longer directed mainly to the needs of the congregation. It is one of complete outreach to the community. Its tone has been changed from middle-class congregationalism to a mission in a neighbourhood where almost everyone exists on welfare or pension.

"It's not even a working class parish," says Rev. Norman Ellis, rector for the past 10 years. "It's a parish of the poor. It is a sub-culture." The 63-year-old rector says all of his congregation is poor — Sunday collection never usually amounts to more than \$30.

He says he has no regrets about the new scope of activities within the church. "I've been in congregations where the only people in attendance have been the wardens," he says.

"This is the most exciting place I've been in since my church in Liverpool during the air raids."

It was, in fact, because All Saints' became disestablished as an Anglican parish that it has become a true parish of the poor, says Ellis who points to all the other downtown churches which are supported by middle-class.

"Never in history have poor people come to church," says Ellis. "There's been no room for them. No Pews. Read Dickens. Dickens knows my people better than anyone else."

Ellis is now called director, instead of rec-

tor. Half of the church's interior is maintained for worship. The remainder provides space for a drop-in centre, a native Big Brother and Big Sister organization, a legal aid service, thrift clothing depot and room registry service. There is a corner lounge for television and chairs and tables for playing cards and bingo.

For those who do not attend church, an agapé supper is held each Tuesday for the community. "It starts with the breaking of bread and prayers that

were probably used at the Last Supper. It is a simple meal and closes with the sharing of the cup," says Ellis.

Many of the people who live in the Cabagetown rooming houses that surround All Saints' are single people and often lonely, suffering from mental stress. They gather in the church to sit and talk and drink coffee throughout the afternoon. Overnight accommodation is provided for those without a room.

"We have the homeless and the

friendless, we have the migrant, the Indian, the mentally disturbed and legally oppressed. We have alcoholics, survivors of broken families and just plain good poor people," says Ellis. "The aim and ministry of the true church was a ministry to the body, mind and soul of the whole personality."

The ministry of the second hundred years' of All Saints' may not be as "religious" as the first hundred but, Ellis hopes, it will be as equally Christian.

Keep those cards and letters rolling in

Few things are more encouraging to a columnist than letters, for even the abusive ones are proof that someone has taken the trouble to read the words he puts together with such painstaking care.

Mrs Jocelyn Cowper of Mooroolbark, Victoria, wrote to complain that "Auntie" has been showing her slip lately. She objects, and so does S&H, to the Archbishop of Melbourne being referred to as "the Rev. Dr Woods" by the ABC. They, as well as the papers, also have a bad habit of referring to

"the Rev. Smith". Fair go media, please. Then there was the anonymous: Dear Sir,

Have you Scene or Heard anything of the rumour that the Liturgical Commission is to issue an Ad Clerum concerning clerical vesture.

All Copes are to be dispensed with in Canberra Diocese and elsewhere they are to be worn only for public executions.

Sincerely,
BOOK
CATHOLICK.
P.S. Name and address for publication will be supplied on request.

Too late P.B.C. we've published, and you'll never get the credit now!

And from Alan Gill commiserations on S & H's problems with the spelling of Canon Wilfred — sorry, Wilfrid Holt's name.

He writes: Many years ago, while a young reporter on an English newspaper called the "Surrey Comet", it was my chore to prepare reports of local weddings for publication.

The Vicar of a church at Petersham (famous because it is Princess Alexandra's parish) got somewhat upset because our paper kept on calling him the Rev. John Herald instead of Herold. On one occasion — in a note

accompanying a written wedding report — he stated: "Please note my name is Herold and not Herald as in Hark the Herald Angels Sing."

When I came to type out the report I carefully ticked the spelling "Herold" as a warning to the typesetters. You can imagine my embarrassment the next day when I saw it in print as HEROD!

No great expectorations

Dr Bertram Wainer's most recent allegations of police corruption in Victoria and elsewhere were accompanied by a tape-recording sent to Melbourne's AGE, and a transcript of which was carried on the front page.

Alleged to be a discussion between a police officer and another person which took place at night in a park, it makes unhappy reading — except for one short section which pays unintentional tribute to an anonymous "church" girl.

S & H is happy to reproduce it here (less names, expletives and obscenities!).

A: Have you got someone with you?

B: Only me wife. It's all right; she can't see you, so it's all right. Don't worry about that.

A: Um.

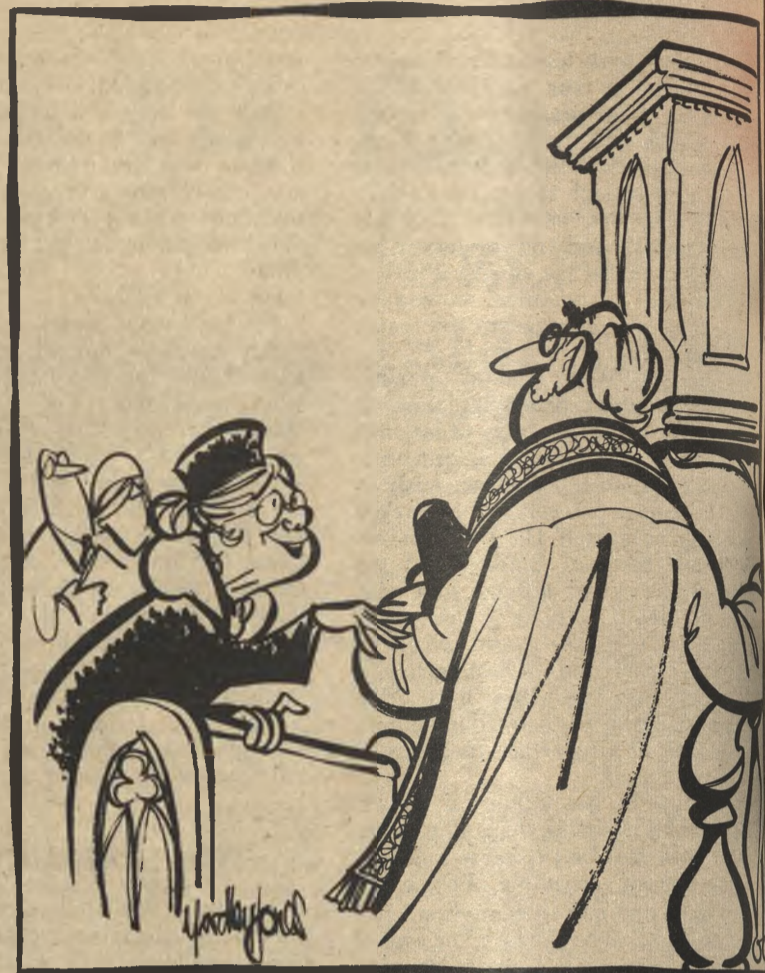
B: She doesn't know where . . . we here.

A: Who are you calling, your wife?

B: (Name deleted).

A: She had me (expletive deleted) fooled the day I met her.

B: Did she? Why?



"Why not a prayer for inflation—no one else has been able to do anything about it . . ."

What's a parent to do?

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C. S. Lovett

In a permissive society it is easy for parents to say "yes," than handle the guff they get when they say "no!" Yet handling those squawks is vital for Christian

guidance. What you say FIVE SECONDS after your teen asks, "Why not?" measures you as a Christian parent!

Three years ago I mailed 100,000 bulletins to Christian parents around the land sharing my ideas on godly discipline. The responses showed me the kind of help parents want today. The Holy Spirit then led me to bring forth a 272-page handbook offering the help they wanted.

A flood of letters indicates the Lord is using this book to establish GOD'S authority in home after home. It's a complete program showing HOW to discipline teens as HE wants it done (Eph. 6:4).

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INTRODUCTORY OFFER



My book, WHAT'S A PARENT TO DO, shows HOW to handle situations ranging from refusing to clean their rooms to getting into trouble with the law. It covers

the pregnant daughter and the boy on drugs. This ½ price offer is our way of introducing you to an arsenal of 35 proven tools for those who mean business for Christ!

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